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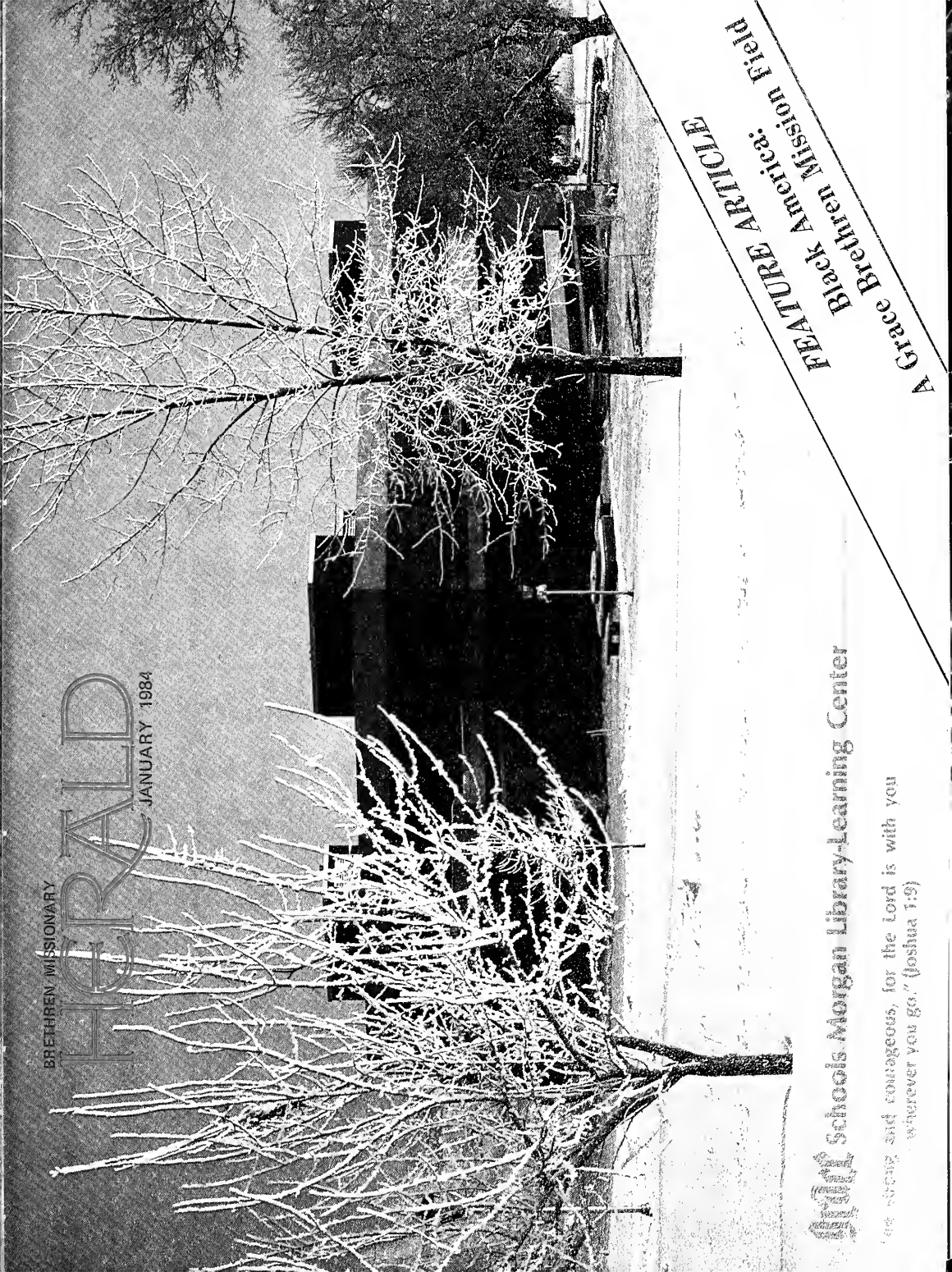
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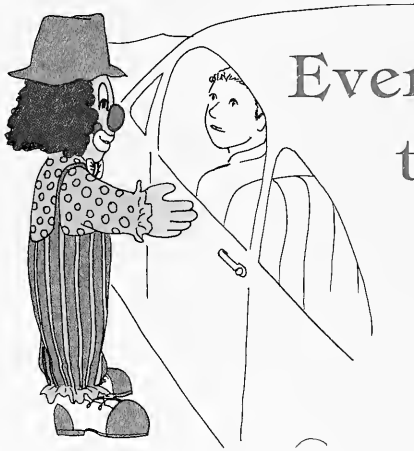
JANUARY 1984

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"Be strong and courageous, for the Lord is with you wherever you go." (Joshua 1:9)

A Grace Brethren Mission Field
FEATURE ARTICLE





Everyone Is Talking to Me

by Charles W. Turner
Editor

Conversation has to be one of the high marks of man's being. Indeed, we have a soul and all of the essential parts of our being. But to converse with other beings really counts for a lot. Having said this, I approach the subject of speaking to others who are not necessarily human.

Have you noticed lately that just about everything is talking to us? One of my more recent surprises was when I entered an automobile and was asked, "Do you have your seat belts buckled?" It proved to be a valid question, I did not! Having recovered from this shock, I was informed by the same friendly voice, "The door is ajar."

Talking cars are bad enough, but at a recent business equipment meeting a gentleman handed me a microphone and invited me to speak to the computer. Yes indeed, with a few simple instructions from the man, I did speak to the computer and it spoke back to me. Or,

have you seen the newest in alarm clocks? They not only will project the time on the ceiling, but they will also speak to you. If you desire to know the time of night you simply place your hand on the clock and a voice in the middle of the night says to you, "It is 3 o'clock."

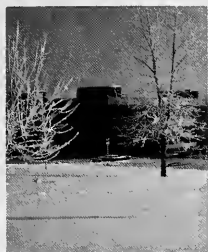
But of all the "odd" conversations there is one that surpasses them—talking to clowns. Not an ordinary circus clown, but a really plastic model. They are at a few select drive-in restaurants. Possibly you have met one of them. About four feet tall, they are designed to be at the level of your car window. You drive up and sometimes you have to push their big red noses and be ready to converse with this strange looking creature. My first impulse is to look around to see if anyone is watching. If not, I feel free to speak. The clown says, "May I have your order please?" It is difficult for me to converse intelligently with such a strange being, but it is either talk or go hungry. No real problem, though, because my

stomach wins over my bashfulness. So I quietly mention I need a hamburger and a shake and then feel a little more at ease to hear the friendly words, "Thank you, proceed to the pick-up window."

In this day and age of all kinds of talking images and boxes, it seems that we have enough "things" talking to us. Maybe we are so busy listening to TVs and cars and plastic clowns that we are missing the speaking of the still small voice. I refer, of course, to the voice of God. The noise and the thunder come to us, but it is not the voice of God. Rather it is the shout of mankind bidding to be heard. Men with a multitude of opinions and pressures, all calling for our attention and with few having anything to say.

Have you ever noticed that the loudest part of the TV program is always the commercial? While the world is bidding us to listen, there is a need in our noisy world to pause and listen for the voice of God. The clearest message is in the Bible where the revelation of His Son, Jesus Christ, is made known. The voice tells us we are lost without Him and that we are wandering sheep. The message tells of the way to come home. Some quiet withdrawing is much in order these days when the unrest of humanity continues to mount. There is a lot of free advice, but there is only one Message of Hope. ■

BRETHREN MISSIONARY



herald

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HERALD MAGAZINE FEATURES

You will find an important change in the *Brethren Missionary Herald* with this issue. We believe it to be a very important one. Each *Herald* during this year will carry a Feature Article. It will be an in-depth look at an important issue in Christianity. The Feature Article in this issue is "Black America: A Grace Brethren Mission Field" by Gary Patterson. We believe this change, along with others to be announced later, will make the *Herald* a "must" part or your reading each month.—Charles W. Turner, executive editor

Cover photo: The Morgan Library-Learning Center on the Grace Schools campus, Winona Lake, Indiana. Taken by Dr. Homer A. Kent, Jr.

letters

Dear Editor,

I read your article about church growth in the October *Herald*. I wanted to reply and share opinions from my own experience in the Fellowship of Grace Brethren Churches.

I publicly declared my faith in Christ seven years ago at a Grace Brethren church in Ohio. I grew and served there with my husband (who declared his faith the same day) for two years before the Lord led us to help start a work in Alaska. We served there for three years and were then led to serve in starting another Brethren church in Alaska, where we have stayed for two years to date. As we have been a part of these churches, we have heard and learned much from others who have been involved in other Brethren churches throughout the country. Also, we have learned much from our various pastors

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Black America: A Grace Brethren

by Gary C. Patterson

INTRODUCTION

As one approaches the end of Dr. Homer A. Kent, Sr.'s book, *Conquering Frontiers*, the excitement of the movement of the Brethren Church across the globe can hardly be suppressed. In a relatively short period of time (1939 to 1972), one observes the march of foreign missions on nine fields: Argentina, Africa, Brazil, Mexico, France, Hawaii, Puerto Rico, the Chad, Germany (*Conquering Frontiers*), and, now, England in 1982. Of particular note was the strategy to evangelize Mexico, wherein they agreed that because of governmental restrictions they would conduct their approach from four points on the United States side of the border: San Ysidro and Calexico, California; and Laredo and El Paso, Texas. The aim of their mission to Mexico was to get into the interior as soon as possible (*Conquering Frontiers*).

During the same period Brethren Home Missions was formed (September 3, 1938) and the march started in the United States as well, with missions in places like the mountains of Kentucky, New Mexico among Spanish Americans (1938), northern New Mexico and Arizona among Indians (1947), west Los Angeles among the Jews (1949), and many other churches were established which are in this country among predominantly White America (*Conquering Frontiers*).

**... Matthew 28:19-20 has
clearly commissioned us with
a command to reach the world
of which the 27.3 million
Blacks are a part.**

This information was exciting to read as one watched God bless the efforts of His people for the cause of Christ. One Brethren had this to say about his burden for the mountains of Kentucky: "Here were full-fledged Americans living in the very heart of our country, and most of them had no contact with the Gospel (*Conquering Frontiers*).

The writer of this study submits that this statement could very well fit the situation today in Black America. At the present time this Fellowship has a goal of establishing 52 new Grace Brethren churches by 1985. The basic question raised here is in light of the fact that Black Americans represent 15 to 17 percent of this nation's population, for a total of more than 27.3 million people (*World News Digest with Index*,

"Facts on File"); should the Fellowship of Grace Brethren Churches consider them a mission field?

The basic purpose of this article is to present to the reader first of all why it is imperative that we in the Fellowship of Grace Brethren Churches must declare Black America a mission. Secondly, some

of the things to be considered cross-culturally and strategically. And, lastly, a recommended plan of approach.

The intent of this article is not to answer the question why we should go, for we have stated in the seventh point of our Statement of Faith that the churches purpose is for a "worldwide Gospel witness," and also Matthew 28:19-20 has clearly commissioned us with a command to reach the world of which the 27.3 million Blacks are a part (*Conquering Frontiers*).

Gary and Jaci Patterson came to know the Lord while in the United States Army. Gary is a senior at Grace Theological Seminary with hopes of teaching in the future. Their burden is to see qualified pastors and teachers in Black America and across the world. Gary and Jaci have been members of the Warsaw Community Grace Brethren Church for the past three years.



Mission Field

A REVIEW OF THE PROBLEM

One question always arises when speaking of starting new churches in Black America and that is, "I thought there were already thousands of churches in Black America preaching the Gospel?" While the first part of this statement is true, the second part is highly debatable. The reason is that while there is a church on every corner, every minister in these churches does not preach the Gospel as we know it in fundamental circles. There may be all the outward trapping of worship but inside there is emptiness and voidness of faith. A Black Christian scientist said in reference to this problem, "Just as the believer of voodooism obsessed with his commitment to practice voodoo even after his conversion to Catholicism, so it is also with the Black American to traditionalism." The problem of traditionalism in the Black church accounts for the emptiness and voidness of the individual members of the church. One may ask, "Well, what is 'traditionalism'?" Webster's says, "It is the handing down of information, beliefs, or customs orally from one generation to another" (*Webster's New Practical School Dictionary*). This is the correct rendering which is used of the word in the Black church, namely that the style of preaching, worship, emotionalism, rituals, and administration is handed down from generation to generation. This would be no problem if that which is handed down was positive in nature, but this is not the case as we shall see later. It is the opinion of this writer that *tradition* today in the Black church has paralyzed the spiritual growth of its members and acts as a road block for the fundamental church.

Traditionalism as defined in this paper is not confined to a particular denomination in the Black

church, but rather it extends across all denominational lines in the Black church. The problems listed below, in the opinion of this writer, reflect 85 percent to 95 percent of the total Black churches in America in one way or another.

Lip Service to the Word

Lip service in this context is to be understood as verbally saying that one is committed to something outwardly, but inwardly denying it by action and practice. A large number of Blacks in this country who attend church would say that the Bible is the very Word of God, but when asked if it is the rule and guide for every area of their life, they would say not. To see this in action, ask these church members if they read a portion of Scripture each day. The majority would say no, if truthful. Or just stand at the door of many churches and take note of the number of Bibles carried into the sanctuary. Less than one-third of the people would have them. What does this say about the people? Did they come to hear a sermon or the Word of God? This may seem like the same question said differently but that is not so. The following is an explanation: the sermon is delivered by the man and he is seen as the authority of the material presented, thus no need for a Bible—just the man. On the other hand, when one comes to hear the Word of God, the man is not the authority but rather the text of Scripture. Therefore, the point being drawn here is that man receives the authority rather than God even though this all may be done subconsciously. The results of this allegiance to man rather than God results in their behavior when they are challenged by an outsider on a point of Scripture that is clearly documented in Scripture, but does not represent the pastor's opinion, the church will most likely

(Continued on page 22)

This attractive sign announces the location of the Altavista Grace Brethren Church.



by Robert Juday, *Pastor*
Grace Brethren Church
Altavista, Virginia

*"And Enoch walked with God:
and he was not for God took him"*
(Gen. 5:24).

Browsing in a bookstore is a favorite hobby of many people. One of the most popular subjects concerns our health and how we can maintain it, especially through diet and exercise. Enoch found the "best exercise"—walking with God. That's the very thing we want to do here in Altavista!

Walking with God, a Hebraism "walking with God" describing a godly life style, means we are to go in His direction. That means everything about our church must be honoring to Him: an attractive clean building, friendly people,

Walking with God at Altavista



This building, once a nursery and landscaping business, is now the home of the Altavista Grace Brethren Church. It is located on Rt. 29, north of town.

clear gospel messages, and a sincere love for each other. All these factors are a part of the kind of image we desire to project to our community.

The Lord has supplied us with a building that is God-honoring and free of charge during our first critical year. We have recently purchased that building with the help of Grace Brethren Home Missions and the Grace Brethren Investment Foundation.

An enthusiastic congregation greets the pastor on a Sunday morning.



God's way is always the best and we've found that to be true. Our priority from the very beginning has been to honor God by leading souls to Christ and seeing lives changed through obedience to the Word.

Walking with God also means proceeding at His pace. That is so important, especially in the "birthing" of a new church. It is so easy to run ahead or lag behind Him. We almost located our church in the Altavista Senior Citizens Building, which would not have been God's best for us. After a time of waiting and meeting in a carport, God gave us our building and what a blessing it has been!

Walking with God also means making progress. For the Juday family it began with a simple step—a visit to Altavista, Virginia, from our home in Indiana. Then came a time of soul searching and another step in faith to move to the foothills of the beautiful Blue Ridge Mountains. That was the beginning of another Grace Brethren Church!

There has never been a doubt concerning God's leading. God has worked marvelously, above and beyond what we could ever hope or think. First came the building, then along came special, capable leaders. We prayed for Sunday school teachers and God sent them. We prayed

for youth workers and God abundantly supplied. We prayed for someone to work in music and He sent us a talented young man! We still have a number of needs, but we have learned that God does answer our prayers. How can we doubt that God will bless and supply all our needs?

The walk with God continues with a series of successive steps. There is more than that first simple one. We have seen: the formal organizing of the church in March of 1983, the assuming of the responsibility of one-third of the pastor's support, the extra financial burden of owning a building, and taking on

a radio ministry.

There are more steps of faith to come. Several of them are: a van to bring people from the Lynchburg, Virginia, area; and extra finances to make improvements on our building. We are looking forward with great joy and anticipation to see where God will take us.

Walking with God is also an intimate fellowship. God shares His life with us and He allows us to share ours with Him. He has also given us the privilege of sharing our lives with others. Our people share our joys, our happiness and our love with one another, along with our frustrations, troubles and disappointments. And do you know what? We are growing together; building one another up in faith.

Walking with God also implies arriving one day at a destination. Our goal is that our little part of His bride (church) might become spotless and without wrinkle. We want to hear Jesus say, "Well done, my children at the Altavista Grace Brethren Church. You have been faithful in the task I gave you to do."

I can't think of another place I would rather be! God has been blessing us because we have been obedient to Him. We want to be used. We are vessels for His service. ■



Pastor Bob Juday, his wife, Brenda, and daughter Amy and son, Kent. Two other daughters, Dawn and Sherri, were not present when the picture was taken.

Navajos Invade Grace

by Mary Thompson

"Joanne says she gets hungry for Navajo food. We're going to send her some pinions and jerky and" The John Smith family in New Mexico had just phoned their daughter at Grace College where Joanne and two other graduates of Brethren Navajo Mission High School are enrolled this year.

The drive from Counselor, New Mexico; to Winona Lake, Indiana, takes only a little over thirty hours, but culturally the distance can be a long way.

Joanne Smith, a freshman, has lived most of her life at Kimbeto, a small Navajo settlement thirty-six miles from Farmington. As she grew up she took her turn caring for the sheep, and since she was the only girl in a family with seven boys, she always helped her mother around the house.

At the age of seven, Joanne started to BNM School. She and her brothers lived too far from the Mission to go home every night, but on

Fridays, after work, their father would come and pick them up for the weekend.

Now it's different. Joanne is gone from September until May with a happy month at home during the December-January break.

Norria Trujillo is the daughter of Pastor and Mrs. John Trujillo and granddaughter of Lee Trujillo, the first Grace Brethren Navajo pastor. Norria graduated in the same class with Joanne, but she is a sophomore at Grace this year. When she was small her family lived at the Brethren Navajo Mission and she was able to attend school at home. Then her family moved near Tuba City, Arizona, where her father pastors the Red Lake Community Grace Brethren Church.

Norria has two brothers and three sisters. Her parents miss their daughter, but when her father first heard that Norria had been accepted as a student at Grace College, he exclaimed, "I was hoping she would be able to go

to that school!"

Daron Butler, a freshman, is the son of Pastor and Mrs. Tully Butler of the Cedar Hill Grace Brethren Church in New Mexico. Daron's mother, the former Mary Sala, was a student at BNM School when she was a girl. During Daron's elementary years, the Butlers lived at Brigham City, Utah, and he entered BNM School as a sophomore the first year the high school began. His brother and two sisters attend the school this year. He also has a little sister at home.

Daron's enrollment at Grace not only left an empty place at home, but also there is a gap at the Cedar Hill Church where he accompanied the singing with his guitar and taught a Sunday school class.

Although the back



Joanne Smith, Norria Trujillo, Daron Butler and Linda Wedertz are all former students at Brethren Navajo Mission School. Linda, a junior, is the daughter of Superintendent and Mrs. Larry Wedertz and attended the school through eighth grade.

Pictured, left to right, are: Mrs. John (Della) Smith (Joanne's mother), John Trujillo (Norria's father), Pastor and Mrs. Tully (Mary) Butler (Daron's parents), Joanne, Daron and Norria.



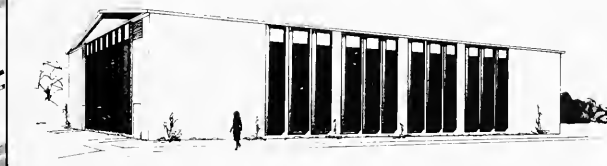
grounds of these three young people are varied, they have a lot in common. All three are enthusiastic Christians and they all have Christian parents who want their children to follow the Lord. And all are benefiting from generous scholarships from the Navajo Tribe.

Although it's not easy to leave the wide-open spaces of the Southwest and the familiar life of their Navajo

families—Joanne, Norria and Daron are enthusiastic about their experiences at Grace.

Proposed multipurpose building

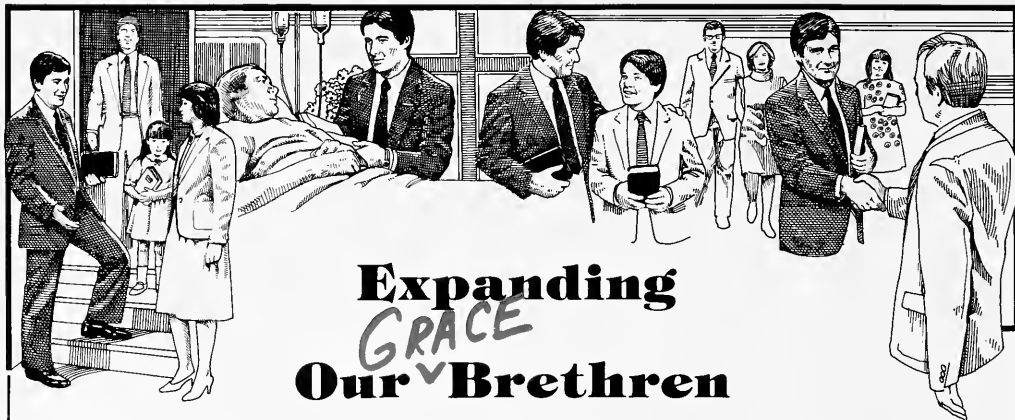
Navajo Building Report



Construction of the new multipurpose building at the Grace Brethren Navajo Mission, Counselor, New Mexico, is scheduled to begin in May, pending the receipt of nearly \$125,000, according to Dr. Lester E. Pifer, executive secretary of the Grace Brethren Home Missions Council, the mother organization of the Mission. The building is slated to be completed by the end of the summer, with a Thanksgiving week dedication planned by Superintendent Larry Wedertz.

Projected cost of the building is \$175,000, but nearly 90 percent of the funds must be in hand before construction can begin.

The 80- by 120-foot steel frame and cement block structure will include a large gymnasium area with bleacher seating, locker rooms, restroom facilities and a storage area. It will be used by the mission school in interscholastic competition, physical education classes, and indoor recreation. It will also be a vital part of the church planting ministry by providing facilities for special meetings and community outreach.



Expanding *GRACE* Our Brethren Fellowship

by Dr. Lester E. Pifer

Executive Secretary

Grace Brethren Home Missions Council

The church occupies a very important part of New Testament theology. Jesus declared in Matthew 16:18, "I will build my church . . ." It is a vital part of the eternal purpose of Christ on earth (Eph. 3:10-11). Its importance is amplified as the Holy Spirit takes residence upon the earth to bring the church into existence and to guide its ministry as recorded in the Acts of the Apostles.

A major portion of New Testament truth involves the church, its ministry and its future. It is clearly designated that the church plays a major role in God's program of evangelism and discipleship as commanded in the Great Commission (Matt. 28:18-20) by our Lord. The early church responded accordingly as recorded in the Book of Acts.

The church has a unique function in providing instruction, fellowship and service for the Christian believer. It also becomes the vehicle for the dissemination of the truth to an unbelieving world. Careful guidelines have been laid down in the Scripture for the establishment, organization and operation of this organism. In Grace Brethren Home Missions, we carefully and prayerfully follow these biblical directives in the development of local churches. One could easily forfeit God's blessing by ignoring or disobeying these guidelines.

The Fellowship of Grace Brethren Churches has historically tried to be honest and bold about its reasons for its existence, doctrinal

stance and outreach programs. We are a Fellowship of Grace Brethren Churches founded upon the Word of God.

Our Fellowship has grown and been blessed for its biblical integrity, its proclamations of the Word of God and its missionary outreach. We stand firmly upon the inspired Word and follow its truth literally. Our missionary programs at home and abroad reflect practically the Bible, the whole Bible and nothing but the Bible as a basis for our Christian faith. Our guidelines for membership and fellowship center in a biblical Brethren Statement of Faith.

The Grace Brethren Home Missions Council keenly feels its responsibility as we deal with the fundamentals of church planting. The foundation and development of sound biblical Grace Brethren Churches was a mandate given to us by the Fellowship in the formative years of this organization. We have tried to follow these directives as clearly and accurately as possible through the years of our history. The development of more than two hundred churches gives evidence to these facts. We desire to see loyal, active Bible-believing Grace Brethren churches that will be Christ-centered, Bible-teaching, soul-winning, and missionary-minded.

Recently, our Fellowship changed its name to the Fellowship of Grace Brethren Churches. Dropping the name "National," we were admitting we had grown into an international Fellowship. There are GBCs and a larger membership abroad than in our homeland. A great amount of credit and thanksgiving belongs to

the Grace Brethren Foreign Missionary Society and its faithful corps of missionaries. This outstanding growth abroad bears abundant evidence of our evangelism and missionary spirit. It must not be overlooked that a strong home base of supporting missionary-minded churches augmented that expansion. Those churches, with the help of our educational institutions, produce personnel, prayer and perennial offerings.

The strong teaching of the grace of God from the Word is characteristic of Grace Brethren ministers everywhere. We believe salvation comes purely by God's sovereign grace and not by works. This emphasis has become so prominent that most of our newer churches have been named Grace Brethren.



Dr. Lester E. Pifer

To more closely align ourselves with the Fellowship of Grace Brethren Churches, the Brethren Home Missions Council and the Brethren Investment Foundation have taken corporate action to add the name of "Grace" to each organization.

The Board of Directors has also requested that all new churches under contract use the Grace Brethren name in its title. This will automatically continue to expand the Fellowship of Grace Brethren Churches, clearly distinguish our churches from other Brethren groups, and honestly delineate what we are.

Grace Brethren churches and our associated ministries are becoming more widely known and respected at home and abroad. Our goal and desire is to use all our resources, expertise and gifts to expand our Fellowship in its evangelization of a world which desperately needs Christ. It is our joy to work unitedly with our Lord in the building of His church. ■

GBHMC News Update

Canal Fulton Work Closed

The support of the Grace Brethren Chapel at Canal Fulton, Ohio, has been terminated by the Grace Brethren Home Missions Council, according to Dr. Lester E. Pifer, executive secretary. The action became effective on January 1.

He cited declining attendances over a lengthy period of time as the major factor in the decision.

The Northeast Ohio District Mission board announced termination of its support at the same time.

Kevin Eady has been pastoring the work since early 1983. He is presently seeking another ministry.

Two Couples Join Home Missions Team

Two couples have joined the home missions team recently.

Jay and Beth Fretz have begun ministering at the Grace Brethren Church in Sebring, Florida. Coming from Kokomo, Indiana, where Jay pastored the North Kokomo Grace Brethren Church, the couple has two children—Rachel, six; and Joshua, four.

Myron and Bobbie Sue Yutzky are the new dorm parents at the Grace Brethren Navajo Mission, Counselor, New Mexico. They are members of the Grace Brethren Church of Greater Columbus, Ohio, and will be assisting the Mission staff in other areas, as well.

Construction Continues at Hemet

There is excitement in the air as the new Grace Brethren Church at Hemet, California, goes up. Construction began on their 4,000 square foot addition in June.

"We are at least a third of the way into the building," reported Pastor Sheldon Perrine during a phone interview in mid-November. "We've got the sidewalls and the trusses up. The sewer line and electrical lines are all in. We're just preparing to put the roof on."

The project includes a 225-seat sanctuary, a nursery, pastor's study and restrooms, as well as extensive remodeling of the existing structure. Target date for completion is Easter Sunday, April 22, 1984. Pastor Perrine plans to hold a dedication service the following week.

The construction has infected the young congregation with enthusiasm. A recent Sunday offering totaled more than \$1,900, a record in giving for the year, according to the pastor.

In addition, groups of workers from around Southern California have pitched in to help with the construction. (The building is being

(Continued on page 13)



Helen and Henry Rempel

The Rempels — Slowing the Pace of Retirement

by Liz Cutler
Promotional Secretary

Henry Rempel remembers the day he was approached to be a representative for the Grace Brethren Missions Stewardship Service.

"I almost fell off the chair," he says. Dr. Lester E. Pifer, executive secretary of the Grace Brethren Home Missions Council in Winona Lake, Indiana, called Henry's California office and offered him the position.

"He said, 'You pray about it. I'll be out there in about seven days and I'll be over to talk to you,'" Henry recalls.

That was in 1978 and it began a successful relationship that ended in December. After traveling an estimated 40,000 miles and raising hundreds of thousands of dollars for both Home and Foreign Missions, he and his wife, Helen, are retiring but not without a few regrets.

"I will be 80 next March," the spry little man remarks. "I had hoped I could go that long."

Based at their Seal Beach, California, apartment, the couple has traveled throughout the Fellowship of Grace Brethren Churches, coun-

seling hundreds of individuals on deferred giving to missions.

"Several years we went clean across the country to work in the East," he adds. "We usually closed down by Thanksgiving and went back to California to get out of the snow."

Prior to working with the Stewardship Service, which is a joint effort of Grace Brethren Home and Foreign Missions, the Rempels traveled for the Board of Evangelism.

"I felt I could serve the Fellowship in this manner," he says of his most recent work. "It's been a real joy."

A Grace Brethren pastor for many years, his favorite part of the work has been the preaching and the meeting people. Often, while he ministered in a worship service, Helen, a retired elementary schoolteacher, would work with the children, teaching them basic principles of stewardship.

"When you are in a church for a week, you feel like you really know the people," she notes. "Some of them are as dear to you as your own church family. They are such wonderful people."

There have been many memorable moments in the ministry.

"It was very exciting one Sun-

day evening when a man came at the door and said, 'We want to give you a farm,'" recalls Henry. "The next morning they drove up in their nice new Cadillac, and we sat for three hours and discussed it. Twice, I excused myself and ran around the corner and called Larry (Chamberlain, administrative coordinator at Home Missions) for what to do next!" he admits.

"If I had known what all was involved, I might have declined," he now notes of Dr. Pifer's original offer. "I haven't begun to master it all, but the Lord blessed and we have had some success." In at least three situations alone, he has been responsible for raising a total of more than \$400,000 for Home Missions and at least that much for Foreign Missions, in addition to the signing of annuities and commitments for bequests in wills.

He credits the Lord for his energetic outlook on life. "I got a late start in life," he adds. "I was 36 when I finished seminary. Some people say that's when half your life is gone," he notes. "That's when I began."

His enthusiasm bubbles over into all facets of his life. Says Helen, whom he married 14 years ago, "I run to keep up. I don't want to be left behind." ■

done by nearly all volunteer labor.) One Saturday, a group of men from Simi Valley, California, along with several Hemet men completed the framing. Another group from Cherry Valley, California, has also helped. Assistance from other volunteer groups is also anticipated, the pastor said.

The Hemet congregation has been meeting in the remodeled house for most of their history. Grace Brethren Building Ministries, Winona Lake, Indiana, designed the new addition. The church is located at 26121 South Hemet Street.

Home Mission Work Leaves Fellowship

The Grace Brethren Home Missions Council has received word that the Grace Brethren work at Monroe, New York, known as the Grace Community Church, has voted to withdraw from the Fellowship of Grace Brethren Churches. The church had recently been adopted as a point by the Council and the North Atlantic District.

Dr. Lester E. Pifer, executive secretary of the GBHMC, expressed regret. "We put forth an honest effort to help and guide this work," he said.

"It's unfortunate," added Rev. Luke Kauffman, president of the GBHMC and the North Atlantic District Mission board. "We have left the door open to restore fellowship with the Grace Brethren Home Missions Council, the North Atlantic District Mission board, the North Atlantic Fellowship of Grace Brethren Churches, and the vast sea of Brethren called the Fellowship of Grace Brethren Churches."

The Monroe work held its first worship service on February 13, 1983, and was accepted as a national home mission point in March, 1983.

Resource Packets Available

Three new resource packets are now available from the Grace Brethren Home Missions Council, according to Liz Cutler, promotional secretary.

The packets feature the Home Missions church planting ministry, the Grace Brethren Navajo Mission and School, and the Grace Brethren Messianic Testimony. They can also be tailored to highlight a specific church or missionary.

Included in the material is biographical information about each missionary or pastor, a history of the work, craft ideas, and refreshment suggestions. The information can be adapted for use with any age or type of group.

There is no charge for the above items. For additional information, or to reserve any of the materials, contact Liz Cutler at Grace Brethren Home Missions, P. O. Box 587, Winona Lake, Indiana 46590. ■



Join the Team!

The Grace Brethren Investment Foundation is part of a vital team with one goal — to reach communities for Christ through the establishment of Bible-teaching Grace Brethren Churches. We want to make your investments work in spreading the Gospel. Your funds, deposited in one of our interest-accumulating accounts, provide low cost loans to growing Grace Brethren Churches for land, for new facilities, for necessary equipment.

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SPOTLIGHT ON EUROPE

Stuttgart, Germany



These people were regular attenders when the Stuttgart group first began.

Most *Herald* readers have some knowledge of the work that God is doing in Stuttgart, West Germany. Many are praying that God will continue the work that He has begun there and soon this congregation will reach maturity. That is, that it will become a

self-governing, self-supporting body of believers that will seek to reproduce itself in other parts of Germany. How did the work start, and where has the progress been made?

In April of 1972, services were started for a group which was later to adopt the name,

"Biblical Missions Church of Stuttgart." The beginnings were very small, with a few people often attending irregularly. However, by early 1974, around 15 people, mostly elderly, were in regular attendance at Sunday worship services and midweek Bible studies. God began blessing the ministry of Roger and Nancy Peugh and through the follow up of an evangelistic crusade, a larger number of people were contacted, and by the summer of 1974, over 50 were regularly attending.

During that summer, a team of four young people, led by Roger and Susan Saurer, came for a summer of ministry under the T.I.M.E. program. Not only was the summer a significant one in the life of the congregation, but Dan

Information at a Glance

Size of Stuttgart: 600,000 people

Missionaries at Work:

Edna Haak

John and Becky Pappas

Roger and Nancy Peugh

Date Work Began: April 1972

Pressing Prayer Requests:

*People to commit themselves
as members of the church.*

*Men needed to take over the
leadership.*



An aerial view of Stuttgart.

Ramsey, a member of that team, made the decision to prepare for full-time ministry in Germany. He returned to Germany with his wife, Denise, for language school in August of 1982.

Growth in attendance continued so that by 1976, after new facilities were found, there were often over 90 people attending the worship services.

Dr. and Mrs. Bernard Schneider then arrived for a six-month period, to fill in while the Peughs took a short furlough. Many still speak of that summer as a very rich time in the life of the congregation as well as in their spiritual growth, and quotes of the godly wisdom of Dr. Schneider are still heard in conversations by people who

learned to know and love him that summer.

The T.I.M.E. ministry further assisted in the growth and outreach of the congregation by sending Mr. Robert Harrell from 1975-1977. He mastered the German language and participated primarily in youth and children's ministries during his stay.

In the fall of 1977, John and Becky Pappas became the first full-time missionary couple to join the Peughs in the Grace Brethren work in Germany, as they entered language school. After a year, they were able to join the ministry in Stuttgart, and soon John became responsible for the newly formed ministry of the Bible Institute at the local level as well as for the teaching of home Bible studies and

ministering with the youth of the congregation.

In August of 1979, the team grew as Edna Haak and Dave and Kathy Manduka arrived. After the year of language school, Edna remained with the Peughs and Pappases in the Stuttgart congregation for the discipleship of women and girls. (Dave and Kathy moved to Leonberg to start contact-making for a new church-planting ministry there (see *Herald*, June 1983, article, Spotlight on Europe, Leonberg, West Germany.)

In mid-1980, certain long-standing tensions which had been present in the Stuttgart congregation came to a climax, and there was a very painful rupture in the group as about one-third of those attending

(Continued on page 16)



The young people of the church are reaching out to other youth in the city with their Tearoom Ministry,

EMI participant Karen Lentz (right) chats with a member of the Stuttgart youth group.

(Continued from page 15)

left to become part of other churches and fellowships in the area. The outward tensions related to the establishment of a New Testament local church with believers' baptism as well as the introduction of the threefold communion service. A period of reorientation followed and then came a time of healing and of new expectations for the congregation.

The year 1983 was a year of breakthrough. The youth started a Tea Room ministry to gain contact with unsaved youth. They have the opportunity for the exciting sharing of biblical Christianity with their own friends.

God has been at work in Stuttgart. People have seen their need of a Saviour, received Christ, and have been baptized. Satan has also been at work, making it difficult for



the German believers to understand the need for total commitment to the local church, which would mean withdrawing from the state/church organization. Because of this situation, men are not growing into spiritual leadership positions.

The missions team is praying that local leadership

will be raised up to care for the total oversight of the congregation and auxiliary ministries in the next several years. Pray that men will take their ranks in leadership and full support of this ministry as their church home and that the Lord will continue to build His church in Stuttgart for His honor and glory alone. ■

FAMILY ALBUM



Grace Brethren
Foreign Missions

Many people are praying for a spiritual revival and awakening in Europe.



EUROPE

Dave and Cindy Kowalke (Solihull, England)—One year ago at this time, we were asking God to use our lives and bring those people to us that not only needed to come to know Him, but also those who would, together with the Phil Steele family and ours, have a vision to see the first Grace Brethren church in England planted and taking firm root.

God has answered our prayers and we have begun to see real fruit. We have had a number of contacts. One has led to another, and by February of 1983, we had seen two men and one woman come to know the Lord. God also gave us a group of people who were in need of growing in His Word, and so in February we began Grace Bible Fellowship. This evening of Bible study has ultimately been used in beginning worship services.

That very same group that God has entrusted to our care has grown so much over the months. As of October 2, we have begun worship services and have been encouraged by the excitement of the people who have been open to us in asking God and us to use them to establish His work.



Many French young people are being reached through bike trips and retreats.

the ORIENT



All nations in the Orient are teeming with people who need to hear the news of Jesus Christ.

C.A.R.

Roy and Ruth Snyder (C.A.R.)—We had plans to return to Africa in August after national conference. However, God's plan is not always the same as man's plans. On May 26, Roy awoke with a throbbing pain down his left arm. We went to the emergency ward of the nearest hospital and found out that he had a heart attack. Sixteen days were spent in the hospital there. Early in July, we were able to travel to Winona Lake, Indiana, for further recuperation. In August a catheterization test was performed to determine the amount of heart damage. It was a major coronary. The result was that we could not return to Africa at that time. Thank you for your prayer support during these difficult days. We are trusting the Lord to work out His plan in our lives for His glory.



About 40 percent of the population in the Chad and the C.A.R. are Muslims who need to hear the truth of God's Word.



The Brethren Biblical Seminary opened in the C.A.R. and students are earnestly studying God's Word.

Evelyn Tschetter (Yaloke, C.A.R.)—I praise the Lord for the good school year at the James Gribble High School, in spite of the shortage in staff. Carol Mensinger stated that we had the fewest behavior problems of any year since she arrived. Thanks for praying for the students and for strength for the professors in their heavy teaching responsibilities.

The highlight of school for me was High School Youth Sunday at

the church. Our students did almost everything in both the French and Sango services, including the messages. They also acted as deacons and deaconesses, who, in our African services, are in charge of seating the people, keeping order, and taking the offering. The two young preachers did an excellent job. Pray for them—Banga Boniface and Kainodjo Jeremie, that if the Lord calls them to be pastors, they will be willing.

CHAD

Les and Ruth Vnasdale (Beta, C.A.R.)—The situation in the Chad is not good at all. There has been much looting, burning and killing in the area of the country in which our mission has worked in the past. Missionaries with other mission societies who are working in the Chad are virtual prisoners on their stations because traveling is so dangerous. Please pray with us for peace and stability in the Chad and for protection and provision for the Chadian believers.



BRAZIL

Norm and Cleo Johnson (Brasília, Brazil)—Testings in our own lives have enabled us to become closer to neighboring families. One of these neighbors, Dr. Rui and Rosario, invited our son Joe to spend a day with their boys on their small farm. Because Joe wouldn't be able to get back for the Saturday evening group Bible study, I told them he wouldn't be able to go this time. The next day we learned that their boys had tried to light a charcoal grill and the kerosene had exploded catching the younger boy's clothing on fire. Pedro, his nine-year-old brother, acted wisely, rolling him in the dirt. Unfortunately, little six-year-old Gabriel received first and second degree burns on the chest, neck, arms, lower face, and ears. To make a long story short, he was given what I considered wrong medical attention in a nearby hospital. I approached the father concerning what I felt and offered my services to go with them to a

special burn center in Goiânia. Results? This probably saved the boy's life since a small infection had already started. Plus, the event has led to opportunities to share my faith with the family.

On another day, our other neighbor, Mario and Maria Jose, were screaming for help in the

street. Lidia Maria, their little three-year-old daughter, was going into convulsions due to a high fever. We raced them to the hospital where little Lidia remained on a respirator the rest of the evening. Result? Lidia is fine and a seemingly closed family has started to open their lives to us.

ARGENTINA

Our missionaries in Argentina are centered around Buenos Aires, a city with over 9 million inhabitants.



PUERTO RICO



An evangelistic home Bible study has been started in San Juan, Puerto Rico.



He's not really the property of the OSU hospitals.



Newcomers

Luke Jonathan, born on January 10, 1983, to Bob and Denise Skeen
Christopher Jeffrey, born February 2, 1983, to appointees Buzz and Debbie Inboden

Stefanie Susan, born February 6, 1983, to John and Becky Pappas
Raymond (Big Ray), born March 14, 1983, to appointees Clay and Kim Hulett

Evelyn Doris, born March 28, 1983, to Dan and Grace Pettman

Michael Joachim, born May 18, 1983, to Warner and Nelly Kammler

Sean William, born July 8, 1983, to Dr. Dave and Karen Daugherty

Jonathan Edward, born July 10, 1983, to appointees Ed and Susan Miller

Kristina Nicole, born July 27, 1983, to Dan and Denise Ramsey

Erica Lynn, born July 28, 1983, to Dave and Cindy Kowalke

Stephanie Marie, born August 11, 1983, to Chris and Carolyn Nord

Karen Cristina (Cristi), born October 11, 1983, to Tom and Suzy Sharp

Aaron Daniel, born October 12, 1983, to Dan and Nancy Green

MEXICO

Jack Churchill and Rosa Montelongo were married on August 20, 1983. Jack and Rosa are ministering together in the Mexico border area. Rosa's native language is Spanish, and she has been greatly involved in the women's ministry in Mexico. We wish them much happiness as they serve the Lord together in Mexico.

Tom and Suzy Sharp (Mexico City)—This past year has been one of new beginnings. We have seen many good changes in the work and many new beginnings in the lives of the Mexican people. We have seen the beginnings of a church in a new area with the start of a Bible study in an area of Mexico City called Apatlaco. In this neighborhood we have found many people in need of a new start in life. This new start in life can only be found in Christ.

One such man, Carlos Mendoza, is now enjoying the results of such a changed life. After 23 years of being an alcoholic, he accepted Christ as his personal Saviour. He has given up drinking, gone to work, and is being a testimony to all his friends who have seen this drastic change in his life.



... but the son of the Daughertys. His mom is talking to Marion Forrest before she departs for France.

On the cover of our album:

Our group meeting in Solihull, England (except for Phil and Elinor Steele).

Continue to pray for the work in Mexico City. We are anxiously awaiting to see how the Lord develops the work in Apatlaco.



believe the pastor rather than a clear point from Scripture. One other test to ask a member in a traditional church after they tell you that the pastor preached a great sermon is, "What was his text and what did you learn?" In most cases they will be able to repeat a story or two but not the text of Scripture or its meaning. Now, let us take a minute and think this through. If the Word of God is all that it claims to be, namely:

- (1) Living, active, sharp, and a discernor of the innermost being of a person (Heb. 4:12)
- (2) The power of God (Rom. 1:16)
- (3) Like fire to a believer (Jer. 23:29)
- (4) Like a hammer (Jer. 23:29)
- (5) Like a seed (1 Peter 1:23)

and the church member is not reading, hearing or meditating on it, how can he mature in Christ, arm himself with the armor of God for war with Satan, or just simply discover God's will for his/her life? This is the basic problem, not only in the Black church but any church which does not preach what thus says the Lord. As a result of doctrinal weakness, the traditional Black church ends up with this combination on the five issues above:

- (1) The Word of God cannot be the critic of the soul (no conviction of sin)
- (2) The power for victorious living is absent
- (3) It is like an emotional fire to the believer's emotions—no substance to his soul
- (4) The emotions are like a hammer to the person but the Word is not the hammer itself
- (5) Produces unnourished seeds of which most die.

This last point can be seen by all those in the Black community who say I belong to such and such church but never attend. These principles are universal in scope and not just confined to Black America, nevertheless Black traditional America needs to wake up and place emphasis on what God said rather than man *and then do it* (Matt. 28:20).

Discipleship Is Weak to Nonexistent

In many cases when a new person is asked to come forth and *join the church* (assuming first of all there is salvation) he/she *may* then be put in some type of new members' class for a few weeks. However, in most cases this new members' class does not teach the new member to pray, study the Word, give to the church, nor grow in Christ to maturity. In most cases this new member establishes Sunday at 11:00 a.m. as his sacred hour of the week. Most often Sunday schools are poorly attended with maybe 10 to 15 percent of the (active) membership attending. Because there is no discipleship nor encouragement to independently study the Word, the new member soon accepts the tradition as the norm and business is carried on as usual, and no role model is ever developed

to show the difference. This is why, when you talk to people on the street in Black America, a common response is, "If being a Christian is like the hypocrites down the street, then I don't want to be one." What Black America needs is born-again Christians, nourished in the Word of God and walking in that light to which they have obtained, to be an example of what a Christian who has been disciplined is like. Then maybe others will see the Christlike character and follow.

Leadership Is Lacking

The example of the clergy in the Black church has not had the best reputation in the Black community in years past. Often they have been noted for Cadillac, Stacy Adam shoes, and money to spend. Yet this is how many of the people want their pastors. This situation is not improved upon by pastors who allow thirteen-, fourteen-, and fifteen-year-old boys to preach and to become recognized as *called* into the ministry. Clearly 1 Timothy 3:1-7 has something to say about this, but one can hear the answer now: "Who can say what God will and won't do?" The monster that raises its head here is that the Word of God is not the sole basis of authority but rather His present divine intervention. This can also be seen as we see more and more women preachers in the Black community regardless of what God says about women in the sanctuary, *after all that was cultural—remember?* The last statement shows the liberalism that is invading the leadership of the Black church.

Preaching Is Traditional

From years past it has been the custom for Black preachers to use a method of preaching called "Hooping." This method is categorized by an introduction to a text then it is expanded for five to fifteen minutes and then the preacher slowly elevates his voice, becomes excited, has extensive body movement and begins to hum or sing a story of rhymes and shouts truths about God, Christ, and other biblical characters, and so forth. This excitement is accompanied by the extreme excitement of the crowd, and is the zenith of their weekly worship service. While there is much excitement and involvement emotionally on behalf of the people, very little is learned and

maintained after the service (not even the emotion). This describes the traditional style of preaching practiced today. Besides the emotional aspect of this preaching there are hermeneutical considerations at stake. Walter Kaiser, Jr., speaks of a negative style of preaching that he calls "Motto Preaching." He defines it as:

A third form of prophetic preaching we would call "prophetic motto preaching." In a most delightful way, Hanop pictures how a conservative preacher might handle 1 Kings 21:7: "I (Jezebel) will give you the vineyard of Naboth the Jezreelite." This is the only verse from this context which the preacher uses. It

'Traditionalism' is the handing down of information, beliefs, or customs orally from one generation to another.

serves as a *motto* and a *springboard* for a dozen or more texts from the Old and New Testaments aimed at women's liberation. (*Toward an Exegetical Theology*).

Kaiser then evaluates this style of preaching:

Motto preaching may please the masses in that it is filled with a lot of epigrammatic or proverbial slogans and interesting anecdotes, but it will always be a powerless word lacking the authority and validation of Scripture. It cannot compare with the full and honest proclamation of God's Word, for that kind of proclamation is attended by the confirming and convincing work of the Holy Spirit to the truthfulness of the Scripture (*Toward an Exegetical Theology*).

Kaiser is right in his assessment of this style of preaching in that these proverbial slogans and interesting anecdotes cannot accomplish the confirming and convincing work of the Holy Spirit that needs to be done on a daily basis in the life of a believer.

Pastors Are Untrained

Pastors in Black America today have on the average of 0-2 years of college which is accomplished in secular institutions. One may ask then, where do they learn what they do? The answer to this question is by a method called *follow the leader*. This game calls for one very observant student, a good hooping voice and an ability to squall for a long period of time.

While the writer is being a little sarcastic, there is some truth to this. Let us say a thirteen-year-old boy sits in a church for five years watching a particular pastor hoop, by the time he is eighteen he has memorized or perhaps while joking around, rehearsed the style many times. Therefore when this boy surfaces this alleged "call" to the ministry, he is given an immediate trial sermon of which he passes. How could this boy fail if he did exactly what the pastor did? In many of these trial sermons the content is not important but the style and the amount of excitement generated in the crowd (for sure if 100 amens are given—he passed).

However, one needs to be careful here because part of the burden here lies on the fundamental evangelical Bible-believing community. For many years a Black minister could not attend the fundamental schools in this country, and so many good men went to liberal schools because of acceptance. Martin Luther King records in his biography how he tried to attend several fundamental seminaries and was denied entrance because he was Black. This trend has not improved much over the years in places like Dallas, Grace, and Conservative Baptists. The reason for this statement is because of the fact that if Blacks represent 15 percent to 17 percent of our nation's popula-

tion then a place like Grace Theological Seminary should have sixty to seventy Black students enrolled at any one time. This does not necessarily reflect presently any fault on the schools listed but rather on a racial and economic cause from the past. One should be aware of this and march on. What Black America needs is seminary-trained Black men to pastor churches and disciple men for multiplication. This is what needs to be done by fundamental Black men to correct the misproportion in conservative schools across America.

Discipline Is Lacking

It is not at all uncommon to find homosexuals, masons, shriners and the like in the traditional local church. This laxity is caused by the nonpreaching of God's Word and the absence of the conviction by the Holy Spirit in the affairs of the church. Spiritual maturity is synonymous with church attendance, therefore moral character is not important. This situation has existed for years in the Black church beginning with the pastors and problems with divorce, adultery, and other questionable issues like smoking, alcohol and materialism. One popular Black magazine (*JET* 1982) had this to say about divorce in the two

largest Black denominations: "Black Methodists and Baptists in the Northern and Southern regions of the United States have the highest incidence of divorce in the country, according to a recent survey by the Council of Churches in Washington, D.C." This rate of

divorce speaks directly to this issue of the discipline in the local Black church. The assumption on the part of this writer is if pastors firmly address this issue from the pulpit in a biblical manner, this rate would decrease. Tradition will not save the family, only the Word of God can through the convicting work of the Holy Spirit.

Family Structure Is Weak

Because of the divorce rate, fornication, and lack of biblical teaching in the church, the Black family unit is weak in the church. It is the estimation of the writer that one-half to two-thirds of the adult members of Black churches are women. Many of these women are single parents. In light of this one-half to two-thirds estimation, what effect does this article have on the Black church if true?

Religious dogma has stifled many attempts by women to gain positions of leadership in the church but women are likely to continue their struggle for equality in the secular and religious world, according to Dr. Mozella Mitchell, a Norfolk State University assistant professor who is studying the roles of Black women in the church.

(Continued on page 24)

Tradition will not save the family, only the Word of God can through the convicting work of the Holy Spirit.

Black men should not feel threatened by the Black woman's movement to gain influence in the church, Mitchell said, because Black women have tried to advance and support their men at the same time. "Black Women are interested in total Black liberation. We are not trying to hurt our men, but offer them, up front, the support we've always given them from the sidelines" (JET 1982).

The effects would seem to be that because of their majority status in the church, and the liberal philosophies of man being accepted by the members and clergy, women could and often do gain control of the church. While this may not be direct control, there is still a great deal of indirect control exercised by women today, while at the same time they seek more as the article indicates.

While this struggle continues by adults in the church, children are standing by watching the feud just waiting for their chance to play the exciting game we call church. The sad thing is that an opportunity usually presents itself and they accept the "tradition" and all is well until the next generation.

Black Preachers in Politics

Perhaps the most controversial of all these subjects is this aspect of the traditional Black church. This can really be divided into two sections: political and social.

On the political side of Black America the preacher has long been known as the freedom fighter and chief agent to represent the people. This can be seen by looking at such men as Dr. Martin Luther King, Jr.; Rev. Jesse Jackson; and Rev. Andrew Young. These men have greatly contributed to the plight of Black people. Not to minimize their accomplishments in any way, some residue of their focus has been left to cause concern to the church. The concern spoken of here has to do with the focus of the church and the priorities of its pastor. An illustration of this focus can be observed by listening to a sermon on Sunday morning. The question is, did he teach and preach about Christ, or about the social situation of the day? It is sad to say, but in many cases one hears the last rather than the first. What do people remember about the sermons of Dr. Martin Luther King—his love for the Lord or his quest for equality? This is not intended to put the man down in any way, but to show that Christ was not the focus of his ministry. This focus on equality rather than Christ is still largely the thrust of Black ministers today.

The point being made here is not that Black clergy are not to address the political and social issues of the day, but should the church starve doctrinally because of the political priorities of the pastor? This cannot be justified in the sight of the Lord.

On the social side, the Black church tends to be very concerned with the welfare of the community. In this area the writer would say that the Black traditional church is far ahead of the fundamental church in many aspects. Blacks in America do feel that the

church is concerned about them and wants to help in some way, whether politically or socially. Whereas in the fundamental community the church seems only to care of itself and its programs. However, caution must be exercised on behalf of the Black church, in that they should not devote their total energy to providing needs and calling it missions as many do.

CONCLUSION

Just as a strategy had to be developed to establish Mexico as a mission field in 1951 by Grace Brethren Foreign Missions, likewise a well-planned strategy needs to be developed for the 27.3 million Blacks in America today. The first thing to be kept in mind is the role of "traditionalism" in the Black church and how it affects the receptivity of the people to something. The fundamental church planter must be aware of the hold traditionalism has on the Black culture and proceed with much patience toward his goal and reeducate the people. Because of this very problem, it might be best to start with new converts in whom the "traditionalism" has not taken root. Young people between the ages of 20-25 would make the best target group because of their nonexposure to the tradition, their education and their quest for something new with substance. This is a fertile field waiting to be reaped.

The second thing that should be of importance to the church planter is the area of the family and the problem structure of it. Because of the absence of positive parent models for children, perhaps the church planter should start with very young Black families between the ages above, and try to build a stable foundation so as to be a model for other families in the future. This type of family would most likely be found in the middle educated class of the Black community, thus there is our target area (geographical). The church planter must be careful here to instill a burden on the hearts of this group for the inner city for it is common for them to become complacent and selfish in its scope of ministry. This group is also able to support a missions project to the inner city and would do so *if taught properly*.

A third thing to be concerned with is that the single parent must be ministered to by the potential work. Some system of care must be set up for these women (perhaps a special Bible study by the potential pastor's wife). The children of these women are one of the best target groups that the church planter can find. Therefore the church planter must have a good child evangelism program on tap for the moment.

In closing this part of the project, it is imperative that any church planter must study the history, culture, life style, and needs of the group he plans to minister to. These facts and problems have been designed to do just that, namely, educate the potential church planter that desires to minister to Black America. May the next revision of *Conquering Frontiers* record the work of Grace Brethren Home Missions in Black America. ■



hoping to help in Christian ed, youth, and church growth

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Roy Halberg, President • Ed Lewis, Director of Youth Ministries • Brad Skiles, Director of Administration

On Personal Motivation...



Ed Lewis

BRAD: Ed, what has kept you here for over ten years?

ED: Realizing our work is for the Lord. That's number one. Here at CE, we are not just going through the motions; we are helping to build the church, God's people.

A second reason is the effect this ministry has on young people. Seeing a kid, whose direction was entirely toward the world, attend youth conference or travel with Operation Barnabas and come to the place where he is totally committed to the Lord—now that's exciting. Just this past week, for example, somebody who was in my youth group years ago came into my office requesting a final application for foreign missionary service. It was rewarding to see the fruits from my earlier efforts.

How would you answer the question?

What keeps you here?



Brad Skiles

BRAD: Certainly I believe God wants me here. In addition to that, I'm motivated by our theme "hoping to help." Before I joined the staff, I used to think "hoping to help" was just a clever slogan. Now I realize it's a description of the heart and ministry of each staff person and board member. "Hoping to help" allows me to be creative, and I'm motivated by knowing my creativity is going to help churches, young people and pastors. I guess it's that servant's approach. If it were just a mechanical business and if I were here just to increase offerings or come up with a new product, I would not be interested.

ED: I think that's neat. And, Brad, that's a good reminder to us—we need to recognize that the action is in the local church. By serving in a national office, we are not "over" them, but rather "under" them, to serve them. You demonstrate that and that's something I think we all need.

BRAD: A friend told me once that if I ever left CE the thing that would be most valuable when I looked back would not be some new product, or binder, or program I produced, but to look back and see lives that have been touched or relationships that have been influenced. Our whole office has that philosophy. We hope to touch people and to build relationships and not just send out letters or do tasks.

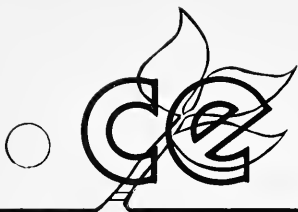
ED: That's true. And it's good you have that perspective, because, with all your administrative and organizational abilities, it wouldn't help unless godliness was number one.

I read an evaluation form from a TIME worker this week. She told of a new Christian in France who told her, "We don't want *you* here; we don't need *you* here. What we want is *God* here—the *Lord* here. If you can bring us God, if you can bring us the Lord, then we want you. But we don't want someone that just has skills and abilities. We want someone who has a heart for God."

I'm motivated to keep going here at CE because I see that in our programs, through Operation Barnabas or Timothy Team leadership, and especially when we add new staff, we are primarily seeking people who have hearts for God rather than just talent. And that priority allows us to continue our "helping" ministry.

Thanks for letting us serve you!

Ed and Brad



Some thoughts and suggestions on . . .

Family Worship

Hoping to Help at the Grassroots • January 1984



It's something we want to do and know we should, but sometimes it's hard. Many times it starts and stops. And sometimes it doesn't begin.

Family worship is a time for the family to collectively say, "God's important." It's the application of Deuteronomy 6:6-9 and Ephesians 6:4.

A key is variety. We do not have a strict structure to follow or big suggestions, but here are some little things that need to happen if the big thing, family worship, is to work.

1. **KEEP IT RELAXED.** Don't clear your throat and get the frog out and then announce a formal worship time. Make it simple. Choose a room where everyone can be comfortable (without going to sleep!). Laugh and smile, call it something everyone can relate to, and get started.

If you have quit and want to start again, avoid the embarrassment of a big announcement that you have been negligent and delinquent for two years and now are going to renew this sanctified meeting.

When it starts on a relaxed basis it continues that way and becomes sincere and enjoyable.

2. **MAKE IT BRIEF.** When you are finished, your family should be asking for more, not cheering. It is better to have ten minutes of good stuff on a regular basis than start with thirty minutes and soon quit.
3. **SCHEDULE IT.** Or it won't happen. If you are starting after stopping, perhaps at the close of your first meeting you can suggest a repeat later in the week. And choose an achievable goal for frequency. If this is new, maybe do it twice a week, or even once a week, if every day is too hard.
4. **USE THE BIBLE.** Use the storybooks or other if you like, but make sure a few minutes, or five or ten are spent in the Bible. Show your family the Bible is the center of worship as far as books and revelation go.
5. **MEET NEEDS.** Don't make this just for adults. Bring your conversation and application down to the level of the smallest child (probably not the baby!). And as a family, talk about how the passage or story applies to the family, this family.
6. **DON'T PANIC WHEN YOU MISS.** A lot of people get embarrassed if they miss a day or week. And then they don't start it up again. We're not Pharisees. We do want to worship God. So, if your schedule needs to be rescheduled, do. Simply start again. Perhaps you can even use the next meeting to speak positively of schedule problems and the value of being flexible with the family worship.
7. **INCLUDE THE CHURCH.** No, don't invite 60 or 100 people to participate too, but do teach your family the role of the church in your family's worship. Maybe skip the "in-house" meeting on Sundays and Wednesdays to show how the church is your special worship time then. And then fill the other days of the week because you want to worship every day.
8. **GET THE KIDS INVOLVED.** Ask questions they can understand and answer. Depending on their age, have them tell a Bible story or share a verse. Perhaps part of the variety of this could be a family craft time or even ministry project.
9. **BE SPONTANEOUS.** Be willing to change your agenda if a special need or question arises. As questions are brought up, go to the Bible and try to find the answers. Even if you could quote a verse, try to show them you are finding it in the Bible. Or, as a family, search for the answer together.
10. **PRAY ON THEIR LEVEL.** Don't pray about turmoil in the Middle East with a five-year-old—pray about his getting along with his seven-year-old sister. Pray about a new wagon. Give thanks for everything that you get, not just food. On payday, thank God for the paycheck. If mother was sick and now feels better, thank God for the healing. Let the children see that God is answering prayers and taking care of your family.

1983 Educator of the Year

She is the Sunday school superintendent for her church's junior department, a junior church teacher and leader, and group Bible study leader. She's a deaconess in her church and serves on their Christian education board. She is a popular speaker to women's groups and is active in Child Evangelism Fellowship.

She is Mrs. Phoebe Boze from the Bethel Brethren Church in Berne, Indiana, and she deserves this recognition as CE's "1983 Educator of the Year."

With twenty-six years of Sunday school teaching experience, Phoebe is skilled in making Sunday school and junior church attractive for children. One parent wrote:

The pleasure my husband and I have found in having our daughters in Phoebe's class is watching the continued excitement they have in wanting to get back week after week to see what and how Phoebe will teach them about the Lord. Parents need people like Phoebe to help their children see that not just their parents are interested in their walk with Christ.

In recommending Mrs. Boze for this award, her pastor named two areas of excellence: "1) The children know if they ask her to pray for something it will be done; 2) Phoebe constantly is rewarding every good task. Whether it is a material prize or kind word, she never lets an opportunity for praise escape." He went on to write: "We have seen between 12-14 children become saved per year under the guidance of Phoebe. She started our junior church program and now, because of her enthusiasm, has five helpers, including her busy husband."

For her enthusiasm, hard work and caring spirit, CE gives this honor to Phoebe.



CE board member, Randy Poyner, left, presents Mrs. Phoebe Boze with "1983 Educator of the Year" award.



SMM's New Leader

Sue Rike is her name and she joins our staff in Winona Lake, Indiana, as "SMM Coordinator." She began her new ministry in October 1983.

Sue became a Christian at age 9, growing up in a Christian family. Her parents are charter members of the Grace Brethren Church, Trotwood, Ohio, where Sue grew in Christ and also "learned" SMM.

As a collegian, Sue committed her life to the Lord for "serious service for Him." As a part of that service, she has worked in her local church and on a district level in SMM, serving as a Little Sisters patroness and then for the last two years with the Lumiere and Charis groups. She was also the assistant district patroness in the Southern Ohio District before joining CE's staff.

Sue is a Cedarville College graduate and comes to CE with a heart for ministry and experience in youth work.

Of her new role, Sue says: "I'm so thankful for all the opportunities the Lord has given me to serve Him and am looking forward to doing just that as I continue working with SMM."

Serving My Master, CE's discipleship program for young girls, is designed for grades 1-12.

Summary of 1983 Awards

Church of the Year:

Anchorage, Alaska

Sunday School of the Year:

Wooster, Ohio

Senior Medal of Ministry:

Williard Smith, Minerva, Ohio

Educator of the Year:

Phoebe Boze, Berne, Indiana

CE Idea of the Year:

*Long Beach, California, GBC
(Baptism booklet)*

Alexander Mack Baptism/Membership Award:

*Big Valley Grace Community
Church, Modesto, California*

Resurrection of the Year:

*Albuquerque, New Mexico (Heights);
and Akron, Ohio (Fairlawn)*

New Church of the Year:

Eagle River, Alaska

Timothy Teams completed an effective ministry last month. For three weekends the team of 20 Grace College and Seminary students traveled to the Martinsburg, Pennsylvania, GBC for a ministry emphasis on helping parents with teens. The 1984 **Brethren National Youth Conference** will be held at Manchester College, North Manchester, Indiana, Tuesday-Wednesday, August 1-7. A week of workshops and youth strategy will be shared at CE's **National Youth Worker's Conference**, April 9-13, 1984, Ridgecrest, North Carolina. More information will be available in the February Herald.



Women Manifesting Christ

ON TO MATURITY



"As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" (1 Peter 2:2)



Missionary Birthdays

MARCH 1984

(If no address is listed, the address can be found on pages 31-33 of the 1984 Grace Brethren Annual.)

ARGENTINA

Mrs. Mary Hoyt March 12

BRAZIL

Ronald Burk March 15, 1972

Joe Johnson March 25, 1975

Evelyn Pettman March 28, 1983

Mrs. Nancy Green March 31

CENTRAL AFRICAN REPUBLIC

Miss Carol Mensinger March 6

Jonathan Austin March 19, 1975

Emily Kuns March 11, 1976

FRANCE

Mrs. Doris Julien March 27

GERMANY

Christopher Manduka March 1, 1982

Mrs. Kathy Manduka March 25

PHILIPPINES

Raymond Hulett March 14, 1983

c/o P. O. Box 588, Winona Lake, IN 46590

IN LANGUAGE STUDY

Rev. Chris Nord March 7

Dr. Dave Daugherty March 18

Lisa Viers March 26, 1973

IN THE UNITED STATES

Mr. Al Balzer March 1

Rev. Foster Tresise March 20

Mrs. Dorothy Maconaghy March 21

Mrs. Hattie Sheldon March 21

Miss Gail Jones March 31

Offering Opportunity

GRACE SCHOOLS

Refurbishing of McClain Auditorium

Goal: \$10,000

Send before March 10, 1984

Plus, since SMM is the heart of WMC (and Valentine's Day is coming up) . . .

National SMM Offering

SMM Girl-of-the-Year Scholarship and sponsorship of Director of SMM

Goal: \$7,000 (suggested minimum of \$1.50 a year per member)

Send before March 10, 1984

It's All in the Topping

by Betty Bergen
Waterloo, Iowa

"This is my favorite breakfast, Mommy!" four-year-old Benji exclaimed, relieved by the break from oatmeal or cream of wheat!

I knew why they loved French toast. It wasn't the change of routine; it wasn't the bread fried with that egg and milk mixture, nor the slab of melted butter on the top. That all helped, but the real value was the buttery-rich syrup that oozed over the top of the hot bread.

That thick, sweet topping was good enough to make you want to lick the plate clean, as I occasionally caught them doing.

Just as I expected, their eyebrows raised and were followed by that familiar whiney, disappointed cry, "Mommmyyyyyyyy," as they sat down to the steamy plate of golden toast. "What is this?"

This morning it was different than usual. The thick, sticky brown syrup was substituted with a clear topping of Karo syrup. I explained that I didn't realize that Mrs. Butterworth's was all gone, and since the toast was already being fried, I heated the "yummy" Karo instead.

Our little neighbor boy, just a year older than Benji, was spending the night with us. Undoubtedly Chad was also disappointed, as Benji had told him how extra good his mommy made French toast. Little Betsy prayed that morning and after thanking Jesus for Mommy, Daddy, Benji, and herself, she added a special thanks for the French toast.

As we began to eat, Benji, with a tone of disgust, asked Chad that question that has stuck in my mind for days. "Chaddy, do you like this yucky syrup?"

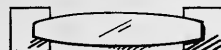
Chad, having to mumble because of cheeks over-stuffed with French toast, drug out an "mmmm hmmm!" Ben's enthusiastic reply was, "Yes, me, too." Then Betsy chimed in, "Yeh, me, too, Chaddy!"

The conversation these little children had had really made me think of how much I am watched and listened to for my reply to unexpected disappointments. Chad's response was so positive and thankful, and through it he changed the hearts and thoughts of those around him.

Do I respond like Chad or is my response a negative whine?

I may be the only "Bible" my friends read, and my reaction can set the example for their reaction. The Holy Spirit spoke to me that morning through our children. As Ephesians 5:20 says, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Do my friends see joy in me even when I've gotten a poor substitute for the ideal situation I had imagined? It's all in the topping. ■



— "Each year we combine a missionary project with our fellowship time, plus we all learn a new handcraft. One year we each learned to crochet. We worked on granny squares, and when we each had made several, we had several fellowship times to sew the squares together. We made a beautiful afghan that was sent to our missionaries. Another year we all learned how to quilt. A quilt was made out of small squares we had made individually and then sent it to a home missionary."

— "Recently we have begun an outreach into a community nursing home. Our WMC is divided into teams with captains. Each week a different team visits the nursing home and interacts with the men and women. We make favors for their trays for special holidays. Plus, these same teams are given index cards with the names of our church's shut-ins. During the month we visit, phone, or write the shut-in. The next month the teams swap these shut-ins' names and do likewise. We have heard much from our shut-ins in terms of appreciation that they are not forgotten."

— "We have tried to have creative missionary times at our meetings to become better acquainted with missions, the missionaries, and the society. For example, we've had personal interviews with missionaries or we've played a match-up game (match the missionary with the country in which he serves)."

— *If you have an idea or a program you would like to share with other WMC ladies, please jot it down and send it to: Nora Macon, 705 Terrace Dr., Winona Lake, IN 46590.*

BMH

NEWS REPORT

□ A celebration and dedication of the new sanctuary of the Grace Brethren Church in Ashland, OH, was held November 20. The Grace College Drama Team presented a concert prior to the dedication service at which Chaplain Kevin Huggins of Grace College, Winona Lake, IN, was the special speaker. Rev. John Teevan is serving as pastor pro tem.

□ The Northeastern Ohio District Fellowship of Grace Brethren Churches has a junior quiz team.

"The 1983-84 Junior Quiz season began with Wooster GBC taking the rotating trophy back home. 'Don't you forget to bring it back next rally,' Norton said. 'Next rally is at Wooster, so we won't be able to forget.' Dan and Beth Bowman do an excellent job with junior quizzers at Wooster, and it shows.

"Junior quizzing is a five-year tradition in the NEO. The level of competition is not as tough as the senior quizzing, but the spirit is just as high. Many teams have to meet a 'traditional Nemesis' at the rallies. Junior quizzers, like senior quizzers, worry about how well the competition will do.

"At a practice session, if it weren't for the size, you might not be able to tell which age group you



were seeing. They goof off the same, get excited the same, occasionally determined the same, and frustrating to the coaches the same.

"At the first rally, a quizzer has to score 80 points jumping in two quizzes to be in the top ten. Almost 60 quizzers were there, 10 teams from all over the NEO. David Durham, from Wooster GBC, quizzed out twice without errors for 220 points and honors as top jumper. Jim Marsh (Sterling) had errors and so had to settle for 200 points. Jim Marsh was, however, top overall quizzer after the quiz down round.

Junior quizzers line up after lunch and each in-

dividual gets a question in turn. Two errors eliminates the quizzers. This is called the quiz down round. Letitia Wiley (Minerva) was the first quiz downer. In this round every quizzer gets the opportunity to show that they have learned some of the Bible—and that's what it is all about.

"These kids, third to sixth grades, learn approximately half of the material that the senior quizzers learn. They are given eight verses to memorize perfectly. Some are better than others, but all learn at least some of the Scripture material.

"Quiz coaches are a special breed. They have to be able to counsel, teach, comfort, and encourage their charges. They have to control much of their own emotion—sometimes heartbreaking or discouraging and sometimes thrilling. They have to get to church early on Sunday evenings and have to give up a lot to do this. They get a lot back also."—Submitted by Kevin Eady, junior quiz master and also pastor of the Canal Fulton (Ohio) GBC



□ Mortgage-burning Service held at Alexandria, VA. On October 2, the Grace Brethren Church reached a milestone in its existence as a celebration was held during which the mortgage papers were burned.

A musical concert was presented by Mrs. Carolyn Hyman during the Sunday school hour. Rev. Kenneth Teague, a former pastor, delivered the morning message, after which a carry-in meal was enjoyed by all.

Mr. Kenneth Teague also preached the special mortgage-burning message in the afternoon exhorting those present "with the great things God has in store for a church with vision, faith, faithfulness, enthusiasm and the needed workers to see God do greater things. What God has begun He desires to finish!"

Rev. John Burns, also a former pastor, participated in the service, along with the testimonies of members.

The church began in 1944 and Rev. William Clough became the pastor in 1946. With the assistance of the Brethren Home Missions Council, groundbreaking for their permanent building was held in 1950 with dedication in 1953, at which time Rev. Kenneth Teague was pastor having arrived there in 1951 to shepherd the flock.

The congregation covets your prayers for their future and thanks brethren throughout the Fellowship for their support in the past.

change your annual

Randy Poyner, R. 1, Box 238D, Williamsport, MD 21795 / Mark Saunders, P.O. Box 144, Ephrata, PA 17522 / Kenneth Stoll, 426 Parkview, Mt. Holly, NJ 08060 / Grace Brethren Church, 1060 St. Rd. 40, Ormond Beach, FL 32074 / The Grace Community Church of Monroe, NY, pastored by Terryl Delaney, has withdrawn its membership from the Fellowship of Grace Brethren Churches. The church and pastor should be deleted in your *Annual*.

deaths

Death notices must be submitted in writing by the pastor. The Grace Brethren Church of Long Beach, CA, has reported the following deaths, Lloyd Rinks, pastor:

Mary Barrett, June 2

Lucille Diffine, Sept. 16

Milton Lichty, Aug. 14

Grace Whidden, Sept.

BATZEL, Ellis (Petel), Sept. 22. He was a former moderator and teacher of the Men's Sunday school class in the Grace Brethren Church, Everett, PA. Homer Lingenfelter, pastor emeritus; and George "Tommy" Thomas, interim pastor.

CONE, George E., Sr., 92, Nov. 12. Mr. Cone had been active in the pastorates of the Grace Brethren Fellowship for many years. He was ordained to the Christian ministry in 1915, and served in the following churches: Milledgeville, IL; Udell and Dallas Center, IA; Hamlin, Fort Scott, Mulvane and Portis, KS; and Ankenytown and Danville, OH. He will also be remembered by many of Grace Schools alumni where he served for 13 years as maintenance man. He was a former member of Home Missions Council Board of Directors, and was instrumental in initiating the *Brethren Missionary Herald*.

FOOR, Geraldine, Nov. 2. She was a member of the Grace Brethren Church, Everett, PA. Homer Lingenfelter, pastor emeritus; and George "Tommy" Thomas, interim pastor.

KOONTZ, Herman W., 81, Nov. 27. Dr. Koontz had served the Lord through many pastorates—Winona Lake, IN; York, PA; and Roanoke, VA, prior to his retirement. Even in his retirement, he continued to serve the Lord as a pioneer in starting churches in Florida—the St. Petersburg, Maitland, Ormond Beach, Brooksville, and Orange City are all the result of his labor for the Lord. He also served for a number of years on the boards of the Foreign Missionary Society and Grace Schools.

The memorial service was held in the Maitland church. Rev. R. Paul Miller delivered the memorial sermon, and area pastors Tom Avey and William Willard assisted. ■

Dear Editor

(Continued from page 3)

concerning Brethren doctrine. As we searched for the Bible's answers to the many questions we have had concerning differences in other denominations and our own churches, we have formed opinions. We pray that they are accurate and reflect the truth of the Word.

This is my opinion as my husband and I have discussed various problems affecting the Fellowship:

I believe that the FGBC holds a very firm grasp on the truth of the Word. The truth is preached from the pulpit and is not compromised. In the individual churches we are fairly free to function as we wish within the parameters of the Bible. But, I see the mindset of the Fellowship and leadership to tend to be too separated from the world to reach it. You might go so far as to use the word "legalistic." I realize that I have crossed the line to make a serious charge, but we have a serious problem within the Fellowship that is shown by our growth and membership figures.

I am sure that you are well aware of the view of those who do not wish to adopt trine immersion and threefold communion as church doctrine. I am in agreement with their views. I find it personally offensive that people are required to be rebaptized to enter membership if they have been previously baptized in a different manner. How "elite" are we as members of the GBC?

My husband has many times brought me back to

the proper perspective on things that are implied (i.e. trine immersion) by having me look at Deuteronomy 29:29: "The secret things belong to the Lord our God, but the things revealed belong to us." Trine immersion is not clearly stated anywhere in the Bible. It is not explained anywhere in the Bible. Are we going to make doctrine out of something that is not innately clear? Are we going to tell someone else that their former identification with Christ through baptism does not count?

Also, are we providing needed services in our community? Let's put off our "religious," "pious" overcoat and roll up our sleeves to show people that Christians don't revolve in a closed society. Are we getting woven into the fabric of our community? Where is our love directed?

Do you want people to stay in the church? Get them involved where they can use their gifts. Make opportunities.

Are we, as individuals, sharing the Gospel, and, more importantly, winning souls to the Lord? How healthy is our devotional life? Are our lives even appealing to the unsaved?

Are we relying on God's perfect grace or on our "Brethren distinctives" as the drawing point for the reason people choose for joining our churches?

Are we focusing on the wrong things and becoming "legalists"? We are salt and light. Let's be applying spice and Sonshine to our strong biblical heritage!

Thank you for taking the time to consider my viewpoint. These are burdens from my heart.—Alaska



Above: The WMC refurbished the Seminary lounge in 1981.

Below: Miriam Pacheco presents three Astin-Weight pianos to Professor Don Odgen.

WMC & Grace Schools



by Miriam Pacheco
Retiring WMC President

Women's Missionary Council is committed to the purpose of promoting home and foreign missionary work in the Fellowship of Grace Brethren Churches. That is the underlying basis for our programs, prayers and projects.

So how did Grace Schools get in on it? From the very first year of our organization, WMC ladies realized

the importance of helping Christian higher education. That was 1939 and an offering was given to Grace Seminary.

Grace Schools is a place where pastors, missionaries, teachers, pastors' wives, music ministers, youth leaders and evangelists are nurtured and trained. This is a place where future leadership of our churches is developed. WMC wants to help with that nurturing, training and developing.

Projects chosen through the years have been varied: pews, building, lounge furnishings, library books, sidewalks, desks, mailbox equipment, pianos, kitchen appliances, landscaping, bleachers, art department equipment, office equipment and furnishings, air conditioning, nursing lab equipment, education resource materials, audio-visual equipment, and equipment for the Science building.

Offerings given to Grace Schools through national WMC over these 44 years is over \$121,000.

The projects are chosen from several recommended ones provided by Grace to us each year. The WMC board members are sensitive to the immediate needs and also to the budget provisions. If an idea will not be accomplished in the school budget, then the WMC ladies may decide on that basis to choose that project.

We count it a privilege to be helping in the purpose for Grace Schools' existence—training and developing young people to know Christ and to make Him known. ■

Focus on Faculty

Dr. James H. Nesbitt,
Associate Professor of Modern Languages

Birthdate: June 10

Salvation: November 13, 1954

Education: University of Paris, Sorbonne,
C.P.L.F.; D.E.F.
University of Paris, Institut de
Phonetique, C.I.P.
Princeton, A.B.
Grace Theological Seminary, B.D.
Dallas Seminary, Th.M.
Middlebury, M.A., D.M.L.

Favorite Biblical Books: Isaiah, Psalms

Favorite Scripture: Deuteronomy 31:6

Favorite Topics of Discussion: From Aachen,
Aalst, Aar, Aardvark . . . to zynolysis, zy-
mosis, zynotic, zymurgy . . .

Favorite Subject to Teach: Bible (one to one),
church planting

Joined Grace Faculty: August 1960



Marriage: July 6, 1963, to Nancy McBride

Children: Patrick (17), Eric (15), and Caroline
(6)

Hobbies: Languages, running

Latest Accomplishment: Doctorate of Modern
Languages, Middlebury; read *Der Zauber-
berg*; lived in one location since September
1982



Arthur W. Davis
Assistant Professor of Art

Birthdate: March 25

Salvation: 1954, in Vacation Bible School

Education: B.F.A., Philadelphia College of
Art, 1969

M.Ed., Eastern New Mexico Uni-
versity, 1973

Favorite Biblical Books: Psalms, Philipians

Favorite Scripture: Psalm 18:30

Favorite Topics of Discussion: Art, sports,
computers, finance

Favorite Subject to Teach: Drawing, 2-D,
photography

Joined Grace Schools Faculty: September
1973

Marriage: June 12, 1971, to Laura I.

Children: Brian (7), and Kevin (2)

Hobbies: Golf, computers

Latest Accomplishment: Produced/Directed/
Animated two children's animated films for
Ken Anderson Films: "Lost Gold Mine,"
and "Phantom Lake." ■

Grace College Has Accreditation Review

by Homer A. Kent, Jr.
*President
Grace Schools*

Regional accreditation is one of the ways in which colleges and universities can validate the quality of their programs. Colorful brochures and appealing catalogs may make enticing claims, but complete objectivity is difficult when one is talking about his own institution. A thorough review by an outside agency has the advantage of evaluating an institution in comparison with others without the built-in bias that comes when one attempts to examine himself. The Apostle Paul once wrote: "If we would judge ourselves, we would not be judged" (1 Cor. 11:31). He knew human nature very well!

Higher education in America has attempted to keep relatively free from government control by regulating itself through accrediting associations that are formed by the institutions themselves. The government, in turn, has recognized six regional accrediting associations for purposes of certifying standards, and does not itself get into the accrediting business.

The agency which grants regional accreditation for the nineteen-state area in which Grace College is located is the North Central Association of Colleges and Schools. Grace received candidate status in 1973, and was granted full membership status as an accredited institution in 1976 for a period of three years. In 1979, the college's accreditation was renewed for five years. All accredited institutions under NCA must be reexamined periodically with the re-visit scheduled to occur after an interval of from one to ten years.

During October of 1983, a four-member team consisting of a president, a dean, and two faculty members from other NCA institutions spent three days at Grace. They studied the complete operation, and will be making a formal recommendation to the NCA board for continuation of accreditation in the spring of 1984. At the exit interview, the team indicated that their recommendation would ask for the next visit to occur during 1993-94. Needless to say, all of us at Grace are extremely well pleased with this prospect—the maximum which NCA grants. Final action will be taken by the NCA board in April.

The evaluation team noted a number of



Dr. Homer A. Kent, Jr.

Grace College strengths: its strong sense of mission which is shared by the board, administration, staff, students, and constituents; stability of the institution and continuity of its personnel; a readily identifiable constituency; the college's ability to operate in the black; a strong student services program; and a well-maintained physical plant and campus.

Some concerns were expressed to which attention is already being given. The need for a comprehensive plan to be in place in view of an uncertain environment in the next decade, and the college's high dependence on tuition income and a corresponding lack of other sources of income were some of the major concerns. Several other matters had to do with organizational structures and procedures. All of these problems are being addressed.

It should also be noted that no questions were raised regarding the spiritual or theological standards of Grace College. It is the stated policy of NCA to recognize each institution's right to establish its own mission, and then to evaluate the school in light of whether it is in fact, accomplishing that mission. This team visit answered that question with a resounding, "Yes."

The MATCHING GIFT Program

*The Administration, Faculty, Staff
and Students of*

Grace

*College and Grace Theological Seminary
wish to thank these industries,
businesses and their employees for their
participation in an Employee Matching
Gift Program for Higher Education:*

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Campbell Soup Company

Chessie System Railroads

John Deere Foundation

Firestone Tire & Rubber Company

General Telephone Company

H. J. Heinz Company

North America Phillips Corporation

Texas Eastern Corporation

JOB PLACEMENT MEETING AT BIBLE CONFERENCE

During the week of Winter Bible Conference (February 14-17, 1984), the Seminary Placement Office is planning to provide a "meeting place" for graduating seniors and pastors or Christian organization representatives who are looking for Christian leaders. We hope this will be a point of contact between our students and those who will be attending our conference and looking for Christian workers.

BMH BOOKS

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the MACARTHUR New Testament
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The first in the series is Hebrews.**



Pastor John MacArthur, Jr.

JOHN MACARTHUR, JR. is pastor of Grace Community Church of the Valley, Panorama City, California. He is known to Brethren people through his appearances at national conference and as a speaker at Grace Bible conferences. He is heard often as a radio speaker.

You will want each of the books as they are published — starting with Hebrews. As an introductory offer, this \$11.95 volume, bearing the BMH imprint, is available at \$8.95 with cash orders and we pay the postage.

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Herald Ministries

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BRETHREN MISSIONARY HERALD

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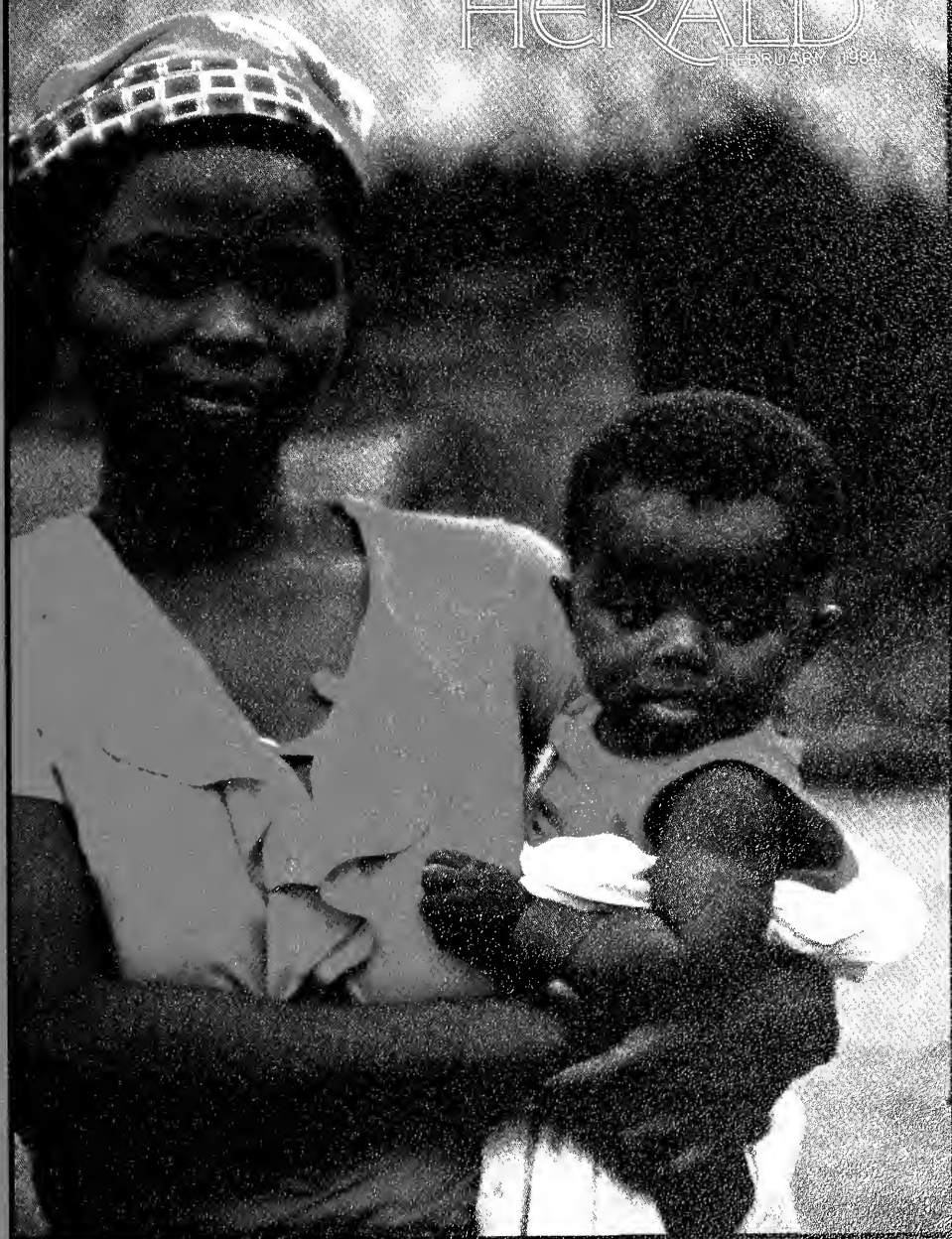
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BROTHER'S MISSIONARY

HERALD

FEBRUARY 1984



You Know You Are in Trouble When . . .

by Charles W. Turner
Editor

These past years we have been laughing at the great principles of Murphy's Law. We laugh only because if we do not laugh, we just may well cry. If there is anyone left in the world who does not know or has not heard of Murphy's Law, it is best stated in simple terms—if anything can go wrong, it will and probably will at the worst possible time.

Books have been written and variations of each principle have been personalized to ones own circumstance in life. I would like to present my variation on a theme that is closely akin to Mr. Murphy. After having spent some years in the church and its related works, there are a number of themes that have arisen. The church is still in a very imperfect state and is "unblessed" with troubles. These, of course, are man-made and man-imposed. Here are a few of the signs of trouble I have noted in the church, and you could add many more.

You know that the church is in trouble when the pastor takes down the Solomon's Head of Christ picture in the lobby and puts up his own. Then adds a sign, "Founder and Pastor."

When every one has a black Bible and they are all King James; and when the majority of the congregation firmly believes that Paul wrote "Silent Night."

You know you are in trouble when all of the ushers wear Jesus First badges on their lapels and carry big Bibles with an imprint from Jerry Falwell's church.

When the stewardship committee, who used to drive Ford Pintos, all show up with Cadillac Seattles following a sharp decline in the offerings over the past six months.

When you have only one church pianist and she does her adequate best, but just before the Christmas cantata she catches her right hand in the car door.

You know you are in trouble when the head of the education committee reports that he is taking his children out of the church college and is sending them to Bob Jones.

You are in trouble when the pastor prays at every service for a revival and the need for the Lord to remove some of the problem members by the back door.

When the largest donor reports to the church that it is time to take more time off and relax a little more. He, in fact, feels led of the Lord to buy a cottage at the lake and a new travel van—one for summer and one for winter.

When the deacon's children report to you in the youth meeting that they think the handling of the young people in this church is far from the excellent quality of the youth activities down the street at the Baptist church.

You know you are in trouble when the pastor goes away to candidate at another church once each month for a year and no one ever calls him.

When your public address system is on the same frequency as the local police system and they keep cruising by your church on Sunday morning.

You know you are in trouble when the city decides to locate the new fire station across the street from your church.

When the only soloist you have joins the local volunteer fire department and he sings every Sunday morning and leads the choir and the congregational singing.

When everyone wants to tell you how good the sermons and the church programs have been on TV lately. They also relate to you how these programs are meeting their spiritual needs as nothing has done for years.

You know you are in trouble when you start a church basketball team and the moderator's teenage boy, who is five feet and one inch tall, insists on being the center on the team.

You know you are in trouble when one of the members of the congregation tells you the quality of your sermons are not as good as they used to be and she would rather go to services elsewhere, and she does it each morning at the breakfast table.

When your pastor announces that he will be preaching from the same book in the Bible at each service for the next year and the book is Job.

But you really know that you are in trouble when you keep hearing the message of the love of God and do nothing about it. ■

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reported in the herald

35 YEARS AGO—1949

The average annual salary for ministers was \$2,785, which was less than the \$2,900 average income. . . . Announcement was made of the new collegiate division at Grace Theological Seminary.

15 YEARS AGO—1969

June was set as the date for Roger and Nancy Peugh's departure for Germany—our first missionaries to that area. . . . There were NFBC churches in 25 states—Alaska was one of the states on target for the establishment of a Brethren church.

5 YEARS AGO—1979

Grace College announced the inclusion of a nursing major for the first time in the history of the school. . . . The plans were finalized for the annual conference in Florida.

letters

Dear Charles,

Just a note of appreciation for your editorial in the *Herald's* December 1983 issue.

It is amazing to see how the devil can lead some religious organizations into the trivia which develops into an anti-God and anti-Bible mind-set.

This current trend of attempting to "de-sex" the Bible would be funny if it weren't so serious.

What next? "Desinining" the Bible? I guess humanizing Holy Writ has no limits.

We do well to pray for those devout followers of the Lord Jesus Christ who as yet have the experience of working and worshiping in a local congregation having a strong witness for Christ, but having some of their benevolence giving being sent to help support programs they cannot approve. Separation and withdrawal surely are painful but can be borne when growing out of godly conviction.—A denominational mission board leader (Ohio)

Cover photo by Edwin Cashman, Sr.

Rev. David Plaster is presently pastor of the Warsaw (IN) Community Grace Brethren Church and part-time faculty member at Grace Theological Seminary. Rev. Plaster will soon be pursuing studies at Dallas Seminary for his Doctor's degree and then will return to Grace Theological Seminary in a full-time capacity.

Defining an Ordinance

by Rev. David Plaster

The term "ordinance" and its historical forefather "sacrament" are really somewhat of a paradox in theology. They seem to be so clear and so defined in the minds of average Christians. However, when pressed to actually define the term it is quickly discovered that such a task is not so easily accomplished. In fact, throughout its history the Church has seen a tremendous amount of diversity as to what an ordinance really is. After the apostles in the early days of the Church, little attention or definition was offered until the height of the Middle Ages when one man presented a list of thirty sacraments, theologians have discussed (and debated) this subject. Even the Brethren Movement in its history has operated on the basis of **two** different ideas as to what an ordinance really is.

A Brief History

In the early history of the Church there does not appear a definition of an ordinance. There is no single passage in



Jane Freely '84

the New Testament that tells us what it really is. The term "ordinance" has become a theological term much like "trinity" or "rapture" which do not appear in the Bible but

The value of the physical action is tied directly to how accurately it reflects the reality to which it points.

can be used to categorize a particular biblical teaching. In the period after the apostles passed from the scene there is very little information available. However, we do find the Bread and Cup (called then the Eucharist), the Agape (or, Love Feast), and Baptism associated together. It was natural to create such a category because they are all physical, ceremonial acts practiced by local churches. These practices were set apart as matters which could not be done without the presence of a bishop.

There really was no formal definition of the word "sacrament" until Augustine wrote on the subject at the end of the fourth century. He stressed the idea that a sacrament was not only a physical act but by its very nature pointed to a spiritual truth. It was a visible sign of an invisible grace. When he included the idea that certain sacraments could actually convey grace to people, the Roman Catholic ideas about sacraments were launched. This connection made the word "sacrament" something a lot of Anabaptists did not like. The idea of "ordinance" came into being with the emphasis that these were symbolic only and that there was no merit earned in partaking of them.

The Reformation put into focus one last important element of what an ordinance or sacrament really is. Both Luther and Calvin battled the sacramental system of the Roman Catholic Church. They brought out the importance of having divine authorization from the Scriptures for such a practice. However, both of them did not escape completely the idea that a sacrament has a certain intrinsic efficacy. It was

Zwingli and the Anabaptist movement which stressed these ordinances as symbolic — without any virtue, efficacy, or intrinsic value.

The Brethren Movement does not have a "founder" such as Calvin or Luther in the sense that someone established well-defined theological distinctives. Alexander Mack himself left us a rather unclear understanding of ordinances. He did see them as instituted by the Son of God and commanded. However, he also saw the element of example. Thus, an ordinance becomes a practice of the New Testament church without any reference to symbolic value. This idea was reinforced by the Amish-Mennonite neighbors of the early Brethren. Therefore, we find five statements on ordinances in the Brethren Church since 1883 each different from the other. You can find six ordinances listed in the Message of the Brethren Ministry and the Covenant of Faith of Grace Theological Seminary. On the other hand, the current Statement of Faith adopted in 1969 lists only two. There is no real contradiction between them, just a matter of operating under two different definitions. One stresses the element of church practice while the other stresses the element of symbolic value.

Looking over the course of history, the definition of an ordinance which best allows us to communicate with our fellow Bible-believing Christians of other groups goes along the lines of our current Statement of Faith. As I see it, there are three key elements in an ordinance: (1) A physical action ceremonial in nature (2) pointing to a spiritual reality specified in the New Testament (3) which makes clear that all Christians are expected to continue perpetuating it.

A Physical Act Ceremonial in Nature

We have seen how the Church from its earliest history saw the affinity of these physical practices and grouped them together. They were physical acts which were ceremonial (in the sense of having a certain prescribed form). There are two points which need to be made relating to the physical practice of an ordinance.

First, God uses physical actions to communicate truth. Hebrews 8:4-5 illustrate this principle from the Old Testament. The ceremonial law from Moses was but "a copy and shadow of the heavenly things." They had no real value or reality apart from their spiritual

(Continued on page 6)

or "heavenly" counterparts. This means that the physical action involved has no value in itself. Its only value is tied directly to how accurately it reflects the reality to which it points. That sounds the death knell to sacramentalism. Furthermore, the physical action itself thus not be the focus. To practice the ritual or ceremony without focus on the spiritual reality violates the intent and purpose of God in putting spiritual truths into a pattern or example.

Simply calling it an ordinance does not mean that some among us do not have sacramental ideas about communion.

Second, physical actions can overshadow the truth. **Legalism** demands a strict conformity to the physical practice with little or no focus on the spiritual reality it portrays. While there is a proper form, it should not become paramount in importance. **Sacramentalism** goes one more step and makes such practices themselves the spiritual reality which effects something for the participant. Simply calling it an ordinance does not mean that some among us do not have sacramental ideas about communion. However, it is equally important to avoid the opposite extreme of neglect. We are charged with reducing the status of an ordinance to a mere symbol which does not change anything spiritually. This would then result in a falling away from the practice by the average church member. A comparison of attendance at communion services with the membership roll of most local churches makes such a charge difficult to refute!

What is clear is that the physical practice itself is not enough to define an ordinance. The dual nature of this practice — physical action and spiritual reality — require us to go on and deal with that second aspect.

Symbolic Significance — Intended and Specified

John Calvin wrote of ordinances "that the essential part lies in the doctrine. This being taken away, it is only a frigid ceremony." The fact that the spiritual reality or doctrine being symbolized is the heart of an ordinance

establishes two important principles.

First, an ordinance has a symbolic significance which is established by specific statements of Scripture. God has used many different symbols and symbolic actions to communicate truth to men. However, their value rests on the fact that God Himself has revealed the intended meaning. We are not left guessing as to what an ordinance means. The Bible makes it clear what the symbolic significance really is. This approach takes us a step away from general church practices. We continue to believe and practice such things as anointing the sick with oil, but we put it in a different article of the Statement of Faith since it is a practice to which no specific symbol is stated in Scripture.

Second, since the physical practice has no value apart from the spiritual reality to which it points, the mode (that is, the way we go about practicing an ordinance, its form) should reflect that spiritual reality as accurately as possible. We should not have to "fill in the blanks" with words and thus leave to the imagination of the congregation the rest of the symbol. The mode that most closely portrays what the Bible teaches is the best and the preferred way of doing it. When more than one truth is bound up into an ordinance (baptism has at least three!) then the mode that best portrays all of them is the best. However, beyond what the Bible teaches as to the spiritual reality, we do have some liberty of expression. Issues such as a baptistry or running water for baptism, the length of towel used for footwashing, or the content of the Love Feast are not at all involved in what the spiritual reality being portrayed really is.

Probably the broadest ordinance is that of baptism. We do not have space in this overview to deal specifically with all the texts involved. The point is that for centuries the Church in most of its branches has agreed that Matthew 28:19-20 is the specific passage from which the conviction is drawn that Jesus intended Christian baptism. No matter what other truths may be involved (cleansing — Acts 22:16 or identification with Christ — Romans 6), there is no way to ignore the trinitarian thrust of the Great Commission. Jesus was not giving the words of a baptismal formula as much as He was plainly stating the spiritual meaning of the outward visible rite. Above and beyond any grammatical considerations that connect the three Persons to the act of baptizing, the doctrinal thrust found here must be given con-

sideration in the form of baptism. The best and preferred way, in fact the only way, to portray all that baptism symbolizes is trine immersion.

Expectation of Perpetuation

The final characteristic of an ordinance is in an area of disagreement felt keenly by the Brethren Movement in its relations with others who share a common conviction about biblical truth. Many would see the threefold communion service, for example, as something very beautiful and meaningful, but at the same time they would deny that the Bible commands such a practice. This final characteristic is crucial to the definition of an ordinance.

The key issue in this entire discussion rests on the requirements for defining something as a **clear** command. That is really a rather subjective term. What is **clear** to one man may not be so clear to another. The fact that there are Bible-believing Baptists, Brethren, Independents, and others rests on that fact. What are the requirements for perpetuation? What constitutes a clear command? While all agree that this is necessary, not all have really thought through the implications.

In this area of ordinances, many have been guilty of creating additional requirements placed upon a command that are not applied consistently to other commands in the Bible. One example of this "command **plus** something" approach is the idea that it must be commanded by Christ. Some state this requirement in such a fashion as to essentially demand the need for a "red letter" edition of the Gospels where there can be found the actual recorded words of Jesus instituting and commanding the practice of an ordinance. While all the ordinances may go back to a time when they were instituted by Christ, the **authorization** or the **command** that they be practiced is not always found in the Gospels. For example, there does not exist in the Gospels any command grammatically demanding perpetuation for the Cup. We understand that from the Apostle Paul in 1 Corinthians. Paul wrote 1 Corinthians earlier than Luke wrote his gospel account. Yet Luke has only the clear command demanding perpetuation for the Bread and nothing for the Cup. If having the actual words of Christ was the standard of the New Testament writers, then we would expect to see more in the Gospel records. The point is that all the information, no matter from what part of the New Testament it is drawn, is given to us by men inspired by the Holy Spirit. It is from

the New Testament in its entirety that we must find our authorization.

Another approach has been to require that the practice of an ordinance must be found outside the Gospels in Acts or in the epistles before it can be considered an ordinance. This argument is often used to evade the clear commands of Jesus in John 13 relating to foot-washing. The question should be raised as to whether or not other commands should have the same test of authenticity for the Church. No one questions the practice of Matthew 18:15-17 and yet there is no clear example outside of Matthew that the apostles practiced such a process.

For an ordinance such as the Love Feast, you first must define what you expect and be sure that you consistently apply the same standard to any other truth in the category of being a command from the New Testament. Obviously, there is no present imperative "Thou shalt continue to observe the Love Feast" in the New Testament. Where did the early church learn to practice the Love Feast (or Agape) which was done in all branches of the Church in all areas of the Roman Empire for the first two hundred years of Church History?

An interesting study on the Love Feast begins in Luke 22. There Jesus used **two** cups in the course of the meal. The first (vs. 15-18) is presented in the same manner as the bread and cup used for the Eucharist. If you compare

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portrays what the Bible teaches is
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doing it.**

the commands used in the Gospels you will find that the symbol relating to the meal was treated by Jesus exactly like the symbol relating to His sacrificial death. Why is it so "clear" from the Gospels that Jesus intended for the Bread and Cup to be perpetuated, but it is "not clear" that a symbolic representation of a future meal was also to be continued? Both are treated equally in Luke 22. It should be no surprise to us to find the Love Feast continued

(Continued on page 35)

Studying to Serve



by Sandy Farner

Please meet one of the members of our church in Uberlandia, Brazil. Tiao is attending Word of Life Bible Institute in Sao Paulo state, and we are excited about the impact he will have on our church.

Tiao, you are now studying at Word of Life Bible Institute. Two years ago did you imagine that today you would be studying theology?

In order to be sincere, no! In 1981, I was serving in the military as a student in the NPOR (Nucleus of Preparation of Army Reserve Officials) and my goal was to be an officer and make that my career. At that time I still had not accepted Christ.

Tell something about how you accepted Christ.

Let me try to be brief. The first time I heard about Christ was in my brother's home. He was studying Revelation with the pastor. I became afraid because of what they were saying, so I began to maintain contact with them and to ask questions. When I was serving in the military, I had a friend who was a believer. He talked about Christ to everyone and I went with him a few times to his church. I began to attend a few activities in the Grace Brethren church, but I was still not firm in the Lord. In January of 1982, on a Saturday night, I decided not to go to a youth meeting at the pastor's home, but instead I went to a night spot. It was there that I saw the wrong things I was doing and the lost world I was in. I began to reflect on all that I had heard about Christ, and it was there in that night club that I accepted Christ.

Tiao, tell us some more about the influences that led you to think about consecrating your life to serve Christ.

I began to attend all the meetings (Sunday night, Sunday school, and other meetings) in the Grace Brethren church. I also began to study with Pastor Tim Farner. Awakened in me was the desire to be completely involved in the work of the Lord. Because of the dedication of the church people and working with my brethren, I began to see that the Lord's work brings a hope and a happiness very different from that which I had known. I decided to study



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I plan to be a man who lives the Word of God.

(FMS editor's note: Since this interview, another of Tiao's sisters has accepted the Lord. His brother Jose is the deacon of the church in Uberlandia, and his sister who went to be with the Lord, Maria, was featured in the April 1983 issue of the Herald.)

at the Bible institute, and I received much encouragement from Pastor Tim and from my brother Jose and his wife, Isaseth, and from various brothers in Christ.

Tiao, let's go back a few years. Tell us something about your family and the influences of your home, your parents, and how God today is having an impact on your family.

My family is traditionally Catholic (unhappily). We were always very close and always have helped each other in any way we could. The older brothers and sisters were examples for the younger ones. (Tiao is the youngest of 11 children.) From the time we were small, we began to work and to take responsibility in the family. My brothers and sisters are all married and have families. I learned a lot from them, mostly to be responsible. I received motivation to study, to work, and was surrounded by love and affection. I never knew my father. My mother, who also is no longer living, was a blessing that God put into my life. All that I am I owe to her. Of my 10 brothers and sisters, one sister (who is now with the Lord) and one brother, Jose, are Christians. The others know God in the wrong way (Rom. 1:21).

Are you liking the course at Word of Life? Tell us something about your life and studies now.

Yes, I like it here, in spite of the fact that the course is hard. My life here is full of activities. I study, read books, work, practice sports, and wash and iron my clothes, but I also have time for social activities and recreation. I am doing well in my studies. I have a lot of work to do, extra reading, papers to write, and so forth. On the weekends I minister in a church in Sao Paulo. The school is very fundamental and Bible-oriented.

The course is expensive. How are you able to pay for your schooling?

You can say it is *very* expensive. And it is getting more expensive each semester (it increased 53 percent this semester!). But God is faithful, and the church, along with some of my brothers, are contributing regularly to pay for the course.

Your job in the Bible institute also helps to pay for the course, doesn't it?

Yes!

What do you think about your future? What do you plan to do when you finish at Word of Life?

That is rather hard to answer, because only God knows about tomorrow. But I plan to be a man who lives the Word of God. I want to get married and to work in the church, taking the Gospel of Jesus Christ to many. ■

Grace Brethren Foreign Missions is always glad to receive letters from people who have visited our fields. Here is a letter filled with contagious enthusiasm from a pastor who has faithfully supported missions for many years.

R T

Dear Missions Partners,

It was my great joy to see first-hand Grace Brethren missions this fall in Europe as I traveled with the Martinsburg (Pennsylvania) Grace Brethren Centennial group. We were so thrilled to be in Stuttgart and to see the mission property and the Peughs' home and then to have them go with us to Schwarzenau.

We went through the Alexander Mack Schule building and saw the Schwarzenau area and the town where our church began in Germany. The Peughs led us in a wonderful gospel service and prayer time in the Alexander Mack school. How we rejoiced in the whole Gospel of our Lord Jesus Christ. Praise His Name!

The second week of our travels, we went to France and to the exciting ministry of our Chateau near Macon, France, not far from the border of Switzerland. We arrived just before the Sunday afternoon service at the Chateau when several of the Brethren churches were meeting together for a most thrilling baptismal service of recent converts to Christ from our Grace churches in France. Oh, hallelujah!

Monday morning our entire tour group joined the French missionaries and heard the Juliens and the Griffiths present a great gospel service of music and message that gripped our souls. Oh, how good to see and hear the absolute dedication of our missionary staff in Europe! Now I am 100 percent plus sold out to pray and give to our All-Europe missions project of 100 missionaries by 1990!

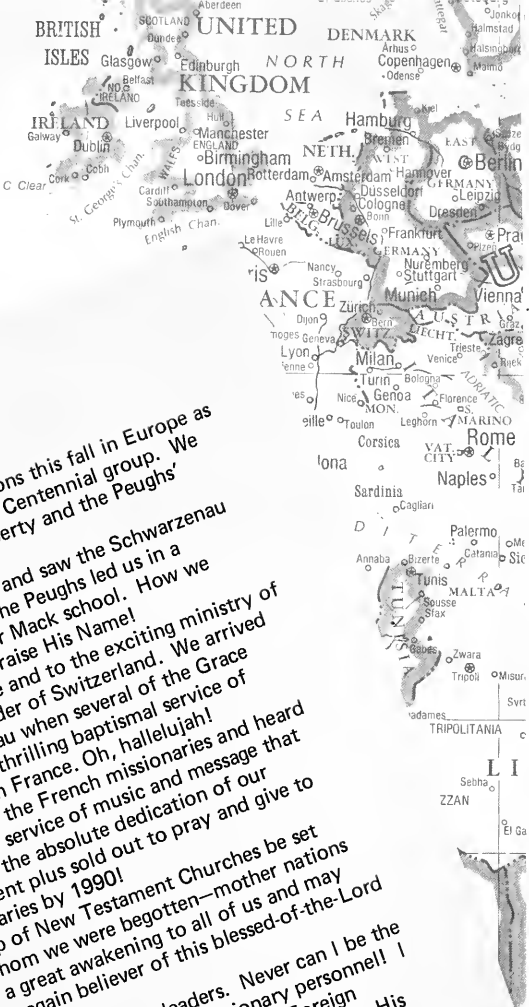
May the entire Grace Brethren Fellowship of New Testament Churches be set afire to spread the Gospel to the nations of whom we were begotten—mother nations to our American people. May the Lord send a great awakening to all of us and may our missions be backed entirely by every born-again believer of this blessed-of-the-Lord nation!

Pastor and Mrs. Snell and Andre Ferrier were excellent leaders. Never can I be the same after walking through Europe with our sold-out-to-Christ missionary personnel! I am immensely grateful for the Winona Lake, Indiana, staff of Home and Foreign Missions and that together all of us can sell out to our Lord Jesus anew. Glory to His name!

We saw the tears of the new converts, the joy of the new born-again believers won to Christ by our gifts and prayers and representatives, who are now establishing New Testament churches in the most needy nations of England, Germany, France, Spain, Portugal, Italy, and so forth.

Greetings to all in Christ from Pastor Marion Thomas who has backed our missions for more than 30 years with a soaring, happy heart!

P.S. Mrs. Thomas stayed home and did all the work—God bless moms!





Rev. Edwin E. Cashman, Sr.

IMPRESSIONS OF AFRICA

by Edwin E. Cashman, Sr.

Ever since I can remember—early 1930s—I have heard about, read about, and prayed for missions and missionaries in Central Africa. Dr. Floyd Taber, one of the medical missionaries whom God chose to use on the field, was my wife's uncle. Through his letters we gained further interest and insight into the African work.

Our deep interest was further encouraged by our many contacts with Central African missionaries and national pastors through the

years and more recently by my work with the Foreign Missionary Society as West Coast representative.

Through the invitation of the Field Council (all missionaries on the field), Bettie and I were led to consider a trip to Central Africa this past summer. Some generous gifts by members and friends of Bellflower Brethren Church made the trip a financial

possibility, and we left Los Angeles on June 12, arriving in Bangui, Central African Republic, late on the evening of June 16.

Having been met by Don Miller and Gary Austin, we were soon at the headquarters of the "Eglise Evangelique des Freres." Now we were really "guests" at the guest house for which we had praised God when it was built. Thanks to



National leaders of the church work with missionaries to guide the growing African church.

special arrangements with MAF (Missionary Aviation Fellowship), the plane was made available for transporting missionaries and guests even though the regular pilot, Larry Warnemeunde, was on furlough.

Now let me share with you my impressions:

The extreme poverty of the people.

Nothing can prepare you in advance for that. We were invited to dinner in the home of Jean and Marie. Jean has been a long-time employee of the mission, and, as such, has a regular income. The home was much as we had expected—mud brick, with a metal roof and dirt floors. All cooking was done outdoors in a very primitive fashion. In



The extreme amount of time which must be devoted to just the necessities of life—both on the part of the nationals and the missionaries.

Nationals outside the capital city, and even many in Bangui, must grow gardens just for food enough to exist. These gardens are often some distance away from both their homes

able to be repaired properly, leading to additional damage and further breakdowns. On one of our stations, the lone male missionary spends nearly 80 percent of his daylight hours on maintenance projects. What a discouragement!

The love of the missionaries for the people whom they serve.

With minimum comforts and maximum frustrations, we have a missionary force for which we can praise God. Although there still seems to be an element of distrust of the missionaries on the part of some nationals (one national leader declined an invitation to attend the Field Council



The Guest House at Bangui houses visitors to the field.

our honor they had two kinds of meat, several vegetables, and the crowning touch for a meal—warm orange soda pop. The dessert was a manioc concoction much like “doughnut-holes.”

and their water sources. Water must be carried, often long distances, for all usages, discouraging cleanliness among other things.

With the scarcity of parts, mechanical things are seldom

inspirational sessions because of this feeling on the part of others), the missionaries make every attempt to work with the national pastors and leaders.

(Continued on page 14)



Students are eager to learn, but more teachers and materials are needed.

The tremendous amount of thievery and the rationalization of it, seemingly even among Christians.

Culturally, if someone possesses an article which someone else wants, he just admires it and the owner is supposed to give it to the admirer. Since Americans are not culturally conditioned in that way, there seems to be a feeling that the custom can be unilaterally imposed.

The terrible limitations to travel.

Even though we traveled mostly by MAF plane, we did take a journey to Bassai, the first Brethren mission station,

times the width of the entire road.

Then there are the rains. Most roads (being of dirt) turn into mud, and there are rain barriers at regular intervals with attendants who are allowed to keep you from using the roads at all up to six

your destination. Your ability to travel is mostly at their determination (often whim).

The tremendous amount of work yet to be done.

We have churches, but they are often far apart. We have pastors, but they have so little in the way of biblical education and study materials and habits. We have great schools, but there are so few to teach, and so few who can afford to be students. We have Christians, but they have so much to learn by way of Christian maturity.

Prayer for our missionary team and national workers in Central Africa is a sound investment of time. Gifts to support missionaries and



Mud holes often hinder our missionaries' travels.

by truck. That, along with two trips from Bata to Bozoum (for market and church), gave us a bouncing rendition of every-day transportation for our personnel. There are, of course, the chuck-holes—some-

hours after rain stops.

Then there are the police barriers. Officials may stop you at their pleasure at designated points all over the country, to check your "documents" and to inquire as to

special projects are a most sound investment of our resources. And missionary candidates to expand our force and replace our retirees are an absolute essential to a mature African church. ■

Parlez Vous. . . ?

by Dr. Dave and Karen Daugherty
(In language study at Albertville, France)

It's still rather dark outside. A quick look at the clock verifies my suspicion. It is 6 a.m.! That's 30 minutes before the alarm will go off.

The little voice sounds friendly. Who could be so cheerful this early? Our two-and-a-half-year-old Nathan! For the last 10 minutes, he's been rattling off names of his new friends—all children of the students at the Centre. "Then Jonathan and Barnaby can come and play with me and it will be fun!"

Thus begins another day of language study for us in France.

After a quick breakfast of french bread, *confiture* (jam), and perhaps an egg, we are off to chapel and then two and a-half hours of morning classes.

Bernard, our teacher, patiently presents the *passe compose* (one of the past tense verb conjunctions). This grammar is really hard! Wait a minute, Bernard is going around the room . . . asking students questions . . . two more and then it's . . . "David, give me this sentence in the negative . . ." Well, it could have been worse.

This second period language lab isn't too bad, but I start to get cauliflower ears after 45 minutes and it really feels good to take off these headphones. Oh, no! It's time for conversation class and I have to give a little speech about my wedding day. How do you say June 17, 1972, in French? Fortunately lunch time arrives without further crisis. We sit at a table where we must speak only French. "Please pass *la moutarde*" (the mustard). Let's see now, what's the word for mashed potatoes?

After lunch Karen feeds Sean, our four month old, and I try to find a quiet study place. Is that the bell already?

Bernard gives us 20 new verbs and lots of new nouns, adjectives, and adverbs. How did he do that all in 45 minutes, in one class? Next it's language lab II and time to practice all this new vocabulary. At least these machines don't ask questions.

Ah, the last class. Lots of variety at this time slot. Every day a different subject. Today we're studying Bible vocabulary. We've just finished a couple lessons on how to pray in French. I like this class because I can relax a little after such a busy . . . "You want me to pray, Bernard . . . you mean in French . . . ?" "*Pere, merci pour . . .*" Thus closes another adventurous day in our lives in France. ■



The Day After

by Wendell Kent

We'd had communion at our church that night. As always, the fellowship and love of the threefold service had left a warm feeling of joy and hope.

Then we came home and turned on the television. It so happened that this was the night for the showing of "The Day After," a chilling drama of the holocaust caused by a nuclear strike upon the U.S. Perhaps you were one of the millions who watched.

I didn't get to sleep as quickly as usual that night. The horror, the hopelessness, and the awful realization that we are only a push-button away from scenes that would be far worse than those we watched made sleep impossible.

This world does not offer much hope for the future. It is little wonder that many people are living one day at a time, grabbing the gusto, and blocking out the unpleasant possibilities of tomorrow.

Time would appear to be running out for society as we have known it. As the hopelessness sinks in to the consciousness of more and more of our neighbors, we who have a faith to cling to and a message of hope to deliver are the fortunate ones. We had better get serious about telling this lost world the good news of salvation through Jesus Christ. ■

A Tale of Two Churches

by Liz Cutler
Promotional Secretary



t was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything going for us, yet at times we had nothing going for us, we are all going direct to Heaven, while there are those who are going direct the other way, and there are those who are doing something for those lost souls.

*There was a pastor full of spirited enthusiasm in the pulpit at Orrville (Ohio); there was a pastor full of gentle love in the pulpit at Port Richey (Florida). In both cities, it was clearer than crystal to the Fellowship (of Grace Brethren Churches) preserves of loaves and fishes, that things in general were settled for ever. Thus, they asked the people of these congregations to take on the full support of their pastors. This, then, is the tale of two churches and their road to self-support status.**



ORT RICHEY, FLORIDA

The Gulfview Community Grace Brethren Church, Port Richey, Florida, began in the winter of 1978-1979 when Lonnie Miller, a Grace Brethren layman, moved to Port Richey from St. Petersburg, Florida. He desired to see a Grace Brethren testimony established in the Ja-Mar Travel-park, which he owned. A winter Bible class was established and by late 1980, the group was ready to call a full-time pastor.

The new church has rapidly become one of the most unique in the FGBC, because of its trailer park location. During the winter months, attendances soar to more than 200. But come summer, it is a good Sunday if 50 people are there. All the while, the membership has never reached more than 40.

"To be very honest, I wondered if this work was going to make it because it's so unusual with the large number of people that are here for six months of the year, which gives a false impression of the size of the church," admits Pastor Jim Poyner, who has led the flock since January 1981.

He feels a significant core of people committed to the Lord and to the local testimony has been a key to

going self-supporting. "We struggled with that for the first couple of years here," he adds.

Many of the "snowbirds" (winter residents) who attend the service of Gulfview Community GBC are also active in churches in their home areas. But God has sent "pillars" who are committed to working with a developing ministry, according to Poyner.

"I think that's what's helped us go self-supporting," the pastor adds. "They are a special kind of people who want to work with a home mission church and pastor and are willing to say, 'we'll put up without a nursery or all the programs and sit on hard chairs,'" he adds.

Poyner has found a spirit of joy to be an important factor. "A church goes through phases of emotions, just like families and humans do," he notes. "There are times when there are real struggles and there're times when there is real joy. We just sense that loyalty and that spirit of joy."

He also feels the Lord has given them a financial indication to go self-supporting. "At the beginning of the summer, I anticipated about a \$4,000 to \$5,000 deficit, with all our northern people going back," he notes. So the church people were asked to give spe-

cifically to the general fund.

"They laid aside their goals for the building fund," he says. "We were able to leave the summer without a deficit." In the meantime, they passed the \$76,000 mark in giving to the building fund. "Financially, the Lord has confirmed this (self-supporting) would be a good step," the pastor stresses.

The people also felt the critical financial situation with the Grace Brethren Home Missions Council. "We sensed that we could be a help to do our part to make a way to give support to other churches. We feel a part of the Home Mission team, so if we could help, we want to do that."

January 1 marked the third anniversary of the church. It also saw the celebration of going self-supporting.

They have also begun work on a new building, located adjacent to the trailer park. The first phase is a 400-seat sanctuary, with limited Sunday school space, since many of their attenders come only for the worship service. An educational unit will be built later, and a third phase is being planned.

"I like the philosophy that says any church can grow if they find people who are hurting and help meet that hurt," says the pastor. "We concentrate on being a caring family."



Pastor Jim and Charlotte Poyner, and their children, in front of the trailer park where the Gulfview Community Grace Brethren Church meets.

ORRVILLE, OHIO

Only a little more than a year after its first worship service as a Home Mission point, the Grace Brethren Church of Orrville, Ohio, is going self-supporting.

Pastor Keith Merriman says he has been emphasizing the need to be self-supporting since August, but, at the same time, it hasn't received a lot of attention.

"The focus has been on living every day for Christ," he says. "I'm not diminishing the excitement of it. It's just a duty we feel, as large as we are, that is a responsibility."

He does not take credit for reaching any goals to be on their own. "The fact that people have been out winning people to Christ has made all the difference,"

he notes. "Because of the growth of the church, the finances have grown."

The church began as a Bible study taught by Art Sprunger, a former pastor at the Sterling, Ohio, Grace Brethren Church, located a few miles away. Ike Graham, missionary appointee with Grace Brethren Foreign Missions and associate pastor at the Homer-ville, Ohio, Grace Brethren Church, later became its teacher. By the spring of 1982, 22 adults and 21 children were ready to form a church. Merriman, who had just graduated from Grace Theological Seminary, Winona Lake, Indiana, accepted the call to be the pastor/teacher and preached the first sermon on May 23.

Attendances have grown from that core of more than 40 people, to more than 200. "The people have



Communion is a very special time for the Orrville Grace Brethren family.

really done the work," notes Merriman. "They keep bringing people to church to hear the Gospel," he adds. On any given Thursday night, at least a dozen people are on visitation, contacting those who have been coming to the church.

"There's an emphasis on praying for the unsaved," stresses the pastor. Members are also given an opportunity to share their testimonies each Sunday evening and to encourage others in the faith.

"The philosophy of the church is to fulfill the Great Commission," says Keith. "Of course, the first step in that is evangelism."

A Wednesday night program has a strong emphasis on youth, along with two classes for adults. "That has been a real opportunity for us to bring their friends into the church," notes Keith.

The enthusiastic pastor describes his congregation as "exciting! They are determined to reach people for Jesus Christ," he says. "The people are excited about learning the Word of God and being challenged to do what the New Testament urges us to do." He cites the five men on his board—Bob Mitchell, George Peters, Craig Winey, Keith Geiser, and Bill Kallberg—as the spark behind it all. "They're really determined to live

for Christ," he says. "It's really catching!"

Despite its young age, the Orrville Grace Brethren Church has its sights set high. "One of our goals is to have one member from our church in all the foreign mission fields with Grace Brethren Foreign Missions, and also down the road, one family, or one person, from our church in every state planting churches," he says. He emphasizes "that's our total long range goal."

Already, the first fruits are becoming apparent. One young lady, Robin Miller, is a student at Grace College, preparing for missionary service. Her older sister, Valerie, a graduate of Ohio State University, has enrolled in the Euro-Missions Institute, with the goal of serving in missions. The church also supports the Trevor Craighs (Europe), the James Hines (Africa), and the Ike Grahams, although none are members of their congregation, as well as a staff member of Campus Crusade for Christ.

They are now in the process of purchasing land west of town and constructing a permanent building. (They presently meet in North Street Elementary School.) It's all a part of their vision to reach Orrville for Jesus Christ.



ll these things came to pass in the dear old year one thousand nine hundred and eighty-three. The two pastors carried their divine calling with a high hand, and looked ahead to the roads that lay before them. ■*

GBHMC

News Update

Eagle River Goes Self-Supporting

FLASH! The Grace Brethren Home Missions Council has received word that the Eagle River, Alaska, Grace Brethren Church voted to go self-supporting, effective January 1. A letter from the church arrived at the Council offices in Winona Lake, Indiana, during the last week of December.

"God has richly blessed our work to the extent we no longer need to be a financial liability to the Home Missions Council," the letter, signed by the elder board and dated December 18, said.

The church is a little more than a year old and has been carrying on an active ministry to the community ever since Pastor John Gillis arrived on the field in the fall of 1982.

Eagle River is located northeast of Anchorage.

Watch for additional information on this exciting development in a future edition of the *Brethren Missionary Herald*.



Emch to Pastor New Work

Daryle Emch, former pastor at the Grace Brethren Church of St. Petersburg, Florida, has accepted the call to pastor the new home mission work at Marion, Ohio, according to Rev. William W. Smith, eastern field secretary for the Grace Brethren Home Missions Council.

The Marion group has been meeting since early 1983 and recently came under the Council for administration.

Emch ministered at St. Petersburg from June 1979, to November 1983. Prior to that, he served as an intern pastor at the Grace Brethren Church of Greater Columbus, Ohio, as interim pastor at the Southwest Grace Brethren Church of Columbus, Ohio, and as youth pastor at the Grace Brethren Church of West Kittanning, Pennsylvania.

A native of Rittman, Ohio, he graduated from Grace College in 1973 and Grace Theological Seminary in 1979. During his college and seminary years, he was active in many types of ministry teams and served in various positions of student leadership.

He and his wife, Janet, have two children—Faith and David.

Dunlap Named Stewardship Director

Russel H. Dunlap, Elkhart, Indiana, has been named director of the Grace Brethren Stewardship Service.

He began his ministry in mid-January, and will be traveling throughout the Fellowship of Grace Brethren Churches promoting planned giving to both Home and Foreign Missions in the future.

Until recently, he was vice president and general manager of Continental Industries in Elkhart, a position he held since 1971. Prior to that, he was business manager for Grace Schools, Winona Lake, Indiana, from 1962 to 1971 and regional manager of the RCA Service Co., Boston, Maine, from 1948 to 1962.

He served in the U.S. Army from 1944 to 1946, including one year in Japan after the close of World War II. He has also been actively involved in Christian Businessmen's Committee (CBMC) in Boston, and Warsaw and Elkhart, Indiana.

He and his wife, Phyllis, have four children—Bradley Dunlap, Beth E. Barnat, Barbara J. Kern, and Brian S. Dunlap. They are members of the Osceola, Indiana, Grace Brethren Church.

HOME MISSIONS CONFERENCE HELD AT GRACE

Pastors of three recently self-supporting home mission churches and the executive secretary of the Grace Brethren Home Missions Council spoke to students of Grace Schools recently about building a church. It was part of a Home Missions Conference sponsored by the GBHMC for Grace College and Grace Theological Seminary students on January 24 through 27.

Speaking during chapel sessions at both schools were Rev. John Snow, pastor of the Grace Brethren Church, Irasburg, Vermont; Dr. John Mayes, pastor of the Grace Brethren Church, Longview, Texas; Rev. Keith Merriman, pastor of the Grace Brethren Church of Orville, Ohio; and Dr. Lester E. Pifer, executive secretary of the GBHMC.

Both the Irasburg and the Longview churches have been self-supporting since October, 1983; while the Orville church went self-supporting on January 1, 1984.



Dr. Lester E. Pifer

Rev. Keith Merriman



Dr. John Mayes

Rev. John Snow



GOING WHERE THE PEOPLE ARE!



Pastor Gary Nolan leads
a worship service.

by Gary Nolan, *Pastor*
Coast Community Grace Brethren Church
Laguna Niguel, California

One of the best places to start a new church is to go to a popular community where people are moving. That's what the Grace Brethren Home Missions Council did in starting the Coast Community Grace Brethren Church of Laguna Niguel and in sending Gary Nolan as its pastor.

Laguna Niguel is a beautiful, fast-growing community in the southern tip of Orange County with two miles of beach, rolling hills and plenty of undeveloped land on which to build new homes. In 1980, the population was 19,423 and by 1989, it is projected to be around 32,000. The four cities around it—South Laguna, Dana Point, San Juan Capistrano, and Laguna Hills—are also experiencing similar growth. It is a popular area because of the beaches, beauty and the many corporations moving into the area.

The words "Laguna Niguel" are of Spanish origin.

"Laguna" means lagoon and "Niguel" is derived from the name of an old Indian village in the area called "Niguile."

In 1769, Spain became the owner of California under the laws of the Indies. As a result, many missions were established in the area, including San Juan Capistrano in 1776. In 1782, the state became Mexican territory, and many "ranchos" were formed in Southern California, including Rancho Niguel, using the name of the Indian village. During this period, Rancho Niguel was used primarily as a sheep ranch. Then in 1848, when the treaty of Guadalupe Hidalgo was signed, California became the United States Territory, and Rancho Niguel became Laguna Niguel because of its Indian heritage and the lagoon coast line.

God has been putting together His plan, leading Gary, his wife (Gail), and their daughter (Julie), along with the GBHMC to start a church in this expanding community.

The Nolans moved from Alta Loma, where Gary was the pastor of the Grace Brethren Church there, to begin the work at Laguna Niguel. It was a similar move to one they made six years before to begin the Alta Loma church.

Gary was fortunate to have a brother and a sister living in the south Orange County area, who wanted to help him in starting the new church. This gave them a total of three families to begin the new work.

After meeting in homes for a couple of months, they decided to rent the auditorium of the Crown

After a morning worship, the congregation of the Coast Community Grace Brethren Church gathers for fellowship.



Valley Elementary School, located on the main street in town, to hold Sunday morning worship services. The school is a great neutral place for them to meet in the community.

Since its inception, the church has seen a number of families added to the fellowship. Each seems to have their own particular needs to be met and their own individual reasons why God led them to be a part of the new church. Some were Christians without a church home and wanted to be a part of a new work in a growing community. Others met the Saviour through the testimony of Gary. There are a number of people who had made a decision for Christ sometime in their past, but never had anyone teach them the elementary principles of the Word of God, so they could grow as Christians. And, there are families who have just moved into the community and were looking for a church home. Gary has been discipling each husband and wife personally with a Bible study in their own homes.

The church makes contacts in the community a number of ways, each producing some fruit. The pastor goes door-to-door, inviting people to services and looking for those he can minister to. At times, his brother, John, goes with him. The church advertises in the local newspapers and yellow pages and has mass-mailed brochures announcing special series, such as: "Stress," "Family," and "Success in Life." Church families also invite friends and neighbors to the services.

God has great plans for this young congregation.

There are seven churches now in the area and only two are evangelical. There is plenty of room for the Coast Community Grace Brethren Church to grow and plenty of people to reach for Christ. ■

(GBHMC editor's note: Gary Nolan is a graduate of Biola College and Western Graduate School of Theology. In addition to ministering at Laguna Niguel and Alta Loma, California, he has also served on the staff of the North Long Beach Brethren Church, Long Beach, California, and at several Baptist churches.)

Sunday school lessons are an all-important part of Coast Community GBC's ministry.



Dealing With Fear

By Don Soule
Pastor, Grace Brethren Church
Anderson, South Carolina

We live in a world that is rapidly changing. With each new day comes the possibility of new wars or acts of terrorism. Other issues such as poverty, famine, economic instability, and moral and ethical decline bombard the average individual. For many, these issues of life bring great fear and anxiety and a sense of hopelessness. It would be reasonable to say that many Christians are engulfed in this overwhelming emotion of fear. If this fear is allowed to exist in our lives, it will make us ineffective in God's service and cast us into a dark and lonely depression.

God's Word tells us that by exercising the gift He has given us, we can combat this fear. Being a young pastor, I can identify with Timothy as Paul wrote to him concerning his spiritual gift. He says, "Wherefore, I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (II Tim. 1:6-7). Herein lies the answer for overcoming fear: the spirit of power, love, and of a sound mind.

To overcome this fear that Satan desires to captivate us with, God has given us the spirit of power. The word "power" has the sense of a given ability. This would agree with the preceding verses which speak of God's gift to Timothy. These spiritual gifts are God-given abilities to perform various tasks. Therefore, God has given us power to perform certain tasks and has placed His stamp of authority on them. If we are not "stirring up the gift," so to speak, we will endanger our lives with a spirit of fear and cowardice, shrinking away from our God-given responsibility. It is when we realize that our ability is from God and that we must use it that we really begin to be secure in Him.

This God-given ability (power) must be exercised in love. It is true there are times when confrontation on issues or sin result in the lack of reconciliation between individuals. However, love must still confront — but it must be done God's



Sermon
of the
Month



ay. I am reminded of II Timothy 2:24-25, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." As we exercise this love, we find fear is no longer an issue in our lives, because one of the chief characteristics of love is that it "seeketh not her own" (I Cor. 13:5). If we are doing God's work rather than seeking our own desires, fear will be eliminated because fear revolved around self. As we consider the source of our love, God the Father, we have confidence that all which comes to us has first passed through His hand. He loves us with a perfect love, so why fear?

In the battle against fear we have been given the spirit of a sound mind. A sound mind can be described as one that is disciplined and full of wisdom and good judgment. If our lives are not disciplined it is because of an undisciplined mind. It seems that many believers today have a double-minded lifestyle that James says will cause a person to be unstable in all his ways. With this instability, there comes fear, for we have no plan of attack. Some steps to a sound mind are:

1. Seek the mind of Christ (Phil. 2:5-8).
2. Bring every thought into captivity (II Cor. 10:5).
3. Evaluate priorities.
4. Determine a course of action.

In seeking the mind of Christ, we need to have the same attitude toward service that He did — putting others first. Second, we must guard our minds by bringing every thought into captivity so that we will not be polluted with sin. Third, we need to look at our priorities and reevaluate them in terms of God's will, which should be foremost. Fourth, we must determine a course of action — whether it be plans for further education, short- and long-range goals, or daily and weekly schedules. These all require discipline and the empowering of God's Spirit to accomplish.

The key to overcoming fear is to be busy about God's work using the gifts He has given. First, determine your gifts. You can do this by having a good understanding of what the gifts are and examining your life with advice from other Christians. Then exercise that gift in the spirit of power, of love, and of a sound mind. ■

(Editor's Note — Don Soule has been the pastor of the Anderson, South Carolina, Grace Brethren Church since May, 1983. Prior to that, he served as associate pastor there for five years. A graduate of Washington Bible College, he and his wife, Cindy, have one daughter, Carrie Ann, eight months old.)



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NEWS REPORT

□ The Big Valley Grace Community Church, Modesto, CA, is hosting an Evangelism Explosion III International Leadership Clinic, April 27-May 2, 1984. The church has successfully employed the Evangelism Explosion training program for the past five years and is one of the three West Coast clinic locations. Any pastor or lay person interested in attending should contact Evangelism Explosion direct: Evangelism Explosion III International, P.O. Box 23820, Fort Lauderdale, FL 33307 (Tel. 305/973-7710).

□ John Willett, formerly associate pastor of the Grace Brethren Church of Columbus, OH, is now the senior pastor of the Westover Presbyterian Church in Greensboro, NC. It is an independent church and has approximately 500-700 attenders. John had been the associate pastor of the Columbus church for 11 years and also served the Fellowship as a board member of the Christian Education department. He began his new ministry in January.

□ Larry Edwards was ordained to the Christian ministry at the Bethel Brethren Church, Berne, IN. "To emphasize the privilege and responsibility of the local church in ordination, the deacons of the church conducted most of the service. Blaine Bailey, a layman and deacon gave the message. Pastors Galen Lingenfelter and Keith Megilligan participated in the service."

□ Dave Hobert, missionary to France, reported that "On November 27, eight men and seven women participated in the first communion service of the Le Creusot-Montceau, France, church-planting effort, which began just a little more than one year ago. It was encouraging to see the eager anticipation of new Christians to participate in the threefold celebration. When footwashing was explained to one of the women, she remarked, 'There are lots of things I'm not very good at doing, but I can wash feet.' When Eric, a college student, heard that the communion service had three parts, he commented, 'Now that's original.' It was heartwarming to hear Eric pray during the footwashing to thank the Lord for this picture of daily cleansing."—*Dave Hobert and Dave Griffith, pastors.*

On December 10, many friends and contacts of the Le Creusot-Montceau Bible study enjoyed an evening Christmas concert given by Dave Griffith (vocal), and Susie Hobert (piano) at Novotel, a hotel between the two cities."

□ Dan Grabill has accepted the call to be the senior pastor at the Centerville Grace Brethren Church, located in the southern suburbs of Dayton, OH. Dan has served as interim pastor since last May. He will continue as chairman of the Bible Department at the Dayton Christian High School until June of this year.

Dan had been interim pastor when the church was officially organized in 1976. In returning to the church as senior pastor, he brings many years of learning, experience, and a deep commitment to the Lord. He is a graduate of Grace College and Grace Theological Seminary, Winona Lake, IN, and served as national director of Grace Brethren youth in 1966 to 1967.

□ The First Grace Brethren Church of Dayton, OH, began the New Year at their new location on Stonequarry Road.

It all began in October when some very important decisions were made to sell their Earlham Street building. Within a week they purchased a school facility, located on ten acres of land, near the Dayton International Airport and I-70. They had the month of December to prepare the building for occupancy, which had been done by many dedicated workers. The new address is 2624 Stonequarry Rd., Dayton, OH 45414. (Please change your *Annual*)

marriages

A six-month subscription to the Herald is given to newlyweds whose addresses are supplied by the officiating minister.

The following weddings were performed in the Grace Brethren Church, Long Beach, CA. Lloyd Rinks, pastor:

Joan Fauble and Ralph Justiniano
Sue Freeman and Bud Antisdell
Melanie Graham and Jay Shabica
Debbi Hahn and Mark Andrews
Katrina Kleve and Chuck Kirtz
Karen Phillips and Doug McMahon
Sissy Pieperit and Dave Wells
Sandy Seidet and Bob Koldow
Valerie Verkade and Bob Caulk
Dana Walker and Neil Cole
Marilyn Wieting and Ray Kummerfeld
Ruth Woerz and Bill Haney
Laurel Youngberg and Steve Kutcher

Cindy Brant and Robert Ralph, First Brethren Church, Johnstown, PA. Charles Martin, pastor.

Peggy Clendenning and Bruce Martin, Grace Brethren Church, Osceola, IN. Ward Miller, pastor.

Janice Dillon and Tim Gordon, Patterson Memorial Church, Roanoke, VA. Ron Thompson, pastor.

Sharon Fraunfelter and Mike Swanson, Grace Brethren Church, Homerville, OH. Robert Holmes, pastor.

Sharon Oyler and Keith Brobst, Grace Brethren Church, Winchester, VA. Gerald Allebach, pastor.

Jennifer Skelton and Gary Kauffman, First Brethren Church, Johnstown, PA. Charles Martin, pastor.

Stephanie Stevenson and Andy Shelton, Patterson Memorial Church, Roanoke, VA. Ron Thompson, pastor.

Ginger Struky and Richard Etan, First Brethren Church, Johnstown, PA. Charles Martin, pastor.

(Continued on page 36)



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Whatever Happened to Compliments?



Brad Skiles (left) talks with Ed Lewis

Ed: How are you enjoying your four- and five-year-old class at church?

Brad: It's a lot of fun. Patti and I teach together. Last fall we felt like quitting but now we really like it.

Ed: Why the change in attitude?

Brad: We started out knowing nothing about teaching that age group. So with time our methods have improved. But I think what really helped were the comments from parents. Just after we began to question our effectiveness, parents began to tell us good things — how their kids were excited about coming and how they repeated the stories and verses at home. From our observations, we felt like we were not accomplishing anything. The comments from the parents, however, gave us a truer picture of our effectiveness and motivated us to do even better.

Ed: That's a great example of what should happen in every church. And yet it seems rare. Usually, if anything goes wrong you hear about it. But when things go well, you hear nothing. That's not biblical. As Christians, we should be generous in compliments.

Brad: It's almost like Christians are afraid if they compliment someone, that person will get puffed up.

Ed: I think people associate compliments with flattery. Flattery happens when personal gain is the motive. Flattery is wrong; sincere compliments are needed.

Brad: They're needed for encouragement and for directing people in their strengths. As people exercise their gifts and talents, the church can use compliments to say, "this is your gift" or "continue to develop this strength." I see this ministry of direction and encouragement happening in our CE office. Notes are frequently passed to staff members encouraging one another in his or her work.

Ed: Compliments also prevent us from thinking we are a one-man ministry. I couldn't do half or even a quarter of what I'm accomplishing if it wasn't for my secretary, Denise Grubb. She's a terrific help.

Brad: We could name every staff member in the same way, but a slightly different example is Bruce Barlow, our CE Youth Programs Editor. His work from Martinsburg, Pennsylvania, is helping us accomplish a ministry that we don't have time to do in Winona.

Ed: The list is quite long. So many people work behind the scenes in helping CE succeed. It's humbling to realize one will never be effective without help from others.

Brad: Part of our success here is the commitment each staff person has in making everybody else successful. There's not a competitiveness, but rather a desire to help another person excel.

Ed: And that should happen in the local church too. Instead of criticizing someone with problems, we should work hard at making that person successful and encouraging him in his present ministry or helping him find his strength.

What a neat compliment it would be to have said of someone, "You verbalize praise well and seek to make others successful." That should be our goal.

Thank you, FCBC, for encouraging us and allowing us to minister! Ed & Brad

We're Thankful for Our Staff

SMM Coordinator — Sue Rike

Timothy Teams Coordinator — Kevin Huggins

Administrative Assistant in Youth — Denise Grubb

CE Youth Programs Editor — Bruce Barlow

Timothy Teams Assistant Coordinator — Steve Garcia

BNYC Assistant Director — Dan Thornton

Administrative Assistant — Carmen Franchino

Financial Assistant — Mark Cooper

Production Assistant — Valerie Byers

Consultants:

Adult Bible Fellowships — John Teevan

Children's Ministries — Lonnie Skiles

Church Growth — Randy Bowman, Howard Downing,

Bob Fetterhoff

Sanctity of Life — Don Shoemaker

Women's Discipleship — Margie Brubaker

Youth Strategy and Evangelism — Dave Bogue

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Teaching Through Life Experiences

Hoping to Help at the Grassroots • February 1984

When God talked to parents in Deuteronomy 6:6-7, He told them to teach His commands (structured and planned) to their children and talk of His commands (spontaneous and life-related) as they sit at home, walk outside, go to bed in the evening, and get up in the morning.

Both styles of teaching are needed. But often, it's the casual times of learning and sharing that stick. Spontaneous teaching reinforces what is taught during structured times. This sharing of spiritual truths as they are encountered, brings Christianity out of the classroom and into the mainstream of life.

It works and is needed. Parents need such sharing with their children. Husbands need to converse like this with their wives. Disciples need this kind of teaching with those they are molding.

Don't "overkill" life, drawing a lesson from everything! But do share and observe life with others.

Here are some suggestions for how parents can teach their children through life experiences:

1. When you pay your bills — talk about obligations to others and how the laborer is worthy of his hire.
2. When you give offerings — explain the procedure and how you give a systematic percentage each week. Share why it's on the first day of the week and encourage children to have their own offering envelopes.
3. When family members disagree — explain how disagreements are handled, without contempt or bitterness, but seeking God's will together. Pray together. When there is a tie vote and minds cannot be changed, explain why the father is ultimately responsible.
4. When you compliment the other — talk about what you love about your mate in front of the kids. It will help them look for the same qualities in their mate some day. Be specific. Do this in private and also in front of your mate.
5. When you are out ministering — don't share confidences, but tell why you visited somebody or what your concerns are for people and why you care instead of just watching television.
6. On trips — look for things that call attention to God's miraculous design. Take turns pointing out observations.
7. When it's morning and nobody wants to get up — talk about self-discipline. (Then get up!)
8. When you feel sad — tell them why. Children notice your emotions. Sharing your concerns and how you will regain your joy helps them learn the reality of life and how to leave burdens with God.
9. When you're reading the Bible by yourself — just saying, "Look what I found!" gets attention.
10. Signs of storm or sunny weather — apply Matthew 16:1-3 and talk about the signs of Christ's return.

So Much More

HONOR SMM

Honor certificates were given to those SMM groups that completed all their local organizational goals for the 1982-83 year. Some of those goals were: each active member completed at least one goal other than membership; the group completed a missionary handwork project; district and national offerings were given; the group attended at least one district rally; they took part in an annual church SMM presentation; each member had her own handbook.

For the 1982-83 SMM year, there were 56 churches who had at least one group qualify for the honor certificate. One hundred and nine groups across the Fellowship were honored.

The following churches had all four of their groups qualify for Honor SMM:

Ephrata, PA, GBC
Fremont, OH, GBC
Norwalk, CA, GBC
Hopewell, PA, GBC

Johnstown, PA, GBC
South Bend, IN, Ireland Rd. GBC
Roanoke, VA, Patterson Memorial GBC

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*Help for parents and youth counseling tips.

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Box 365
Winona Lake, IN 46590

 GBC Christian Education's

National Youth Worker's Conference

April 9-13, 1984

Four Speakers With Help For
Counseling Parents and Teens



Ed Lewis, Director of Youth Ministries for GBC Christian Education.



Dr. Ross Campbell, M.D., psychiatrist and author of the books *How to Really Love Your Child* and *How to Really Love Your Teenager*.



Rory Wineka, Division Pastor of Youth Ministries at The Chapel in Akron, Ohio.



Kevin Huggins, Chaplain at Grace College and Timothy Team Coordinator for GBC Christian Education.

Location:

Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina. Located in the picturesque Blue Ridge Mountains, the conference center is 18 miles east of Asheville, North Carolina.

Special Series and Features:

—How to Really Love Your Teenagers, Dr. Ross Campbell

—How Big Is Your God, Rory Wineka

—Teenage Foolishness, Kevin Huggins

Symposium on Real Life Youth Ministry Problems, Ed Lewis

Workshops:

Husband/Wife Relationships

Youth Pastors' Wives

Effective Ministries to Post Hi and Singles

Recruiting and Training Youth Sponsors

Handling Cliques

Developing Leadership in Youth

Helping Kids Grasp a Burden for People

And More!

Costs:

Total cost of the conference is \$185. Preregistration is \$85 due by March 1, 1984 with the balance due at arrival. A \$10 late fee will be charged for registration after March 1, 1984.

Call or write GBC Christian Education for more information and a schedule of the week.

Women Manifesting Christ

ON TO MATURITY



"As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" (1 Peter 2:2)



Missionary Birthdays

APRIL 1984

(If no address is listed, the address can be found on pages 31-33 of the Grace Brethren Annual.)

BRAZIL

Mary Hannah Green April 2, 1981
Lois Burk April 9, 1969
Rev. Norman Johnson April 15
Miss Barbara Hulse April 27
Mrs. Sandy Farner April 29
Jonathan Farner April 29, 1971

CENTRAL AFRICAN REPUBLIC

Suzanne Mensinger April 9, 1969
Steve Vnasdale April 17, 1970
Miss Evelyn Tschetter April 29

FRANCE

Treleen Craigen April 6, 1970
Nathan Daugherty April 13, 1981

GERMANY

Daniel Pappas April 16, 1981

IN THE UNITED STATES

Miss Edna Haak April 1
Rev. J. Keith Altig April 9
Mrs. Lenora Williams April 15

Offering Opportunity

GRACE SCHOOLS

Refurbishing of McClain Auditorium

Goal: \$10,000

Send before March 10, 1984

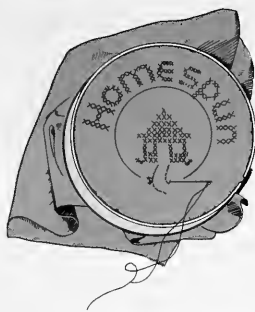
Plus, since SMM is the heart of WMC (and Valentine's Day is coming up) . . .

National SMM Offering

SMM Girl-of-the-Year Scholarship and sponsorship of Director of SMM

Goal: \$7,000 (suggested minimum of \$1.50 a year per member)

Send before March 10, 1984



by Ruth Burns
Winona Lake, Indiana

I met a lady briefly on a Sunday afternoon.
It was a one-time meeting, and the time went by so soon.

She could not rise to greet me, as she lay upon her chair.

Nor do things that seem so easy, like roll curlers in her hair.

She could not cook a meal, or sew a little seam.
But walk only with a cane, and on her husband lean.
Her left side was immobile, but the look upon her face,

Left me with such a memory, that time will not erase.
When asked a simple question, not a single trace of gloom,

But a lovely little laughter that filled the very room.
Her mate received quick witty quips to everything he said.

Praise the Lord, first words I heard her say, as upon the chair she laid.

There was a special glow that radiated in the air.
I left there so encouraged just for having been right there.

It was a one-time meeting as I previously have said.
For upon the rising sunset she was on a hospital bed.
No longer could she answer or spill laughter as before.
The other side lay lifeless, a stroke had hit once more.

As I pen these words the truth seems plain,
That she with Christ real soon will reign.
Realization this brings to my mind and heart.
Thank You, Lord, for daily strength You impart.
I praise You for the health you give to me,
For the power to walk, and talk, and to see.
For the use of my hands just to feed,
My feet to carry me when this is a need.
For the feeling of warmth from the sun and the moon.

And my voice to sing a glad, glorious tune.
Thank You for sending LaVerne my way.
That I might be thankful each and every day.
It was a chance meeting, oh so rare,
The blessings of God in an hour to share.
Help me see sunshine in midst of the rain.
Patience for strength in time of deep pain.
Guidance when feeling despondent and blue.
Knowing my Saviour controls all that we do. ■

WMC Idea File

Some WMC councils across the States share what they have been doing in their groups:

— "We have done several things: 1) gave a large-print Bible to a 92-year-old woman in a nursing home; 2) gave a subscription to a Christian woman's magazine to our missionary in Mexico; 3) bought Bible-reading tapes for several ladies who are nearly blind; and 4) went two-by-two to visit a dear Christian shut-in in a nearby nursing home."—*Ankenytown, OH*

— "We held a seminar for all the ladies in our church called 'Being My Best.' The program had three parts: 1) learning to wear colors best for us; 2) skin care and make-up; and 3) a study on women in the Bible and examples they set. A salad luncheon was provided."—*Davenport, IA*

— "Our WMC annually sponsors a Mother-Daughter banquet/dinner. This year we enlisted the assistance of SMM girls. The Amigas set up, decorated the tables, and served as hostesses during the dinner. The Lumieres made carnation corsages for each guest. The Maxis were encouraged to sit with their Minis and her mom. The joint effort was great. We had 92 in attendance and one personal decision for Christ was made! What a blessing!"—*Ft. Myers, Florida*

— "Rather than have an offering for the missionary residence, we had a shower. Gifts included mixers, many paper products, and mattress pads."—*Berne, Indiana*

— One WMC circle has a large poster made each month by one of the WMC ladies. It serves as a great reminder for the meetings. ■

Alumni Visiting Committee

Left to right: Richard Mayhue, James Greer, and William Male



Ron Guiles (left), and Dave Miller (right).



James Custer speaks with two students

The traditional way to draw distinguished alumni into active roles at an institution is to ask them for financial and moral support. At Grace Theological Seminary we have taken a step beyond tradition in using our graduates' talents in a special visiting committee program.

Earlier this year, the Seminary Alumni Executive Committee voted to proceed with an innovative program to evaluate the effectiveness of our seminary program. Distinguished graduates representing a variety of ministry perspectives were invited, at the expense of the Alumni Association, to return to campus and spend three days observing the seminary and asking questions of faculty and students. The purpose of the committee was to evaluate the total seminary program and to stimulate the school to self-examination of its goals and long-term objectives.

The committee was composed of David Miller, pastor, North Long Beach Grace Brethren Church, Long Beach, California; Richard Mayhue, associate pastor, Grace Community Church of Panorama City, California; James Greer, dean, Grand Rapids Baptist Seminary; Ron Guiles, pastor, Lehigh Valley Grace Brethren Church, Bethlehem, Pennsylvania; and Jim Custer, pastor, Grace Brethren Church, Columbus, Ohio. Both Guiles and Miller serve on the Grace Schools board of trustees.

In the words of one member of the team, "This, in my mind, is one of the most meaningful things that has ever happened to me and the most meaningful thing the Alumni Association could do to influence our seminary for the future good. I believe our visit can have a very positive effect upon our beloved school."

Following their evaluative visit, an "Exit Interview" was scheduled with the Seminary Administrative Committee. During this final visit the team presented an outline of areas of strengths and weaknesses that they had observed and made recommendations that they agreed would provide the seminary with greater impact as it moved into the future. A complete written report will be provided by the team within one month.

The Alumni Visiting Committee was completely underwritten by the Alumni Association through funds received through the annual membership program. Similar visits are being planned on a departmental basis in Grace College. ■

Morgan Library Resources Expand

Morgan Library has been growing rapidly in recent months due largely to extra funding from the Pursuing Priorities campaign of Grace Schools. In the first three years of the campaign \$60,000 has been earmarked for the purchase of theological books and periodicals to enhance the resources of the seminary library. Library director Robert Ibach reports that the money has been used to buy materials as diverse as backfiles of periodicals (239 volumes, \$4,034), the Church Fathers in Greek on microfiche (166 volume-equivalents, \$800), and perhaps the world's largest bibliography—The National Union Catalog of Pre-1956 Imprints (685 volumes, \$15,000). The extra funds make it possible to take advantage of opportunities that the regular budget would not permit. Most importantly, the library was able to purchase 5,500 volumes from the personal library of renowned Old Testament scholar H. H. Rowley for \$20,500. Enough materials both new and used have been acquired that Mr. Ibach anticipates reaching the fifty-thousandth volume in the seminary library during this school year. ■



Director Robert Ibach peruses one of the many valuable volumes in the rare book room.

"Serving Christ through Athletics"

New L-Club Members as of October 31, 1983

The "L-Club" is an integral part of the athletic program at Grace College. L-Club contributions made by Grace alumni and friends provide many of the needed items which the budget won't stretch far enough to include.

Yearly membership levels (which run from September 1 through August 30) will be the Winners' Club (\$50); Lancer Hundred (\$100); and the new giving level, Honorary Captain (\$250). The Honorary Captain level will enable you to get a Grace College L-Club jacket and tickets to home NAIA and NCCAA playoffs for which Grace might qualify. Other L-Club benefits: ✓Program/Yearbook ✓Newsletters ✓Season passes to all Grace athletic events ✓Participation in L-Club activities (banquet) ✓Entrance to Lancer Hospitality Room at home basketball games ✓Tickets to the Turkey Tournament

Mr. and Mrs. Paul Bratcher
Mr. and Mrs. Mark Crocco
Mr. Ray Hughes
Mr. David Koontz
Mr. and Mrs. Thomas McKinley
Mr. and Mrs. Charles Packer
Mr. and Mrs. Scott Simms
Mr. Brad Thomas
Mr. and Mrs. Brent Wilcoxson
Mr. and Mrs. Richard Zeltwanger

For your convenience, contributions do not necessarily have to be given in one sum. For more information on how you can be a vital part of Grace College athletics, contact Phil Dick in the athletic department.

Focus on Faculty

Dr. Donald B. DeYoung

Professor of Physics

Birthdate: July 29, 1944

Salvation: Junior High years

Education: A.S., Grand Rapids Junior College

B.S. in Physics, Michigan Tech
University

M.S. in Physics, Michigan Tech
University

Ph.D. in Physics, Iowa State Uni-
versity

M.Div., Grace Theological Semi-
nary

Favorite Biblical Books: Genesis, Job

Favorite Scripture: Psalm 8:3-4

Favorite Topics of Discussion: Astronomy,
Creation-Evolution, Personal Finance,
Travel, Christian Schools, Do-It-Yourself
Projects

Favorite Subject to Teach: Physics, Astron-
omy, Calculus

Joined Grace Faculty: Fall, 1972

Marriage: June 6, 1966, to Sally Ann Dieleman



Children: Jenny (15), Jorie (14), Jessica (9)

Hobbies: Fishing, Camping, Softball, Astron-
omy, Writing, Gardening

Latest Accomplishment: M.Div. Degree
(Spring '83), Household Plumbing Repair ■



Dr. Lee L. Kantenwein

*Assistant to the Dean for Student Affairs
Associate Professor of Homiletics*

Birthdate: April 5, 1935

Salvation: Approximately 1946

Education: Th.B., Baptist Bible Seminary

M.Div., Grace Theological
Seminary (cum laude)

Th.M., Grace Theological
Seminary

Th.D., Grace Theological
Seminary

Institute of Holy Land Studies,
Jerusalem, Israel, January 1974

ETTA diploma, 1958

Favorite Biblical Books: Amos, James

Favorite Scripture: 1 Corinthians 15:10

Favorite Topics of Discussion: Biblical Truths,
Sports, Family, and especially Grand-
children

Favorite Subject to Teach: Homiletics and
Book Studies (Biblical)

Joined Grace Faculty: September 1971

Marriage: June 28, 1957, to Phyllis Grabill

Children: Merwyn L. (25), Cynthia (24),
Scott (23), Sheryl (20)

Hobbies: Remodeling the house and building
furniture for the house; riding my motor-
cycle

Latest Accomplishments: Complete remodel-
ing of workshop area in garage including
building a huge workbench; plus installing
many shelves throughout the house. ■

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**Ron Henry, Grace College, 200 Seminary Drive,
Winona Lake, Indiana 46590
Telephone 219/267-8191**

A PASTOR'S WIFE — OH, JOY!

by Adele R. Crabbs

*Pastor's wife, Geistown Grace
Brethren Church, Johnstown, Pa.*

A negative outlook—trials, sacrifice, loneliness, pressures, criticism, hurts—seems to pervade the instructions and “helps” given to future and present pastors’ wives. Those wives who are about to embark upon this adventure may begin to feel they will never make it. Who wants to become a pastor’s wife if all it means is looking forward to such pressures? Those of us who have already plunged in, find ourselves identifying with all the negative aspects and, like the ardent soap opera viewer, develop the “poor-mes.” Pastors’ wives are given very little insight in regard to the privilege and joy of ministering. Therefore, I would like to share four areas of joy with you that make being a pastor’s wife a tremendous privilege.

The Joy of a Privileged Call

Few of us pause to realize that God has called us to a very privileged position — a pastor’s wife. We believe our husband was “called” but rarely comprehend that God chose us as well. Yet, He deliberately and especially picked us, matching each of us with that pastor/husband that we might be a team to serve Him.

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them (Eph. 2:10 NASB).

Notice that God chose pastors’ wives before we were even born and God makes no mistakes. He did not choose our husbands and then think, “Oh, my, what am I going to do about her? I guess she’ll just have to tag along.” Rather, He chose each of us because He knew that we were just the right wives for the particular ministry to which He would call our husbands.

Isn’t that thrilling? God chose us to be part of a team, to serve Him in a very special way. He chose us to minister to peoples’ lives, to represent the God of the universe, and to help bring our great God and those people to whom we minister together in a Christ-centered relationship.

Even though God chose us, we still have the freedom to decide whether or not we will give ourselves to the ministry for which God has called us. He will never force us; He will only choose us. It is up to us to determine to give our best to this great and high calling. *Take heed to the ministry which you have received in the Lord, that you may fulfill it (Col. 4:17 NASB).*

The Joy of Fulfillment

The cry of women across our land is for fulfillment to do more than the mundane — to do something that counts. Although many of us disagree with the selfish ways in which most women are achieving this, we empathize with the need. We do have a need to be fulfilled, to use our talents and gifts, to make our life count for something. There is no other position that exists that offers more opportunities than the ministry for living a full and meaningful life. We have the freedom to choose any number of outlets for our talents within the church. Who else has the

choice our position offers? Furthermore, those talents are used to change lives through ministry. They offer eternal rewards. What fulfillment!

One terrific thing about being a pastor’s wife is that there is no particular mold to which we must conform. We can be ourselves, free to exercise the particular talents God has given us. Some of us have musical ability, others make good secretaries, some can teach or write, others are gifted with children or teens or ladies, some can disciple one-on-one, others have special gifts for entertaining large groups. Some of us can lead, others are quiet listeners. Each of us is different, but the important thing is that God has placed us where He has so we can use our special gifts and talents rather than worrying about the gifts He hasn’t given us. God has given us all that is necessary for our particular place of ministry, so there is no need to feel inadequate because we don’t have the talents we think we need. As a former Home Missions pastor’s wife, I thought it absolutely essential to be able to play the piano and act as secretary for our small church. But I did not have the talent for either ministry. God knew that and provided for both those ministries through someone else. God never expects us to do what He has not gifted us to do.

However, God does expect us to use the gifts He has given us, and that will bring us complete fulfillment — the kind of fulfillment for which the woman of the world is desperately searching.

For Thou didst form my inward parts; Thou didst weave me in my mother’s womb. Thine eyes have seen my unformed substance; and in Thy book they were all written, the days that were ordained for me when as yet there was not one of them (Ps. 139:13 and 16 NASB).

The Joy of Being a Team

Loneliness seems to be one of the universal cries of the pastor’s wife. Yet we do not stop to consider that there are many, many wives whose husbands spend long hours away from home in a variety of occupations. Truck drivers, pilots and servicemen spend days and even months away from home. Doctors and dentists are forever being called away. Many salaried management positions put in hours beyond the usual forty-hour week. My own father was a machinist in a factory and worked seven days a week for most of my childhood. The list goes on and on. Why, then, are we crying the blues?

Rather we should be singing with joy for we have a very privileged relationship. What other wife shares her husband’s work, becoming so much a part of it as we can? We are a team!

We share the same visions and burdens for the church, we serve side by side for the same goal. We can encourage, console and empathize as no other wife can. What other wife can listen to her husband preach and share his joy when someone responds to his invitation. If it happens to be a woman we can counsel with her and

help her grow through discipleship—sharing in the salvation and growth of a life. What other wife can put her arms around her husband when he is discouraged and grasp the struggle he is facing? What other wife can share her husband's vision and then rejoice with him as she sees God work that vision through their shared prayers and shared labors? Loneliness fades in the background when we are a team working together for a common goal.

What an asset we can be to our husband's ministry. We are needed, and it's great to be needed. We are not to be the "assistant pastor," but in many ways we can make or break his ministry because we are such a vital part of it.

Because we are a team, a closeness and bond develops that makes our marriage relationship very special. Truly we are privileged to be able to share in our husband's work, to such a vital part of that one we love so dearly. *For I have no one else of kindred spirit who will genuinely be concerned for your welfare (Phil. 2:20 NASB).*

Joy in Ministering

I would like to remind you of the tremendous joy of ministering in the lives of people. A pastor's wife has unlimited opportunities to touch lives. What greater joy than to see a woman come to the Lord, to invest time in her life by discipling her and then to watch her life change from one of unhappiness because of sin to one of joy through obedience. To know that we can be an instrument in God's hand to bring about those changes gives a greater sense of reward than anything else—to know that God can use me!

Now, I realize ministering is not all roses. Sometimes we invest our lives in someone only to have our hearts broken as that one falls away from God. In those times, our only consolation is that we did it for God and nothing done for Him is a waste. But there are other times that our hearts overflow with joy as we see that one we shared with make a decision, or we see victory over a struggle with some sin, or we see a deeper commitment to God because of our discipling. Can anything else be so rewarding?

As a pastor's wife, we have opportunities available for ministering that few women have, if we only look and pray for them. Too many pastor's wives miss such opportunities because they are wrapped up in themselves and become blind to the hundreds of needs around them. We must be willing to open our hearts to people, to make ourselves vulnerable even if it means hurt, to give our time and effort sacrificially if God is to give us the joy of being used for Him.

When we fail, when hurt comes, when the cost seems too great, we will wonder if ministering is worth the effort. But the times of joy, the times of seeing lives affected by Jesus Christ and knowing we were a part of it makes it all worthwhile. In fact there is not greater joy than ministering. *I have no greater joy than this, to hear of my children walking in the truth (3 John 4 NASB).*

I cannot think of anything I would rather be than a pastor's wife. The joys and privileges far outweigh the drawbacks. No position in this life is easy or free from trials or without its pains and difficulties. Certainly as pastors' wives we have our share of these. But far above all of this is the tremendous privilege and joy of being called of God, of being able to freely use our gifts and talents in a fulfilling way, of sharing and contributing in our husband's life work and of touching the lives of people for God.

I'm so glad I'm a pastor's wife! ■

right along with the Bread and Cup. The meal was the context on that eventful night for the other two symbolic practices.

The record in Acts continues the story by recording a "breaking of bread" as part of the worship practices of the early Christians (Acts 2:42, 46). In a survey of major commentators done by Dr. Herman Hoyt, he found 26 who all support the idea that this phrase has to do either with a meal itself or with the Eucharist held in conjunction with a meal! Acts 20:11 describes a meal "eaten" at the same time that there was "breaking bread" (vs. 7 and 11). Thus there is good evidence that a relationship found in the Gospel records between the meal and the Bread and Cup was continued in Acts. In 1 Corinthians 11 the appearance again of this full meal (that is the meaning of the word used for "supper" in verse 20) with the Bread and Cup continues the historical record of what is found in the Gospels and Acts. Paul, writing before Luke ever drafted his gospel, does not cease the practice of that meal but rather corrects the abuses and expects them to continue it (v. 34).

In fact, the perpetuation of the Love Feasts basically rests upon the **same** texts and upon the **same** basis as the Bread and Cup. Both were treated in the same fashion in the Gospel records. If Jesus intended one to be continued, the other has equal claim to perpetuation. Both must rely upon a demonstration from the apostle that they understood the symbolic act of Jesus as something to be perpetuated and proceeded to instruct local churches which they founded accordingly. This apostolic understanding and example constitute an expectation that local churches will continue to do likewise. What warrant is given by the New Testament to do otherwise?

Conclusion

This statement is presented as a proposal which, in my mind, best fits the New Testament pattern. It is a **theological** definition of a special term not found in the Bible. However, it is a definition to which other Bible-believing Christians could agree. They might not accept our conclusions as to what should be included on the list of ordinances, but at least we can share a common basis of discussion. Due to limitations of space much of the information and textual study behind this definition has to be omitted. However, this brief overview can hopefully provide an outline for more study by others. ■



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(Continued from page 24)

Sandra Wacker and Mike Grills, Grace Brethren Church, Homerville, OH. Robert Holmes, pastor.
Bonnie Warren and Rodney Sholl, Grace Brethren Church, Myerstown, PA. Luke Kauffman, pastor.

change your annual

Jay Fretz, 226 Robin Ave., Sebring, FL 33870 (He is the new pastor at Sebring) / Wesley Haller, 2487 Aspen St., N.E., North Canton, OH 44721 (Tel. 216/499-8368) / John Hartman, 4845 W. 14 St., Cleveland, OH 44109 / Harry Nonnemacher, R. 2, Box 264, Martinsburg, WV 25401 / Greg Ryerson, E. 10422 Broadway, Spokane, WA 99206 / George Wallace, 3513 Melody Lane Ct., Kokomo, IN 46902 / Darrell Wenzek, 319 Vineyard Dr., San Jose, CA 95119 / The zip for the church in Tucson, AZ, should be 85705 / The zip for the Garden City GBC, Roanoke, VA, is 24018 / The address of the secretary for the Pike GBC at Mundy's Corner, PA, is: R. 6, Box 225-A, Johnstown, PA 15909 (Tel. 814/749-7894) / The new secretary of the GBC of Elyria, OH, is Mrs. Parke (Nancy) Brenneman, 115 Oak St., Elyria, OH 44035 (Tel. 216/322-8340).

☐ John Townsend, pastor of the Wildwood Grace Brethren Church, Salem, VA, has proved "to be Christlike in his business dealings."

A school district in Roanoke Co. needed 800 trees removed from some land. It was put out for bids, and Mr. Townsend's bid was \$100—\$12,900 below the top bid—

which he returned to the county schools for the "cutting rights."

Mr. Townsend said "it's a fair deal. Getting to the orchard is fairly simple because it's near his house, which he heats with wood. . . . I've got several ministers and friends and people in my church who need wood and I'll share it with them, in exchange for their labor."—(Quotes taken from a Roanoke, VA, newspaper)

☐ Operation Whitefields—With the establishment of the North Pole, AK, church, a goal established in December 1981 had been accomplished. This goal was to establish six churches in Alaska by 1984, up from one church (Kenai) in the state just six years ago.

The Northwest District Conference is scheduled to be held in Anchorage, when the Artic District will be born, thereby making a new Alaska district.

The congregations in Alaska are very grateful to the Lord, and to the people in the lower 48 for their faithfulness in praying and giving that the work might continue to go forward. Many even took time out of their busy schedules to journey to Alaska and physically get involved in the building of churches.

A big *thank you* to all who have helped in any way, and to the organizations such as Home Missions, National Men's organization, National WMC, and to the Herald Co.—all these have been a real encouragement. — Ed Jackson, chairman, Artic District Mission Commission

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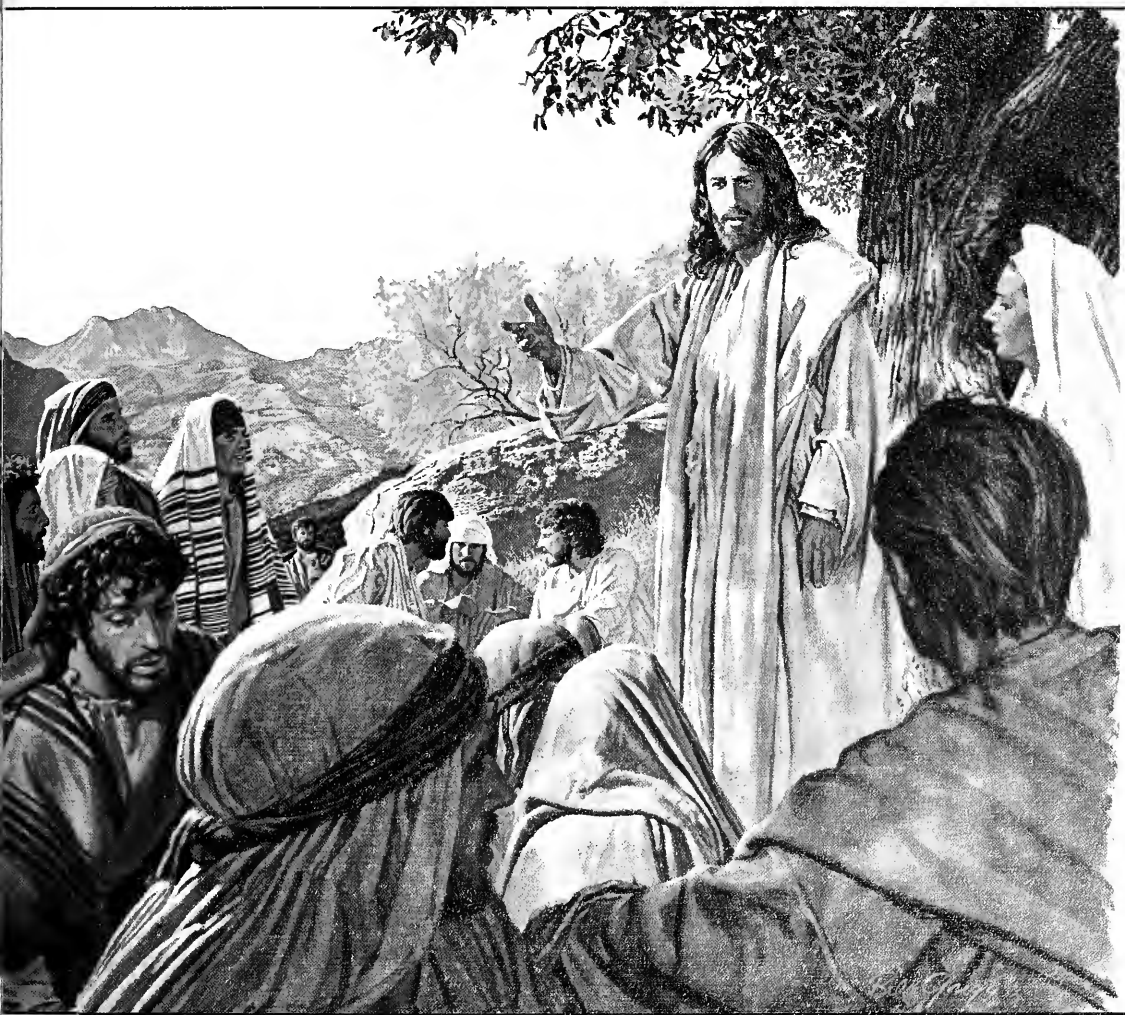
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HERALD

MARCH 1984



Feature Article:

Musical Communication in the Church

page 4

There's Always a Price to Pay

by Charles W. Turner
Editor

The United States and the world are preparing for the 1984 Olympics. The winter games will be held in Europe and the summer games will be in Los Angeles. Preparations have been underway for several years to take care of housing the athletes as well as the many visitors. The Olympics have become big business and millions of dollars must be spent to stage these events.

With good old Yankee know-how, the committee set out to find a way to pay the bill without spending tax money. They call it private funds; so everything was set up to be sponsored. There is the "official" everything this year. The official snackfood, the official film, cars, footwear; you name it, there is an official name-tag of a commercial sponsor.

But one of the ideas that was really clever was to permit many different people the privilege of carrying the Olympic torch. Seems every jogger in the country jumped out of his sneakers for the historical task. Rich in heritage and from ancient dates, the fire was carried from Mount Olympus to the site of the Greek events. Since that time, the bearer of the flame to the game site has been an honor.

Now you can pay the price and bear the torch! The Olympic group organizers have placed a price tag on this task. You, too, can be a torch-bearer for just \$3,000 a kilometer. The price may seem high, but the privilege has very few equals in jogging history. It should also be kept in mind that torch-bearing has always carried a high price tag.

A true torch-bearer is indeed a

leader and a breed apart from others. The honor is high as one sets out to lead the way in any endeavor and it has a price. The historical explorers were people who were convinced and then went forth. The inventors were also torch-bearers whose ideas seemed strange to everyone but themselves. The crowd has a tendency to smile and look down on the true torch-bearer, because they have not seen the same vision nor have they had the determination to pay the price of pursuing the goal. So while some smile, others perspire and keep moving forward while their muscles ache and their vision temporarily blurs.

It has been true also in the church when the first individuals saw the need of people in faraway lands. The people who were so far away, of course, were called heathen; whose social value seemed limited; and when the torch-bearers ask for permission to take the Gospel to them, the "committees" all had problems—as committees so often tend to do. There was a price, and the price was high—loss of friends, health, and even life itself! Those who are true torch-bearers do not have a big problem with the high price to be paid. The vision of accomplishment is too high a goal to let the difficulties keep them from the deed to be done.

The committee will collect the fees to be paid—\$3,000 a kilometer—and the torch-bearers will mark a high point in their lives, because for just a few fleeting minutes they will carry out a noble tradition of history.

May we who have the True Light lift it up high and carry it, because "how beautiful are the feet of them that preach the gospel of peace." ■



for
Carrying
the Torch

BRETHREN MISSIONARY



herald

Vol. 46 No. 3 March 1984

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reported in the herald

35 YEARS AGO — 1949

Forty-four missionaries were in active service with the Brethren Missionary Society. . . . There was a need for a new building at the Navajo work—projected cost about \$5,000, according to Dr. L. L. Grubb, who was secretary of Home Missions at that time.

15 YEARS AGO — 1969

Richard Grant announced his acceptance of the pastorate at Mansfield, Ohio, concluding his ministry at Alexandria, Virginia. . . . The Brethren Missionary Herald announced plans to start a printing plant as soon as equipment could be secured.

5 YEARS AGO — 1979

Terrance Taylor had been called to the pastorate of the Grace Brethren Church in Canton, Ohio.

letters

Dear Readers,

In our January Herald we printed a letter from a reader who expressed his views about the Fellowship.

On page 34 of this issue there are some responses to that letter.

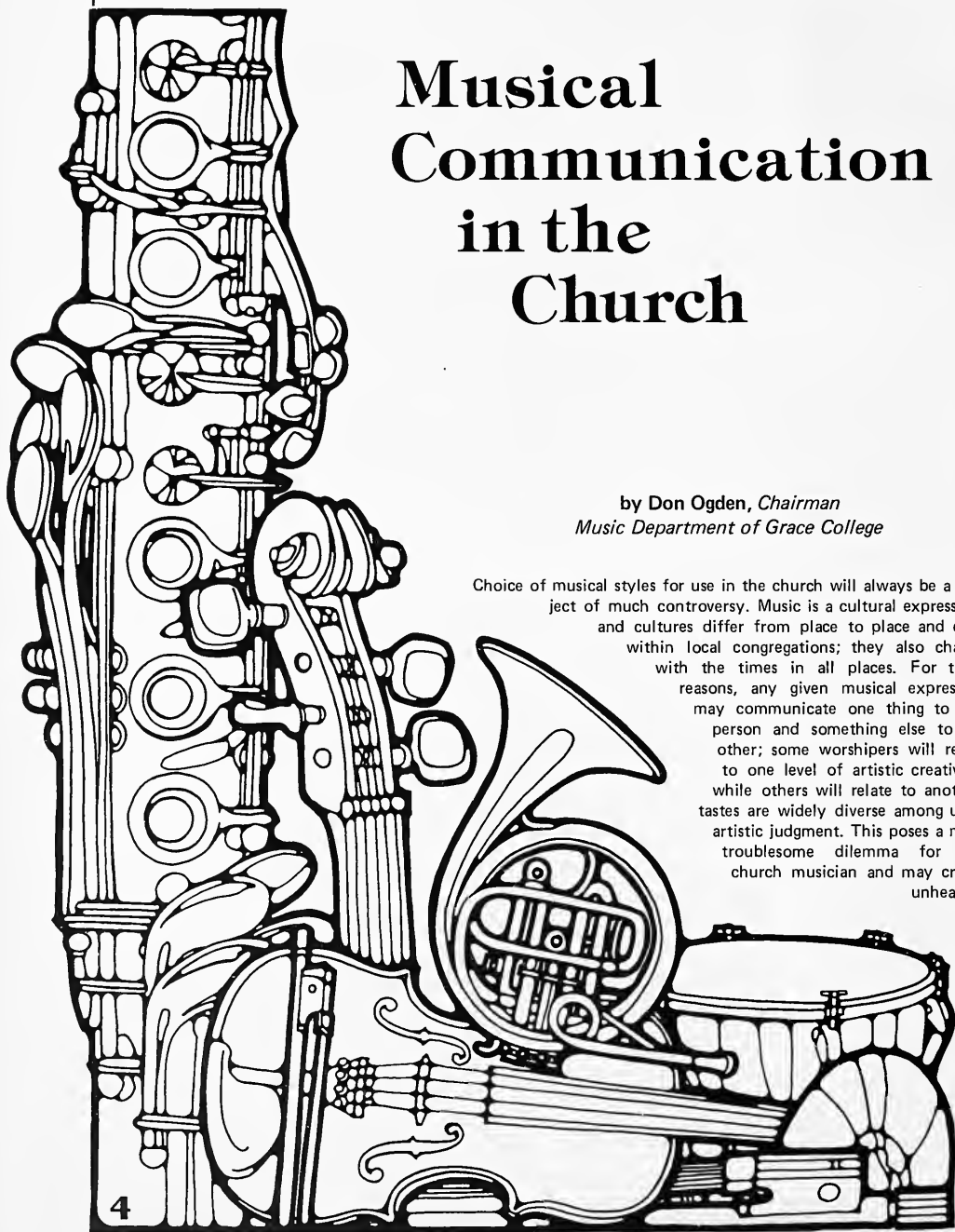
Thanks to all for your opinions and a willingness to share them. — CWT

Cover illustration courtesy of the Messenger Corporation, custom calendar specialists, Auburn, Indiana 46706

Musical Communication in the Church

by Don Ogden, *Chairman*
Music Department of Grace College

Choice of musical styles for use in the church will always be a subject of much controversy. Music is a cultural expression, and cultures differ from place to place and even within local congregations; they also change with the times in all places. For these reasons, any given musical expression may communicate one thing to one person and something else to another; some worshipers will relate to one level of artistic creativity, while others will relate to another; tastes are widely diverse among us in artistic judgment. This poses a most troublesome dilemma for the church musician and may create unhealthy



conflicts among the laity.

The local church that wants to be as effective as possible with as many of its people as possible must constantly reevaluate its modes of musical expression in the light of several searching questions: Does it pass the tests of musical integrity? of effective communication to all worshippers? of objective standards of artistic quality? And, are these tests necessary?

Musical Integrity in the Church

A church musician may feel he is betraying his art and violating his conscience when he yields to congregational pressure and produces, encourages, or accepts music he feels is inferior and/or inappropriate. Should he impose his standards on those he serves, when his greater knowledge and discernment have widely separated his tastes from theirs? It must be recognized that the more one learns about any field of art, the more his boundaries are changed in acceptance and rejection; and this refinement is based as much on objective criteria as on subjective preference. Whose, then, is the determining voice?

In a democracy a lay consensus, though inferior, is considered better than an imposed expertise which is a threat to self-governance. While we acknowledge that this arrangement has its liabilities, we believe that other systems with their liabilities are worse. Even so, in a democracy certain problems are inevitable. Laymen do not always know what is best for them; even when knowing what is best, laymen often choose something else, sometimes to their harm.

As this principle relates to the church, obviously a group of people should have the right to gather at any time of their choosing in a building designed and decorated to their liking, clothed according to their particular tastes, perform and listen to music which appeals to them, and subject themselves to their preference of oratorical styles with the proclamation of whatever shade of doctrine tickles their ears.

But even as the wisdom of specialists may be brought to bear on the public in efforts to influence personal decisions that will improve the quality of life individually and corporately, so in matters of religious practice, the church should seek to find and promote a better way, if indeed there is one.

Are there objective standards for evaluating quality in architecture, clothing, music, oration, and theology? If not, then let us forget about improvement; if so, then let us strive in all areas for the best. It would seem that Philippians 4:8 is clearly suggesting that objective evaluation is possible and is the responsibility of the Christian in *all things*. Opposites are certainly implied for each of these: "true, honest, just, pure, lovely, of good report, virtuous, praiseworthy."

In the early years of my teaching I attended a church music conference where speakers made several references to musical integrity in the church. Before this time it had never occurred to me that music could have or lack that quality. Later, in a graduate

music literature course in a state university, I heard a teacher denounce a recognized composer who published under several pen names; his motivation: protecting his good name by not having it associated with the "cheap" commercial music he produced for the buyer's market, much of it religious. While some artists would starve themselves rather than stoop to produce what would sell only to an unlettered public, many Christians who support themselves through concert ministries freely admit that they must compromise their musical standards if they hope to make a living in this way.

There are some who warn the church that we must not be misled by the false theory: "If it works, it must be good." They maintain that this is equating effect with worth, which could be called "piatized pragmatism." It is a fallacy to try to determine worth by market research. Ask yourself, to illustrate this point, whether the Nielsen ratings really reflect which television programs have the most value.

Or check out the popularity of the fast-food service, and compare the rejected advantages of a clinical diet. Junk music, like junk food, may draw crowds, but what does it do for them, or for the promotion of all of the high ideals to which the Gospel calls them?

It has been found through experimentation that college students, if left to design their own curriculum, would not likely produce a well-rounded academic program. Hence, to select a degree goal implies adhering to a set of demands imposed by the educators. Normally, the best cures for physical ills are not the result of self-diagnosis and self-prescription, but the following of a doctor's orders. Picking and choosing from area churches each week according to the announced topics will not nourish a believer like attending regularly one which plans its ministries for systematic discipling.

On the other hand, student evaluation is a valuable guide to administrations; a patient's description of his ills and evaluation of remedy effectiveness helps direct the physician; the voice of the congregation makes the church curriculum planners aware of the needs of the church and the effectiveness of its oversight.

Doesn't this suggest a pattern for the problem of responsibility in church music? Our churches ought to continue to be more or less democratic, but the

(Continued on page 14)

Donald E. Ogden

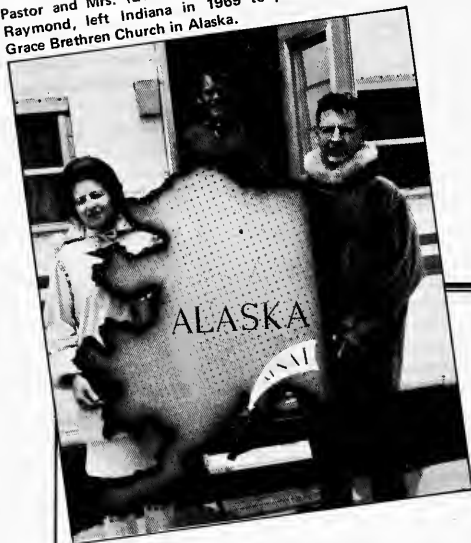
Chairman of the Music Department, Grace College; Minister of Music, Winona Lake Grace Brethren Church, Winona Lake, Indiana; Advanced degrees from Indiana University School of Music and Grace Theological Seminary; Church music clinician; 30 years of leading touring ensembles from Grace Schools in church ministries.



Pastor Ed Jackson and his wife, Polly, have been instrumental in the formation of the Arctic District. Beginning first at Kenai, they went on to minister at Homer (with time out in between for a pastorate in Florida). Now, they are beginning the Grace Brethren Church at North Pole, Alaska, a suburb of Fairbanks.



Pastor and Mrs. (Luella) Herman Hein and their son, Raymond, left Indiana in 1969 to pioneer the first Grace Brethren Church in Alaska.



Under God's Arctic

by Dr. Lester E. Pifer,
Executive Secretary
Grace Brethren Home Missions
Council

Alaska became our forty-ninth state on January 3, 1959. Already a growing territory, it now became an exciting pioneer area with great potential for growth and development of its natural resources.

The Grace Brethren Home Missions Council, having a long-range goal to establish at least one strategic missionary-minded church in each state, saw a great new church-planting opportunity.

Careful investigation revealed a strong need for the gospel of Christ. Alcoholism, broken homes, and sin of every description was seen on every hand. Strong Bible-teaching

churches with an aggressive spirit of evangelism were in the minority in many of the growing areas of this new state.

Upon recommendation of the Executive Secretary, the Board of Directors of the Council gave priority to this exciting new mission field potentiality. The Fellowship of Grace Brethren Churches was challenged to pray for God's man who would respond to this pioneering challenge.

Rev. and Mrs. Herman Hein, hearing a message and report on Alaska from Dr. Paul R. Bauman, responded to the call. Finances were limited, the cost of moving would be great, but the Heins were willing to go even on a partial self-support basis with the backing of the Council. Following a further survey of the field, Kenai, which

had grown in population from one to nine thousand, was chosen as an ideal location for our first GBC church in this state.

The Heins, vigorous soul winners, left their ministry in Kokomo, Indiana, on June 30, 1969, with a *salvation vision* in their hearts to begin a new era in home mission church planting. Under their leadership, and the Rev. Ed Jackson's vision, followed them, this church developed into a strong viable church supporting Grace Brethren churches.

Their *missionary vision* led them to support and send persons weekly to Anchorage, the largest city in the state, to begin a Bible class with the goal of establishing a sister church. With the help of Northwest District, Brethren Minute Men, and the Council, second work was soon underway.

The first Grace Brethren Church in the state was at Kenai. It is now pastored by Rev. Earl Moore.



Pastor Larry Smithwick, of the Anchorage Grace Brethren Church, makes a point during a Sunday service. This second GBC in the state is now the largest, with attendance reaching more than 500.

Blessing . . . District Grows

fall of 1977 with Pastor Larry Smithwick in charge.

Launched in the highest cost-of-living area, it became self-supporting and has now exceeded the 500 mark in attendance at times. The Anchorage church exercised real *h vision* when it called Ron Jones as minister of music and the pastor to head up a ministry to children, both of which were promised no guarantee of financial support. They believed that God wanted them to help in building a harvest of souls for Christ in Anchorage.

Again God spoke to hearts and a new work was started at Homer, known as the Kachemak Bay Grace Brethren Church. *Dual vision* was exercised as the two existing churches united with The Grace Brethren Home Missions Council and the

Northwest District to call Ed Jackson back to Alaska (he had returned to the "lower 48" following his ministry at Kenai), buy property, and set up a double-wide mobile home as a meeting place. This third church is now progressing toward self-support under the present leadership of Rev. Jim Jackson, son of former pastor Ed Jackson.

The Anchorage church, following the example of Kenai, launched a new work fifteen miles north at Eagle River. A large portion of the outlay of funds was designated for this church through the Adopt-A-Church Program of Grace Brethren Home Missions. Pastor John Gillis, a successful former home mission pastor, has led this congregation to self-support status in less than two years. This church is populated

with mostly young married people who have marvelously displayed their *youth vision* in reaching the lost of this growing area.

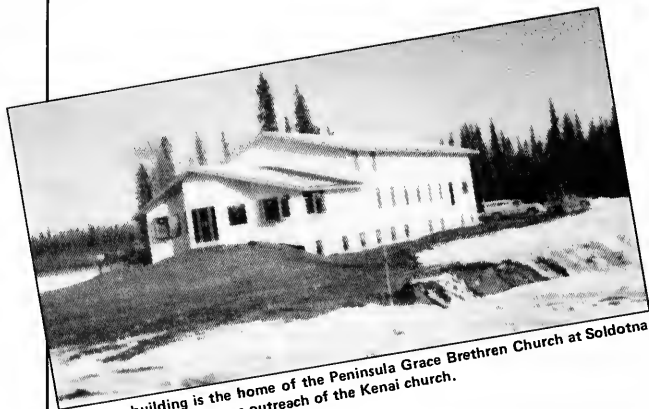
During 1983 some of the believers from Kenai felt led to begin a new Grace Brethren church at Soldotna. Pastor Howard Snively was called to serve as their pastor. A new building is nearing completion as this church, self-supporting from the start, endeavors to reach its community for Christ.

In June of 1983 the Walter Fretzes (Grace Brethren Investment Foundation) and the Pifers traveled to the land of the "midnight sun" to observe and experience the work which God was doing in the hearts of the people of these new churches. We were gratefully amazed at the numbers of people in these churches that had been saved, dis-

(Continued on page 8)



The Kachemak Bay Grace Brethren Church at Homer, Alaska, was the result of a dual outreach by the churches at Kenai and Anchorage. Jim Jackson, son of the pioneer church planter Ed Jackson, is the pastor.



This new building is the home of the Peninsula Grace Brethren Church at Soldotna, Alaska. It also began as an outreach of the Kenai church.

(Continued from page 7)

ciplined, and enrolled. To stand on the platform of any of these churches and to look into the faces of all these people who have come to Christ is a moving experience.

Along with Ed Jackson and his wife, Polly, we drove to Fairbanks to search out a new field for our latest ministry. The Lord led us to several eager families desirous of a Grace Brethren church. It became

evident as we met and dined together that God was again putting together another important segment of His church. We settled upon the North Pole area as an ideal place for this newest effort. Ed and Polly were assured by the Lord in their hearts that they had *North Pole Vision*.

A new Arctic District is emerging and will be official at the forthcom-

ing Northwest District Conference. Six Grace Brethren churches in 12 years, to the glory of our Lord! Much credit is to be given to these leaders and their faithful people, the churches of the Northwest District, the laymen, WMC, and all of the churches in our Fellowship for their prayer support and gifts. The Grace Brethren Investment Foundation, along with the Council, has been heavily involved in the financing and development of these ministries. The growth of the Arctic District, the souls that have been saved, the Grace Brethren Bible-teaching ministries have come as splendid dividends of the blessing of our wonderful Lord upon the Bountiful Harvest awakening that has gripped our Fellowship of Churches. Praise the Lord! ■



Serving the Needs of the People...

People need Christ. He can give us the hope, confidence and love we need to meet each day. He is the only way of unlocking the beautiful mysteries of eternal life. Christ is the answer to all our needs.

The Grace Brethren Investment Foundation is dedicated to helping people meet Christ. We do this by helping to plant or expand Christ-centered Grace Brethren churches all across America. Our low interest loans have helped many young, struggling GBCs onto their feet, and have helped broaden the ministries of established Grace Brethren churches.

Your deposits are the key to this ministry. Your funds will earn 6.5%, or with continuous compounding 6.72% annually. And as your deposits grow, so do hundreds of relationships with Christ through the work of growing Grace Brethren churches.

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Duty, Devotion, Dividends



by Pastor Kurt A. Miller
Palm Harbor, Florida

One of the most difficult tasks a Christian, eager to serve the Lord, will meet is the anxiety accompanied with waiting for results. Our Lord, knowing our weaknesses, has included ample Scripture in His Word to help us through these anxious times. One such passage is found in Deuteronomy 11:13-15: "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."

Duty

The Lord has been very clear as to the subject of Christian duty. We are to "love the Lord your God with all your heart, and with all your soul, and with all your mind . . ." and " . . . thy neighbor as yourself. On these two commandments depend the whole Law and the Prophets" (Matt. 22:37-40 NASB). Further instruction regarding "duty" is found in the twelfth chapter of 1 Corinthians with regard to gifts and the utilization of them. We are bound, as members of the body of Christ, to function as God has ordained, using the gifts He has provided. For some, the problem lies here. What are we to do? Discovering our gifts and knowing how to use them can be troublesome. For most people, however, I suspect this is fairly clear. Our text tells us we are to "diligently hearken" unto those commandments He has clearly revealed to us. And, I am convinced that a larger percentage of Christians are very willing to yield their lives to do the will of God.

Devotion

As a willing and eager third-grade student, my daughter came home from school with a science project. She was to plant a lima bean in a pot, fertilize and water it, and watch it grow. She tackled the project with exuberance. Every few minutes of the first day were spent checking to see if it had sprouted. The second day included several inspections of the pot with a long face of disappointment. Several days had gone by with no sign of germination. To her the project was a failure. "We might as well dig it up and start all over again with a new bean," she said. I had assured her that if she would just wait a few more days the bean would probably sprout and her endeavor would be successful.

Have you ever noticed that God only commands

us to "serve him with all your heart and with all your soul"? Never does He place the burden of results upon our shoulders beyond the realm of faithfulness. The crying need of the church is not newer and better methods; it is faithfulness. Whatever gift or gifts you have are meaningless without faithfulness. Whether you abound with gifts or have relatively few in comparison with others is irrelevant as long as you are faithful. Whether you have long labored for the Lord or are newly involved in Christian service, your labor is in vain without faithfulness. God has called every Christian to faithfulness. This is the area where most Christians have a problem. Part of the problem is that we are prone to walk by sight and not by faith. We want to see something happen! If you are faithfully doing what you believe God wants you to, something is happening! God is *always* at work, and He is working in *all* things.

Dividends

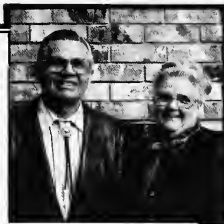
This is where "dividends" enter the picture. Our text instructs, the reward for "devotion" (faithfulness) is "dividends." Our Deuteronomy text says: "I will give you the rain of your land in his due season . . . that thou mayest gather in thy corn, and thy wine, and thine oil . . . that thou mayest eat and be full!"

Have you labored for the Lord and felt nothing was being accomplished: the church has not seemed to grow because of what you have been doing; the financial picture has not mushroomed because of your service; as a matter of fact, there is no statistic that seems to have improved because of what you are doing? Don't be discouraged nor deceived. God will honor faithfulness with much fruit! I believe it was F. B. Meyer who used to say, "God's delays are not God's denials." Jesus said, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). The best thing you and I can do is to stop looking at our watches and calendars and simply look by faith into the face of God and let Him have His way—in His time. ■



Editor's Note — Kurt Miller has been the pastor of the Palm Harbor, Florida, Grace Brethren Church since the summer of 1983. He previously pastored at Richmond, Virginia; and at Everett, Pennsylvania. He and his wife, Anecia, have three children—Mindi, Juli, and Kristi.

GBHMC News Update



The McDonalds

Construction Superintendent Named on Mission Project

Thomas R. McDonald of Cartwright, OK, has been named superintendent of the construction of the proposed multipurpose building at the Grace Brethren Navajo Mission, Counselor, New Mexico, according to Ralph Hall, secretary of Grace Brethren Building Ministries, who is overseeing the project.

McDonald and his wife, Olline, expect to be on the field in April.

A long-time member of the North Long Beach Brethren Church, Long Beach, California, he is a retired general contractor. He has worked in residential and commercial construction, as well as a missionary project (hospital, housing and school) in East Pakistan (now Bangladesh).

The couple is looking forward to their ministry at the Mission. "We have a love for the Indians and felt led to do what we can to further the (multipurpose building) project," said McDonald.

They have three married children — Edna Gilardi, Thomas R. McDonald II, and Howard Fenton McDonald, who is the pastor of the South Bay Community Grace Brethren Church at San Jose, California.

Construction May Be Delayed

Construction of a \$175,000 multipurpose building at the Grace Brethren Navajo Mission may be delayed until funding for the project is received.

When plans for the building were approved by the Grace Brethren Home Missions Council board of directors in August 1982, it was specified that nearly 90 percent of the total financial need be "in hand" before construction began.

As of January 10, \$82,962 had been received. A \$50,000 deferred gift annuity has also been designated toward the fund, bringing the total to \$132,962. The remaining \$27,038 must still be raised.

Work is scheduled to begin in May, although it may be postponed.

The building will be used by students at the BNM School, as well as for community outreach in the church-planting program. It will be centrally located on the Mission property.

Please be in prayer regarding construction of the building. If you would like to consider a financial gift to the project, or are interested in volunteering your labor for construction, please contact the Grace Brethren Home Missions Council, Inc., P. O. Box 587, Winona Lake, Indiana 46590. ■

Cause for

by Rev. Doyle Miller
*Director, Grace Brethren
 Messianic Testimony
 Los Angeles, California*

Rose Diamond was a faithful member of the Shalom Blind group. She was blind physically — the result of a mugging 12 years ago, but she had seen the Light of Salvation in *Yeshua* (Jesus). On December 7, 1983, her Lord called her home.

Rose had been ill for more than a year with severe headaches. She had gotten some relief, but the headaches had never subsided completely. Even in her painful condition, her personal relationship with the Lord was evident; if not in word, always with a smile. On many occasions, she expressed a desire to do more in service to her Lord and Saviour, Jesus Christ.

In recent months, she had a live-in companion and helper, Celina, a young lady from the Philippines. After Rose's death, Celina trusted Jesus as her Lord and Saviour. We are praising the Lord for the testimony and influence of Rose to this young lady and to our staff and fellow Shalom Blind group members.

It was one of my greatest



This photograph of Rose (standing between Rev. Doyle and Jaynie Miller) was taken in October 1982, after her baptism at the Community Grace Brethren Church, Los Angeles, California.

blessings of my ministry when I baptized Rose in the fall of 1982 at the Los Angeles Community Grace Brethren Church. She was a testimony to many by her obedience to the Word in baptism.

At her death, her sister requested I hold the service at a Jewish cemetery. I was concerned about how much liberty I would have as a minister of the Gospel, but God intervened. Prior to the

brief service, I was instructed not to use any New Testament mention of Jesus. I could not even use many portions of the Old Testament, but did have liberty to use many of the Psalms.

After the service at the cemetery, a memorial service was held at Bet Emet (Grace Brethren Messianic Testimony). Many unsaved Jewish people were present. It was a joy to present the gospel

Celina Nelson (left) with Isobel Fraser during a Thursday afternoon Bible study. Celina accepted Christ after the death of Rose Diamond, a Hebrew Christian. She is also bringing others to the Thursday meetings.



ejoicing!

Sharing the Messiah

by Isobel Fraser

When I visited an Israeli neighbor recently, it was a joy to see several signs on her refrigerator that said: "I want Moshiach (Messiah) now!" This is much like we would say: "Even so come, Lord Jesus!" It gave an opportunity to share a little about Messiah and His kingdom.

While attending the first Echad Conference, sponsored by the majority of the Jewish mission organizations in the greater Los Angeles area earlier this year, I heard a voice behind me exclaim, "What are you doing here!"

I could have easily said the same, for it was Mr. H., my neighbor across the court. He and his wife were there as guests of their daughter and son-in-law. When we first met, Mrs. H. had told me her daughter was a believer, but she had given her a book which she was certain would bring her back to Judaism. What a joy to meet the daughter and find she is an established believer, for I had been praying for her. I am also praying that in the future, the way will be opened for further contact with her parents. Perhaps Mrs. H. might even attend the Bet El meetings, which are held in my apartment.

"This is my 'second coming,'" was the remark of Dena, as I was driving to the Shalom meeting. You see, in the early days of our work, she had attended, but in recent years, our contact had been negligible. In the meantime, she had come to know Jesus as Messiah, God and Saviour. I feel the truths she heard in our meetings were the sowing and watering of the seed that finally came to fruition as she listened to a "lecturer" on the Word of God. What a joy to hear her speak of the Lord Jesus and His love, to quote Scriptures and acknowledge spiritual truths.

I told her she did not look any different than she had in those early days, except her hair is now gray. Her reply was that she is wiser. And, as I told her, the wisest decision she ever made was when she said "yes" to Jesus Christ.

Oh, that the others to whom we minister would make the same wise decision. — (*Reprinted from Winter 1983, Harvest-news.*) ■

message and the assurance we
ve that Rose had placed her
faith and trust in Messiah
Jesus, her hope and help and
security for eternity. Pray
that in this sorrow, many will
come to the Light of Salvation.
Many grieve and rejoice in her
memory. We must claim
God's promises in 1 Thes-
alonians 4:13-18: "Brothers,
we do not want you to be
ignorant about those who fall
sleep, or to grieve like the
rest of men, who have no
hope. We believe that Jesus
died and rose again and so we
believe that God will bring
with Jesus those who have
fallen asleep in him. Accord-
ing to the Lord's own word,
we tell you that we who are
still alive, who are left till the
coming of the Lord, will
certainly not precede those
who have fallen asleep. For
the Lord himself will come
down from heaven, with a
loud command, with the voice
of the archangel and with the
trumpet call of God, and the
dead in Christ will rise first.
After that, we who are still
alive and are left will be
caught up with them in the
clouds to meet the Lord in the
air. And so we will be with
the Lord forever. Therefore
encourage each other with
these words" (NIV). ■

Pray

- for Howard, a Hebrew Christian who is deaf.
- that the following would be open to receiving the Gospel: the S. family, the granddaughter of Fae, the daughter and grandchildren of Eleanor, Mr. C., and Mr. and Mrs. H.

Give Praise

- for the salvation of Mrs. S., shortly before her death.
- the salvation and spiritual growth of Dena.
- for the salvation of Celina. Pray for her spiritual growth.

(Continued from page 5)

unskilled should look to those with training and experience to lead the way in musical tastes. We should subject all of our church music to close scrutiny, asking ourselves more frequently, "Are we using this because it has musical and textual excellence and is appropriate to our purposes, or because it will bring a popular response?"

Might not the Lord be pleased if we would encourage those who can do it to lead us on to better

cellence in technique tends to be unobtrusive. Good art will communicate better than poor art, even though the consumer may be totally unaware of the technical points of excellence in the art. Certain poems of Christina Rossetta and Robert Louis Stevenson, along with some books by C. S. Lewis and Madeleine L'Engle, are cherished by young children; yet they demonstrate creative and architectural genius universally recognized by the masters of literary art.

Since good form and taste may be observed in artistic expressions of all kinds, though intended for varied levels of maturity, it would seem that for several reasons the music of the church should exemplify a balance of levels without sacrificing quality. Some should be "heavy" and some "light," with a generous portion of moderate. It may be weighted toward heavy or toward light, according to the church's ability to comprehend. This is suggested for these reasons:

(1) Levels of musical understanding differ between individuals and between congregations. If in our preaching we must administer both the "milk" and the "meat" of the Word, why should we not also expect to need milk and meat in musical expressions? All of either extreme in preaching or in music will miss the needs of some. (It must be remembered that we are talking about *good* milk and *good* meat.)

(2) Everyone's needs vary from intellectual to emotional. Why must we choose between music for the head and music for the heart? Some of our adjustable time should be given to mind improvement and some to recreation or diversion. We need both deep contemplation and surface reflection. Music and texts should not be condemned for requiring either too much or too little thought, but all of either extreme produces an imbalance.

(3) We need both artistry and clarity in our music and poetry (and preaching). Both are valid, but a striving for either may result in a sacrifice of the other. When transparency characterizes too much of our art, our aesthetic nature thirsts for greater fulfillment; when subtlety of expression is carried to extremes, we fail at ready communication.

To illustrate, the music of the Renaissance, chiefly of the sixteenth century, was so complex that much of it failed to communicate satisfactorily. As a means of compensating, early Baroque composers (1600-1650) constructed music that was so simple it did not please. This overreaction was corrected with the later Baroque composers such as Bach and Handel who utilized a dualistic approach. They blended simple and complex by constantly alternating the two. This is illustrated in their solo pieces which we label as recitative (simple) and aria (complex), and in their instrumental and choral writing which varies between chordal (simple) and contrapuntal (complex). The simple was weighted toward communicating; the complex toward pleasing, but all had the hallmarks of a master creator.

The world is also judging us, and in many cases evaluating our content by its container.

things, with everyone wanting to grow. Maybe some will have the thrill of letting go a handful of plastic daisies to discover in their place an armful of American Beauty roses—with long stems!

Communicating at All Levels While Maintaining Musical Integrity

When we have personal interchange, communication is uppermost. At its highest level, this involves clear transmission in terms the receiver will be able to comprehend clearly, and a receptive attitude on the part of the receiver, who must be equipped to perceive the information transmitted in the way it is intended. The two must be on the same wavelength.

But communication is much more than the transfer of abstract ideas or the stimulation of thoughts toward concrete objects. It involves the projection and reception of moods, emotions, and even of values. I hear what you say, and I understand your thoughts; but I also react to how you feel about it, how honest I think you are, whether you are qualified to speak, on what level you formulate and organize your thoughts, and how adequate are your tools of transmission.

No one should be more concerned about effective communication than the Church of Jesus Christ. And so we adapt our language, our vocabulary, and our entire cultural setting to that which will best be received by our audiences. But we want them, at whatever level, to catch our qualification as spokesmen, and we want to convey, with the essential message, the idea that our communication is worthy of the best context in which we can place it. Wedding cake is never served from a baking tin. If we don't care how we give it, why should they care how they receive it?

Quality should always be a major concern, but quality is not always equated with degrees of simplicity and complexity. Music can be complex but poor, and it can be simple but excellent. Actually, ex-

Churches may be guilty of imbalance in either direction. In some cases, musical snobs tend to be unrealistic about where many of the people are culturally; they may fail to communicate. Others stay close to the bottom of the escalator because choices may be dictated by those who have no concern for growth or for meeting the needs of the more mature, or by those who know the least about objective musical evaluation; they may fail to inspire and lift. We must be committed to effective total communication with all audiences. This can best be accomplished through using the best art we can appropriate in every case, while realistically assessing the levels of those to whom we want our music to speak.

The Church and Artistic Evaluation

God was the first art critic. He created and then passed a value judgment on His work. "... and God saw that it was good."

If the Church must traffic in the arts, as it must if it builds buildings, paints walls, plants shrubbery, hangs drapes, sings songs, and plays instruments, one of its goals should be to have its art validated by the Ultimate Creator and Critic. We must use the best taste possible and give our most educated evaluation to our work, making alterations wherever necessary. God is judging.

The world is also judging us, and in many cases evaluating our content by its container. Perhaps one of the greatest assets the Mormon Church has in its favor today is the high priority it sets on its cultural display. These people are telling us that there is nothing shabby about what they have to offer. This in turn has a tremendously uplifting effect upon the constituents as they compliment themselves on the quality with which they are associated.

The judging of artistic quality must involve subjectivity and personal preference, but objective, clearly defined rules may also be applied. It is the artist or critic who has learned the principles of his art who is best qualified to evaluate. He may look at a painting and almost intuitively rank it among other paintings. Those who know the craft of music have the same advantage in their field over the hordes of musical illiterates who judge from a perspective of relative ignorance.

However, there is one simple question anyone may ask that will help him in evaluation: "How many people might conceivably have created this?" It is fair to say about any expression that if *anyone* could have done it, it is not great art. The higher the artistic worth, the greater the talent which produced it. By this principle, one might conclude that the Sistine Chapel ceiling is greater art than the average high school art class mural on the cafeteria wall; any Shakespearean sonnet is better than the jingle that won a prize in the fifth grade poetry contest; the Washington Cathedral is a higher form of architecture than an African grass hut. Any Bach cantata is greater art than the one the local volunteer choir sang last

Christmas in the living Christmas tree. Great art demands of the knowledgeable beholder a degree of awe and wonder. The greater the wonder, the greater the art. Isn't that what is expressed in the lines "Poems are made by fools like me, but only God could make a tree"?

Does this imply that our students should not paint pictures, write poetry, or compose songs? Or that we should not see and hear these creations? Or that we should not use the works of lesser touted composers, or even the lesser recognized works of great composers? Certainly not. Most of our nourishment was not derived from meals prepared by world renowned chefs, but it more than met our needs. What is important is that we keep everything in perspective. The embarrassment we want to avoid is that which comes from discovering that we are in awe of trivia while disdaining that which is truly lofty, and not knowing the difference.

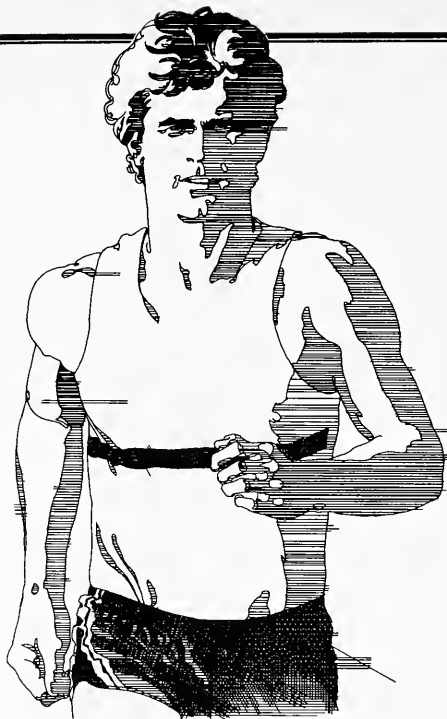
Certain practical considerations must be brought into play. A Michelangelo fresco might be quite inappropriate on your church ceiling; most of what you want to voice in song was never penned by Shakespeare; perhaps most of the musical expressions we need in the twentieth century evangelical church are nowhere represented in the compositions of Bach; and a Gothic cathedral is the last thing you might order to serve your purposes, even if you could afford it. But we certainly should want to use the best we can find that will meet the need where we are, and we should judge all we create and all we use by the highest models we can discover.

People who are not musically inclined or trained can learn to appreciate music which is of a higher level. Of course, intellectual capacities will determine limitations, as will degrees of musical aptitudes. However, given a basic quality of melodic, harmonic, rhythmic and structural worth (all somewhat subject

No one should be more concerned about effective communication than the church of Jesus Christ.

to observable laws), we learn to like what we hear repeatedly. Familiarity is the most important key to appreciation, if coupled with a willingness to be taught.

Let us bow in the direction of the cultural babes, and stretch toward those who have reached more maturity; all need to hear in their own tongue. At no time, however, should we neglect the exercise of value judgment, aiming for excellence at all levels, but also recognizing the inherent worthiness of higher levels. ■



Keeping Out

by Wendell Kent and
Nora Macon

Trying to be fair to all our missionaries when it comes to money is not as simple as you might think.

The easy way would be to give everybody the same amount. While that would certainly make life easier for Steve Mason, our Director of Finance at Grace Brethren Foreign Missions, it would be very tough on some of our missionaries.

For instance, when Nancy Peugh buys a dozen eggs in Stuttgart, she must pay \$1.77; but Suzy Sharp, down in Mexico City, can get them for \$.30. A pound of nice beef will force Elinor Steele to shop carefully in Birmingham, because it will cost \$2.97. She should be in Argentina. There a pound of beef (none better in the world, they

	Germany	France	England	Argentina	Costa Rica
Bicycle (26")	\$150	\$190	\$141	\$136	\$150
Chicken (per lb.)	\$1.10	\$1.50	\$1.25	\$.48	\$1.10
Beef Roast (per lb.)	\$2.93	\$3.00	\$2.97	\$.68	\$2.93
Milk (per gal.)	\$1.80	\$1.75	\$2.62	\$1.44	\$1.80
Eggs (per doz.)	\$1.77	\$1.20	\$1.17	\$.57	\$1.77
Cheese (per lb.)	\$4.76	\$2.35-\$4.05	\$1.97	\$.80	\$4.76
Flour (per lb.)	\$.30	\$.20	\$.15	\$.08	\$.30
Sugar (per lb.)	\$.30	\$.30	\$.30	\$.20	\$.30
Butter (per lb.)	\$2.15	\$1.75	\$1.37	\$1.24	\$2.15
Coffee (per lb.)		\$2.80	\$2.69	\$.99	
Rice (per lb.)	\$.30	\$.50	\$.48	\$.45	\$.30
Bread (per loaf)	\$.74	\$.45	\$.59	\$.50	\$.74
Apples (per lb.)	\$.60	\$.60	\$.63	\$.31	\$.60
Bananas (per lb.)	\$.40	\$.50	\$.54	\$.37	\$.40
Gasoline (per gal.)		\$2.50	\$2.74	\$1.12	
Car (standard)	\$7000-\$8000	\$7500	\$8300	\$11000	\$7000
Apartment (per mo.)	\$400	\$200-\$400	\$330	\$45	\$400
T-shirt (adult)	\$11.10	\$10.00	\$8.94	\$18.10	\$11.10

*Not available, must be purchased in Bangui

⁵Can only be purchased by the quart at \$.75

- ¹Live
- ²Fresh (Opposed to frozen)
- ³Fresh, unpasteurized
- ⁴powdered

- ⁶pullet eggs
- ⁷A piece
- ⁸African two-room hut
- ⁹Used clothing

Missionaries Fiscally Fit

Puerto Rico	Bush C.A.R. Boguila/Nzoro	Bangui, C.A.R.	Mexico City	Mexico Border	U.S. Border	Winona Lake, IN
\$120-\$165	* \$150	\$200	\$180	\$198	\$159	\$120
\$.74 \$1.09 ²	\$2.00 ¹ \$3.00	\$3.00	\$1.00	\$1.60	\$.87	\$.89
\$2.25-\$3.35	\$1.09 \$1.50	\$2.75	\$1.13	\$1.35	\$1.75	\$2.37
\$3.00 ⁵	\$2.00 ⁴ \$1.84 ⁴	\$2.00 ⁴	\$1.00	\$1.03	\$2.08	\$1.89
\$1.59	\$.82 ⁶ \$2.30	\$1.95	\$.30	\$.94	\$.99	\$.99
\$3.15	* \$4.00	\$5.00	\$1.43	\$1.65	\$1.29	\$2.79
\$.25	\$.36 \$.65	\$.50	\$.25	\$.14	\$.20	\$.20
\$.50	\$.56 \$.50	\$.50	\$.08	\$.14	\$.35	\$.26
\$2.05	* \$4.00	\$4.10	\$.54	\$.85	\$1.85	\$2.09
\$2.98	\$.82 \$3.50	\$5.10	\$.50	\$.90	\$2.16	\$2.39
\$.26-\$.43	\$.50 \$.50	\$.50	\$.23	\$.24	\$.42	\$.39
\$.72	* \$.60	\$.75	\$.28	\$.30	\$.88	\$.89
\$1.19	* \$.75 ⁷	\$2.50	\$.30	\$.50	\$.58	\$.59
\$.39	\$.20 \$.13	\$.40	\$.09	\$.12	\$.24	\$.29
\$1.25	* \$3.00	\$3.50	\$.78	\$.80	\$1.24	\$1.19
\$8000-\$10000	* \$13.69 ⁸	\$7000	\$8000	\$16000-\$20000	\$11000	\$6000-\$15000
500 & Up	* \$1.50 ⁹		\$140	\$110	\$350	\$200-\$300
\$3.33-\$4.66	\$2.50	\$7.50	\$2.50	\$1.00	\$1.99	\$4.00

NOTES:

- Prices given are equivalent to U.S. dollars and cents as of November 1983. These prices are average costs, not taking into account frequent leaps in inflation. The value of the U.S. dollar may change from day to day.
- For our missionaries in Africa, the costs on the chart are not a true reflection of what they pay. Many items almost double in cost when transportation charges are added.
- In Mexico, the quality of the products do not come near to the quality of U.S. goods. For example, the coffee is a mixture of cereals and coffee, and the sugar is gray and coarse.

say) is only \$.68. Lucky Lita Futch!

Of course, before these missionaries go shopping, they first have exchanged their American dollars for the equivalent in their country. That, too, is not handled as simply as most of us dispose of our weekly paycheck.

In the Central African Republic one large cashiers check is sent quarterly to the field treasurer, whose popularity soars at that happy time. The check is cashed at the Bangui bank and divided up among the staff.

On all our other fields each missionary knows that on the first of the month his allowance has been deposited in his personal bank account back "home" in Indiana. He can then go to a local bank overseas and write a check according to his needs. The only problem then is that there may be a wait for the money until the check clears. This can take a couple of weeks. Apparently, the bank tellers in St. Albain and Buenos Aires aren't moved by the honest faces of our missionaries. They want proof of their solvency. For this reason, we pay our missionaries in advance, to give them some extra time to get their hands on the spending money.

Back to that problem of buying groceries. How can we help Nancy and Elinor? Hooray for modern computer technology! There is a service known as Organization Re-

(Continued on page 18)

(Continued from page 17)

sources Counselors, Inc., which compares prices like these all over the world and tells us how much extra Nancy should receive to buy eggs as compared to Suzy who doesn't need any extra for that item.

As you might guess, this is a situation that is always changing, so we regularly make an adjustment in personal allowances to equalize things. While Mexico and Argentina may be the lucky ones right now, those missionaries had better not get too spoiled. Things change.

Right now, the American dollar is very strong on the world market. That means that our missionaries have been able to get along in spite of inflation without asking for too much additional help. It has meant that in some countries we did not need to raise the support figures this year. We might even have been able to lower some of the figures had it not been that inflation in some of those countries is running over 100 percent a year.

That reminds us of another problem. When the American dollar is stronger than its foreign equivalent, it is a signal that the people of that country are having a rough time financially. These are the people to whom we are ministering, the good friends of our missionaries. So, even though it is nice to have the buying power of a strong dollar, it is sad to see the other side. It could even cause some resentment and thus hurt our efforts to reach people for Christ.

The other side of the coin, however, is that financial worries can open doors to people's hearts. That person who believes his greatest need is more money may be open to being shown that the need of forgiveness and salvation is even greater and that Jesus Christ can meet that need.

American missionaries overseas walk a fiscal tightrope. Their spending habits are most surely being watched by those who wonder about the motives and genuineness of these foreign Christians. Come to think of it, our neighbors here in the States may be just as observant of us. ■

A Breed Apart



by Wendell Kent

He walks into a room and becomes the center of attention. No one blocks his progress. He looks one way and then another and finally goes slowly up the center aisle. Everyone admires his commanding presence, his calm demeanor, his special dignity. No one challenges his perfect right to do just about anything he pleases.

I've just described the bull that the brokerage firm of Merrill Lynch uses to advertise its services. That company chose a bull to emphasize the uniqueness and effectiveness of its program. The phrase "A Breed Apart" is emphasized over and over.

Missionaries are also a breed apart. Some people are even afraid of them. After all, any person who would dare to uproot himself and his family and move overseas to do missionary work must be a very unusual character. Some people even hesitate to question what missionaries do, lest they appear to be waving a red flag of opposition or challenge to their sacred calling.

Our missionaries are not frightening, when you get to know them. They are very friendly, personable, ordinary people. They are a breed apart, however.

God has separated them from the rest of us by a special calling (see Acts 13:2). They have seen the grip of sin upon the human spirit from a different perspective than most of us. They have broken out of the comfortable prison of American culture and walked boldly into places where they are only foreigners. They know the hurt of rejection, the fear of hostility, the ache of loneliness, the agony of discouragement. But they also know the joy of obedience to the Great Commission and the confidence that comes from serving the Lord.

Some of that confidence also comes from knowing that, behind them, is a host of praying friends. ■

Those attending Candidate School were: (seated, l. to r.) Dan and MaryLou Moeller, Brenda Welling, Vivien and Ted Ruiz; (standing l. to r.) Marlin and Sue Weaver, Paul and Sue Brook, Sally and Greg Stamm, and Marilyn and Bob Salazar.



Candidate School

It was the coldest Grace Brethren Foreign Missions Candidate School ever! The temperature dipped below zero daily, causing the inhabitants and visitors of Winona Lake to venture outside only when necessary.

The 13 missionary candidates stayed warm inside the Missionary Residence. They were in Winona to learn, not enjoy the weather (and it's a good thing!).

Classes started December 27, 1983, and ran through January 13, 1984. During that time, the candidates participated in classes of varying topics. Subjects covered included: adapting to culture, finances, health, strategy, photography, theological issues, church planting, relaxation, church growth, writing, interpersonal relationships, time management, discipleship, evangelism, home management, and personal Bible study.

The candidates also took the Language Aptitude Test, Taylor-Johnson Temperament Analysis, Minnesota Multi-Phasic Inventory, and had personal interviews. It was a busy three weeks!

Candidate School serves several purposes. It helps the candidate and Grace Brethren Foreign Missions to become acquainted with each other. It also helps prepare the candidate for living and serving effectively in a foreign mission context.

During the sessions, the participants become better acquainted with the Grace Brethren Fellowship, its organizations, churches, programs, and people. They also are alerted to areas of practical understanding, controversial issues, or sociological problems related to world missions.

Building personal relationships within the family of the mission is also a purpose of Candidate School, plus reinforcing the spiritual life, ministry of the Word, evangelistic objective, and local church relationships which the missionary must maintain.

Another important aim is to establish a basis for appreciating and loving the national brethren with whom the candidate will work in order to reach the lost for Christ. Various classes also acquaint candidates with practical helps in preparation for service in foreign missions.

That is a lot to cover in three weeks' time. Those attending sat in classes each weekday from 8:30 a.m. to 5:30 p.m.

The fellowship was sweet, and all felt the time spent was worthwhile.

Even though it was freezing outside, the warmth experienced by all who had a part in Candidate School radiated inside. ■

Elementary News Staff

Cornelia Kammler - Editor
 Kraig Warnemuende - Assistant Editor
 Adam Kuns - Reporter
 Roswitha Kammler - Reporter
 Jonathan Austin - Reporter
 Emily Kuns - Reporter
 Nancy McMunn - Advisor

A Special Visit by Cornelia Kammler

The great day was on November 23. General Andre Kolingba, president of the Central African Republic with many other people came here and honored Bata with their visit.

He was received by all the people of the station, and the women from the School of Theology and Faculty presented a song to him. One of those women

went up to him and gave him a bouquet of flowers which my mom prepared. The woman who gave him the bouquet got a kiss from him.

After shaking hands with the people, he visited the Seminary and then he came to our school, too.

He was at our school for about fifteen minutes. We decorated the blackboard with a

greeting for him. When the president and the people that came with him saw the blackboard they took pictures of it.

We prepared for his visit a long time before he came. Houses were painted and the roads were fixed.

He was very kind, and it was good to meet him.

Maybe you've wondered what it's like going to school in a "one-room schoolhouse." Of course, no one goes to school in a one-room school anymore. Or do they? In the Central African Republic, missionary children (MKs) do attend school where all the grades meet in one room. Miss Nancy McMunn is the teacher for six of our MKs. What's the name of this school? Why, the Missionary Children's School, of course! It's located at Bata, and since most of the MKs parents live on different stations, the MKs live in a dorm. As the teacher of seven children, ranging in age from 6 to 12, Nancy is kept busy. At one time, she was teaching 32 different subjects! To help her have more individual time with the students, a few of the missionary ladies at Bata are teaching one or two classes. The MKs have started producing their own newspaper, "Elementary News." Here are some excerpts from the December issue.

MENTARY NEWS

December 1983

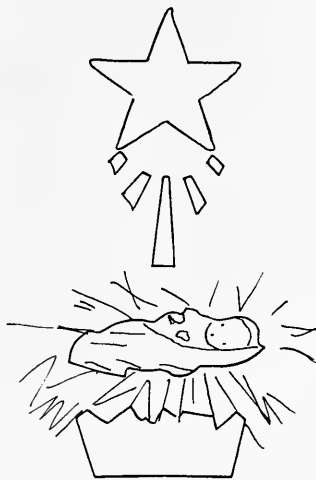
There and Here at Christmas by Adam Kuns

Christmas in Africa is different from Christmas in America for a few reasons.

For example, here in Central Africa we have plastic trees instead of the real trees we find in the States. In the states we went shopping at many different stores, but here in Central Africa we go barrel shopping."

In the United States we had a big, big dinner with turkey and dressing for Christmas. Here in Central Africa we don't eat quite the same dinner. We might eat rabbit or one of our own chickens.

But Christmas is still fun because we give and get presents, and it is still Jesus' birthday.



The People on the School Board by Emily Kuns

There are five people on the school board. They are: Aunt Betty Hocking, Uncle Gary Austin, Nzoro; Aunt Janet Varner, Bata; Dr. Bill Walker, Boguila; and Aunt Carol Mensinger, Yaloke.

Thank you for making the school rules.

Christmas in Switzerland by Roswitha Kammler

In Switzerland we prepare for Christmas by observing Advent. The four weeks before Christmas are called Advent, which means 'coming,' that is to say Jesus' coming.

The first Sunday we light one candle, the second Sunday we light two candles, then three on the third Sunday, and the fourth Sunday we light four candles. The lighting of the candles is preparation for Christmas.

The 6th of December is the day of Sankt Niklous. It is Catholic, so we don't observe it.

Christmas Day is a feast of the family in Switzerland. Then people don't go around to eat, but stay home with their own family.



"Hawks" at Bata

by Kraig Warnemuende

This year we chose 'Bata Hawks' as our school emblem.

One reason we chose 'Hawks' was because they live here at Bata. They are bold, sharp, and strong which we should be to serve God.

We voted from four different choices including 'Falcons' and 'Dolphins.'

The "Petit Prince" of Boguila

by Cornelia Kammler

The 'Petit Prince' is my brother, Michael Joachim. He received that name in Boguila from the nurses and doctor when he was first born.

Michael is a lot of fun. He 'talks' a little bit and he stands up by himself, but he has fallen out of his stroller. He is 6½ months old now and he laughs a lot when he gets tickled. He likes to play with books and



A large grill makes the perfect posing place for some MKs and teacher Nancy McMunn. Clockwise, starting from lower left: Roswitha Kammler, Kristofer Warnemuende, Adam Kuns, Jonathan Austin, Cornelia Kammler, Emily Kuns, and Nancy McMunn with little Kathleen Warnemuende on her lap.

his own baby toys. He also likes to tear apart things. At night we put him into his big baby bed, and, when we wake up in the morning, he lies slanted on the other side of the bed. Sometimes he hits his head on the sides. He

usually kicks his covers off and will lie on them instead of under them. It is fun watching him sit up in Mom's bed, and then seeing him falling over. Some babies usually do not want to sleep during the day, just like Michael. He outgrows clothes pretty fast.

I am glad that he is my brother. I think that it would be boring without him.





Those attending Sunday school during the special campaign assemble outside the Marambaia church.

Reaching Out in Brazil

by Eddie Miller

In October 1983, Eddie and Eileen Miller drove to Sao Paulo to attend the first Evangelism Explosion Clinic held in Brazil. They had been involved in this program last term, but this was the first time that all the material was available in Portuguese.

Two Brazilian pastors from the Belem area went with the Millers. Tim Farner (from Uberlandia) was also there for the clinic.

The two pastors returned to their homes very enthused and ready to start the Evangelism Explosion program in their local churches. In fact, three clinics will be held in 1984. The first will be in the Icoaraci church. This will be quite a challenge for the people.

The Millers are also rejoicing in the victories in their work in Marambaia (Belem) this year. The

church is averaging about 90 in its Sunday services.

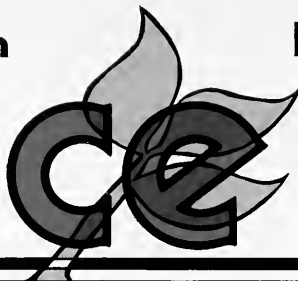
In a recent four-day campaign, 22 decisions for Christ were made. Over 200 people attended one evening meeting. Since it was the dry season, the meeting was held in a lot next to the church. The theme

for the campaign was "Where will you go when you die?" The other Grace Brethren churches in Belem cooperated with special music, preaching, and visitation.

Pray for the churches in Brazil as they reach out to people with the good news of Jesus Christ. ■



Tim Farner, Pastor Joao Ferreiro, Pastor Aldo Carvalho, and Eddie Miller chat between sessions at the Evangelism Explosion clinic.



Pastor Roy Halberg, *President*
Ed Lewis, *Director of Youth Ministry*
Brad Skiles, *Director of Administration*

Eight Myths in Sunday School

They shape the way we think. The way our church ministers.

Sometimes they are methods we've outgrown. Like shoes two sizes too small, they may be restricting growth.

"Someone said it once so it must be true." Or we just haven't taken the time to evaluate our methods and go with what works.

They are principles that form the basis for the way we conduct Sunday school. The only problem . . . they are myths.

MYTH 1: It Has to Be Called Sunday School and Begin at 9:45.

If pupils sit at desks, take notes, listen to lectures and receive letter grades, then perhaps "school" is a good term.

But that hour or so before or after or even during a worship service should be more than a classroom experience. It's fellowship. Group learning and discovery. Interaction. A time to build deeper relationships. A chance to help new people feel warm and glad they have come.

If those are our goals, then let's call it what it is: Family Bible Fellowships or Family Bible Classes. And then be more specific with: Adult Bible Fellowships and Youth Bible Fellowships.

The freedom to change and be creative is our point. The name and the time shouldn't be engraved in stone.

MYTH 2: If the Seats Get Full, We Have to Build a New Building.

That may be an ultimate need. But first try two Family Bible Fellowship

hours, maybe back to back or on both sides of the morning service. Or, expand to satellite locations in homes or schools.

There's more than one solution to a full house. Some are less expensive than others.

MYTH 3: We Have to Follow a Quarter System.

Especially in Adult Bible Fellowships, teaching one topic or series for twelve weeks should be an exception, rather than a rule.

Variety is the key.

The teacher who has the freedom and flexibility to do a four-week series on parenting, or two weeks on the meaning of Easter, or eight weeks in James, keeps his curriculum interesting and meeting the needs of the group.

Quarterly lesson plans and materials from publishers are still valuable, but a teacher should have the freedom to condense the material or pick and choose lessons.

MYTH 4: Serving Coffee or Refreshments Is a Gimmick.

With fellowship as a goal, Family Bible Fellowships need time designated for sharing and mingling. There's nothing special about Sanka or orange juice or doughnuts, but many churches find that serving refreshments helps create a relaxed atmosphere and a chance for sharing. A terrific practice.

MYTH 5: Attendance Campaigns Are Outdated.

Maybe we see fewer attendance campaigns today because we've seen so many bad ones in the past. Like the church that used pictures of dogs to represent each Sunday school class and the class with the fewest visitors had their dog placed in the dog house (Boo.)

Campaigns are valuable, or can be valuable.

They work against apathy and challenge attenders to have a special emphasis over a short period of time. Attendance campaigns draw attention to the value of Family Bible Fellowships and encourage the ministry to reach more people.



th, and church growth

vin Huggins, Timothy Teams Coordinator
Mike, SMM Coordinator

Thank you for supporting our ministry
with your prayers and gifts. You're
allowing us to impact many lives,
both young and old!

Ed and Brad

Well planned and appropriate cam-
paigns, tied in with the total church
ministry and lasting for just four or
five weeks, significantly contribute to
the growth and ministry of the church.

YTH 6: You're Not Supposed to Have Fun in Sunday School.

Who says?

Family Bible Fellowships should be
fun. That doesn't promote 40 or 50
minutes of tag and dodge ball, but it
means the teacher should creatively in-
volve the students in the lesson. Skits,
riddles, buzz groups, games, songs,
panel discussions, films, and work-
sheets can complement the lesson. Stu-
dents challenged by the lesson and in-
volved in the learning process will find
the experience more enjoyable and
will return, perhaps with a friend.

YTH 7: Teachers Are Responsible for Socials and Follow-up.

Shared responsibility is the goal. We
need the teacher and the church to dis-
cuss when we ask teachers to care
for all aspects of the class.

Having a class leader to help with
organization and socials, and class
treasurers to help with caring and follow-
up, gives the teacher more time for
preparation and to help train new lead-
ership in the church.

In children's classes, team teachers
and assistants help to share the respon-
sibilities.

YTH 8: Constant Electives Are Healthy for Growth.

If it results in attenders frequently
moving from one class to another, fol-
lowing the new offering of topics, then
it really works against growth.

To best accomplish the fellowship
goal of Family Bible Fellowships,
classes should be formed by age groups
or "need groups" (such as classes for
single parents or new believers). The
common denominator of age or need
keeps the same people returning to the

same class for a long enough period of
time to develop quality relationships.
And, as attenders become comfortable
with other attenders and enjoy the
friendships, they are more likely to
invite others and add more people to

the class.

Avoid letting myths squeeze the
growth of your church. Continually
evaluate your responsibilities in your
church's Family Bible Fellowships and
seek ways to be more effective. ■

NEW MINISTRY

GBC Christian Education's

National Youth Worker's Conference

April 9-13, 1984

Four Speakers With Help For
Counseling Parents and Teens



Ed Lewis, Director of
Youth Ministries for
GBC Christian Educa-
tion.



Dr. Ross Campbell,
M.D., psychiatrist and
author of the books
How to Really Love
Your Child and How
to Really Love Your
Teenager.



Rory Wineka, Division
Pastor of Youth
Ministries at The
Chapel in Akron,
Ohio.



Kevin Huggins,
Chaplain at Grace Col-
lege and Timothy
Team Coordinator for
GBC Christian Educa-
tion.

Location:

Ridgecrest Baptist Conference Center,
Ridgecrest, North Carolina. Located in the
picturesque Blue Ridge Mountains, the
conference center is 18 miles east of
Asheville, North Carolina.

Special Series and Features:

- How to Really Love Your Teenagers,
Dr. Ross Campbell
- How Big Is Your God, Rory Wineka
- Teenage Foolishness, Kevin Huggins
- Symposium on Real Life Youth
Ministry Problems, Ed Lewis

Workshops:

Husband/Wife Relationships
Youth Pastors' Wives
Effective Ministries to Post Hi and Singles
Recruiting and Training Youth Sponsors
Handling Cliques
Developing Leadership in Youth
Helping Kids Grasp a Burden for People
And More!

Costs:

Total cost of the conference is \$185.
Preregistration is \$85 due by March 1, 1984
with the balance due at arrival. A \$10 late
fee will be charged for registration after
March 1, 1984.

Call or write GBC Christian Education for
more information and a schedule of the
week.

Help for ...

Group Discipleship

Now there's a book to tell you everything you ever wanted to know about Group Discipleship!



CE's Group Discipleship Resource Book

This three-ring binder includes over 170 pages, six cassette tapes and seven booklets on discipleship themes.

You'll enjoy practical how-to subjects such as: How To Get Something Started, Three Meeting Agendas, How To Maintain A Commitment To Scripture Memory, Helpful Hints, and much more!

Another section of the book provides five lesson plans/leader's guides for discipleship curriculum.

A wealth of time-tested insights and helps, CE's Group Discipleship Resource Book is valuable to both the experienced discipler and leaders who are beginning a discipleship ministry.

SPECIAL HERALD OFFER

Buy a Group Discipleship Resource Book and get one copy of The Master Plan, CE's group discipleship workbook, free. Evaluate both products for 30 days and if you are not totally satisfied, return the products and pay nothing. A \$34 value for only \$30. (Offer expires April 28, 1984.)

Order Form

NAME _____

Address _____

City _____ State _____ Zip _____

Church _____

Group Discipleship Resource Book

\$30 each

Quantity _____ Total Price _____

The Master Plan workbook 1 free per copy of Resource Book. \$4.00 value

☐ Please bill Plus 10% for shipping _____
☐ Check enclosed Total _____

Mail to: GBC Christian Education
 Box 365
 Winona Lake, IN 46590

hoping to help

at GRACE SEMINARY



Ed Lewis teaches and coordinates CE's Grace Seminary class.

One way we help is with the course "Christian Education of Children and Youth." During this spring semester, 38 missionaries are participating in the class.

Ed Lewis, director of Youth Ministries for GBC Christian Education, teaches and coordinates the class. Meeting on Monday nights from 7 to 9, the course uniquely involves more than five outside speakers, men and women experienced in children's ministries.

The class is one of two offered by CE. During the fall semester, CE hosts the course "Church Ministry to Adults."



TIME Feature

(Training in Missionary Endeavor)

More than a Secretary

With a goal to help relieve Grace Brethren missionaries of a secretarial burden, Jana Cunningham left for Stuttgart, West Germany, on January 1, 1982. She returned one year later having accomplished more than filing and typing.

"She was a tremendous support to us," writes Roger Peugh, Grace Brethren field superintendent for West Germany. "Since seeing the effect of her secretarial skills on the general work pattern and output of our missionary team, we wonder why we had waited so long to request secretarial help."

As secretary for the field, Jana was responsible for English-language correspondence to supporting churches, prospective candidates and the many missionary prayer-partners. She also cared for the missions' bookkeeping while one missionary was on furlough and organized congregational records so a future transition to German leadership could happen.

Jana's twelve months in Stuttgart took her outside the office. During her free time she developed a discipleship ministry with Tsehai, a new convert living next to the church building; and a friendship with Daniela, another German woman in the community. "Knowing how to minister to Daniela was a challenge, writes Jana. "She had a high pressured background and was beginning to withdraw from God." With time, Jana was able to share Christ with Daniela and help her understand the Gospel.

Jana Cunningham returned to her home church, North Long Beach Brethren Church, Long Beach, California, on December 26, 1983. She returns with a sense of fulfillment having accomplished the task of helping the missionaries, and a new burden for the ministry in Germany. ■



Jana at work in Stuttgart

BMH

NEWS REPORT

□ Roy Polman began his ministry on January 1 at the Grace Community Church of Rialto, CA. His father, Gerald Polman, had pastored the same church a number of years ago. "It's a little like 'coming home,'" Roy said.

Roy's address is 986 W. Grove, Rialto, CA 92376.

□ "In a special New Year's Eve service at Ft. Sill, OK, 32 Army soldiers and dependents gathered to celebrate the threefold communion service. Led by Brethren chaplains John Patrick and Duane Jones, the group enjoyed a wonderful time of teaching and fellowship." These chaplains would appreciate the prayer support of the Fellowship for their Grace Brethren Bible Study Fellowship.

□ Jim Dickson has just been extended a year at San Miguel Naval Communication Station in the Philippines. His rotation date will be August 1985.

□ Don Staley has accepted the pastorate of the Friendship Grace Brethren Church in Covington, OH. His address is 139 N. Wall Street, Covington, OH 45318 (Tel. 513/473-2429).

□ Dan Eshleman celebrated his twentieth anniversary of his ministry in the Brethren Church at a surprise party hosted recently by his family and the congregation of the Valley GBC, Hagerstown, MD. Approximately 80 friends, along with his family, joined in the celebration. The congregation presented Mr. Eshleman with a money tree, and his family gave him an attache case.

Mr. Eshleman has pastored churches in Findlay, OH; Stratford, NJ; Roanoke and Virginia Beach, VA; and has served as pastor of the Valley GBC for six years. He is a graduate of Grace College and Grace Theological Seminary, Winona Lake, IN.

(Continued on page 36)

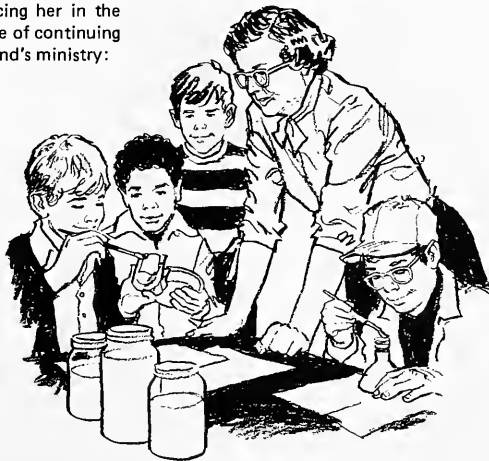
Giving a Helping Hand

A ministry to widows is an important part of the ministry of the Board of Ministerial Retirement. When a pastor dies, his widow is not forgotten nor neglected if there is a financial need facing her in the future. A few testimonials help us to see the importance of continuing the support to faithful women who shared in their husband's ministry:

"... we never received a large amount of social security. We both worked when wages were small. However, the Lord has always supplied our 'need' and we praise Him for it. I am depending on Him now and will thank Him for what He supplies. If you feel you should continue to send the check, I'm sure it will be used to His glory. I will thank you."

"... yes, I will need the monthly check. My income will be quite limited. I do appreciate so much this retirement benefit that my husband has received for a number of years."

"... at present time, I am trying to establish an income for myself. Our income from our churches had been so small, sometimes less than the janitor because my husband was a giver and not a taker. I would appreciate the monthly check until I at least get things worked out here for an income and know more about the outgo."



We must continue to provide help for these widows. We dare not fail. But this can only be done as you, churches and even individuals, supply the financial gifts so we, as a conference appointed board, can do the job. Send all contributions and requests for more information to Pastor Clair E. Brickel, 14319 Brookville-Pyrmont Road, Brookville, Ohio 45309.

Women Manifesting Christ

ON TO MATURITY



"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:" (1 Peter 2:2)



Missionary Birthdays

May 1984

(If no address is listed, the address can be found pages 31-33 of the 1984 Grace Brethren Annual.)

Argentina

Michael Hoyt May 16, 1975
Kathryn Hoyt May 13, 1974
Rev. Stan Nairn May 15
Philip Hoyt May 16, 1971

Brazil

Mrs. Dorothy Hodgdon May 13

Central African Republic

Mrs. Denise Skeen May 1
Nathan Stallter May 3, 1979
Sy Belohlavek May 6, 1980
Mrs. Berta Kuns May 11
Michael Kammler May 18, 1983
Sheri Vnasdale May 19, 1968
Mr. Werner Kammler May 30

France

Mrs. Vicki DeArmey May 5
Rev. Larry DeArmey May 9
Rev. John Viers May 21

Germany

Mrs. Becky Pappas May 1

Philippines

Rev. Clay Hulett May 14

In Language Study

Mrs. Martha Hines May 23

In the United States

Jay Hocking May 1, 1979
Rev. Buzz Inboden May 30

Offering Opportunity

Grace Brethren Foreign Missions

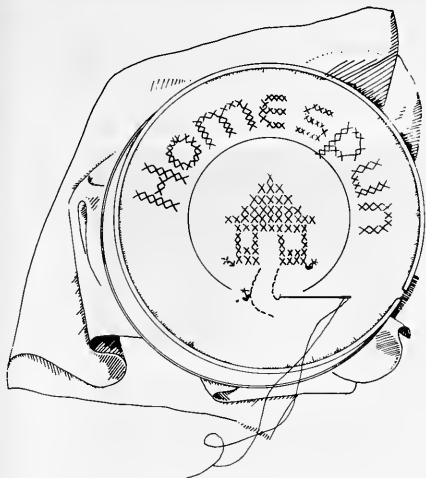
This year's project is to help toward a down payment for houses for our missionaries in England.

Goal: \$10,000

Send before June 10, 1984

Plus,

Birthday Offering to be received during the year toward the support of the WMC Birthday Missionaries, honoring their years of service. We suggest a minimum of \$1.50 a year per member. Send before June 10, 1984.



I was stretched out on the couch. I didn't feel good — headache again — and the medicine made me feel depressed.

"Listen to this," began my husband as he read aloud an article about the Black Hole in outer space from *Science Digest*, ending with "Wonder if that might be what hell's like."

I didn't feel good. I was depressed. And now I was thinking about hell!

Tears made my eyes burn; I wouldn't want anyone to go there. I thought of our new little grandson and prayed that he would accept Christ as his Saviour at an early age. I thought of future grandchildren, and their children, and their children until Jesus comes back, and I asked God that, if it be His will, they would all be saved.

I picked up my Bible and began to read.

In a while I smiled, with my face and with my heart. I reached for a pen to underline this verse of promise, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:13, emphasis mine). — *Irene Anderson, Placerville, California*



Birthday Missionaries for 1983-84

Mrs. June Immel — C.A.R.

Mrs. Denise Skeen — C.A.R.

Mrs. Claudia Schrock — Puerto Rico

Mrs. Dorothy Hodgdon — Brazil

Mrs. Linda Mensinger — C.A.R.

WMC Idea File

— "At each meeting we are enjoying a time for one of our members to give us a report on a book or tape that is part of our church library. Our WMC is providing our library with some new books, too." — *Aiken, South Carolina*

— One WMC circle has had personal showers for the girls in its church who have gone on Barnabas, Nehemiah, and EuroMissions teams prior to their leaving for their summer ministry.

— "Each lady brought a salad, and we met a half hour earlier than usual for a salad supper. The circle in charge provided the beverage, rolls, and butter. After the meeting we had dessert." — *Harrisburg, Pennsylvania*

— A Navajo Missions night was sponsored by another WMC. The entire meeting was centered around the mission and learning about the people who live and work there. The group showed the slide tape presentation, "Ashti," which gave the ladies real insight into the ministry of the school there. For their fellowship time, all the ladies learned to make Indian fry bread. They had a great time making it, and, of course, eating it!

— "We have prayer favors each month. We put our name on it and a personal prayer request, then we trade! The favors stick on the refrigerator where we can see the request and pray for one another through the month." — *Orlando, Florida*

— *If you have an idea or a program you would like to share with other WMC ladies, please jot it down and send it to: Nora Macon, 705 Terrace Dr., Winona Lake, IN 46590.*

Look for a FESTIVAL OF GRACE

A Ministry of
Grace College and
Grace Theological Seminary
Winona Lake, IN 46590



Enjoy an evening with Expressions

Coming to Your Area!

Experience an engaging program that will captivate you.

You'll laugh and be entertained and when you least expect it, you'll be confronted with Truth and be challenged to experience it.

Expressions . . . communicating Truth creatively.

Spring Team Schedule

Saturday, March 31		Thursday, April 5	
	Washington, DC, Area Cottage Meetings	Day	High School Chapel Lancaster Christian School Lancaster, PA
Sunday, April 1		Evening	Cottage Meetings North Atlantic District
	Morning Washington, DC, Area Churches FESTIVAL OF GRACE Evening Suitland High School Auditorium	Friday, April 6	
Monday, April 2		Day	High School Chapel Milton Hershey School Hershey, PA
	Day Chapel Services (DC Area) Camp Springs Christian School Temple Hills Christian School	Evening	GRACE BANQUET Good and Plenty Restaurant Lancaster, PA
Tuesday, April 3		Saturday, April 7	
	Day High School Assembly South High School Hagerstown, MD	Day	District Youth Rally Lancaster Christian School Lancaster, PA
	Evening Cottage Meetings (Hagerstown, MD) Youth night Williamsport High School Gymnasium	Sunday, April 8	
Wednesday, April 4		Morning	Churches Lancaster, PA, Area
	Day High School Assembly Williamsport High School Williamsport, MD	Evening	FESTIVAL OF GRACE Host Farms Resort Lancaster, PA
	Evening FESTIVAL OF GRACE Williamsport High School Auditorium		

Focus on Faculty



Dr. Stephen A. Grill
*Assistant Academic Dean,
Professor of Speech Com-
munication*

Birthdate: September 16, 1948

Salvation: July 1956

Education: B.A., Grace College,
1970

M.A., Ball State Uni-
versity, 1972

Ed.D., Ball State Uni-
versity, 1978

Favorite Biblical Books:

Colossians, 1 and 2 Timothy

Favorite Scripture: Colossians
4:5-6; Romans 5:1-5

Favorite Topics of Discussion:

Politics, History (Civil War and
American Revolution), Travel,
Sports

Favorite Subject to Teach: Intro-
duction to Speech Com-
munication

Joined Grace Faculty: Fall 1971

Marriage: May 23, 1971, to B.
Elaine

Hobbies: Running, Study of
History, Reading, Sports

Latest Accomplishment: Completed
my second marathon (26.2 miles)

Hear Ye! Hear Ye!

The 1983-1984 Honor Roll of Churches

<u>Church, Pastor, City/State</u>	<u>College</u>	<u>Seminary</u>	<u>Total</u>
Winona Lake Grace Brethren Church Winona Lake, IN (Charles Ashman)	33	22	55
Community Grace Brethren Church Warsaw, IN (David Plaster)	17	21	38
Pleasant View Community Church Warsaw, IN (Ivan French)	9	22	31
Grace Brethren Church Columbus, OH (James Custer)	20	5	25
First Baptist Church Warsaw, IN (Larry Overstreet)	8	15	23
Grace Brethren Church Wooster, OH (Robert Fetterhoff)	18	2	20
Fellowship Baptist Church Warsaw, IN	10	7	17
Grace Brethren Church Osceola, IN (Keith Shearer)	10	2	12
Woodville Grace Brethren Church Mansfield, OH (Robert Russell)	11	--	11
Christ Covenant Church Warsaw, IN (Larry McCall)	5	5	10
New Holland Grace Brethren Church New Holland, PA (Robert Divine)	10	--	10
Community Gospel Church Bremen, IN (Herman Hueni)	8	1	9
Living Gospel Church Nappanee, IN (Otto Beer)	8	1	9
Grace Brethren Church Ashland, OH	7	2	9
First Baptist Church Elkhart, IN (Daniel Gellatt)	8	--	8
Grace Brethren Church Peru, IN (Ron Bowland, Interim)	6	2	8
Lehigh Valley Grace Brethren Church Bethlehem, PA (Ron Guiles)	5	3	8
Ghent Grace Brethren Church Roanoke, VA (Kenneth Teague)	8	--	8
Blackhawk Baptist Church Fort Wayne, IN (Richard Hawks)	5	2	7
Grace Brethren Church Goshen, IN (Kenneth Bickel)	5	2	7

Church, Pastor, City/State**College****Seminary****Total**

First Baptist Church Mishawaka, IN (David Miller)	7	--	7
Sidney Grace Brethren Church Sidney, IN (Darrell Taylor)	6	1	7
Chapel in University Park Akron, OH (Knute Larson)	5	2	7
Bellflower Brethren Church Bellflower, CA (Edwin Cashman)	4	2	6
First Baptist Church Goshen, IN (Louis Showers)	6	--	6
Calvary Baptist Church Oswego, IN (Dale Parker)	1	5	6
Harmony Bible Church Danville, IA (Edward Davis)	6	--	6
Grace Brethren Church Hagerstown, MD	6	--	6
Highland Park Baptist Church Southfield, MI (Joseph Stowell)	7	--	7
Grace Brethren Church Trotwood, OH (Charles Lawson)	5	1	6
Grace Brethren Church Lititz, PA (Jerry Young)	5	1	6
Grace Brethren Church Kent, WA (David Marksbury)	5	1	6
Waimalu Grace Brethren Church Aiea, HI (James Kennedy)	4	1	5
Grace Brethren Church Elkhart, IN (Everett Caes)	3	2	5
Sugar Grove Church Goshen, IN (Alan Dollar)	4	1	5
Indian Heights Grace Brethren Church Kokomo, IN (Michael Johnson)	5	--	5
Grace Brethren Church Leesburg, IN (Howard Downing)	2	3	5
Ireland Road Grace Brethren Church South Bend, IN (Scott Weaver)	4	1	5
Bethany Bible Chapel Warsaw, IN (Richard Lehman)	2	3	5
Pleasant Valley Community Church Warsaw, IN (Fred Drye)	2	3	5
Grace Brethren Church Temple Hills, MD (James Dixon)	4	1	5
Calvary Baptist Church Hazel Park, MI (David Allen)	5	--	5
Fairlawn Brethren Church Akron, OH (Kenneth Brown)	5	--	5
Southview Grace Brethren Church Ashland, OH	5	--	5
Grace Brethren Church Canton, OH (Terrance Taylor)	5	--	5
Grace Brethren Church Norton, OH (Bob Combs)	5	--	5
Myerstown Grace Brethren Church Myerstown, PA (Luke Kauffman)	5	--	5
Uniontown Grace Brethren Church Uniontown, PA (True Hunt)	4	1	5

Focus on Faculty

**Dr. John A. Sproule**

*Professor of New Testament
and Greek*

Birthdate: April 11, 1927

Salvation: at age 13

Education: Cumberland College
U.S. Army Signal Corps,
Radio Operation
Training & Instructor
B.S., University of
Kentucky
Diploma, Indiana Bible
College
Th.M., Dallas Theo-
logical Seminary
Th.D., Grace Theo-
logical Seminary

Favorite Biblical Books: Hebrews,
Romans, 1 and 2 Corinthians,
Galatians (to name a few)

Favorite Scripture: Revelation
1:5-6, 2 Corinthians 3:18, and
many more!

Favorite Topics of Discussion:
Theology (especially Christol-
ogy), New Testament Greek
Grammar and Hermeneutics,
Eschatology, Preaching and
Preachers, Pulpit Problems

Favorite Subject to Teach: Greek
and Greek Exegesis of Biblical
Books, especially Hebrews and
Romans

Joined Grace Faculty: Fall, 1976

Marriage: October 10, 1954, to
Virginia Lee

Children: Lynne (23)

Hobbies: Tennis, Golf, Playing
Drums (trap set)

Latest Accomplishment: Completed
Dissertation (Exegetical Defense
of Pretribulationism) and con-
ferral of Th.D. degree (May
1981)

Eleven Seniors Honored in Who's Who

Dr. Vance Yoder, academic dean of Grace College, has announced the selections for the 1984 edition of *Who's Who Among Students in American Universities and Colleges*.

The eleven students selected by the college for distinction include: Jerry Abbitt, Phoenix, Arizona; Susanne Bauer, Streamwood, Illinois; Peter Bitner, Hagerstown, Maryland; John Boal, Connellsville, Pennsylvania; Juanita Damon, South Bend, Indiana; Kimberly Kyle, South Bend, Indiana; Karen Lentz, Nappanee, Indiana; David McClellan, Kent, Washington; Timothy Poyner, Hagerstown, Maryland; Leslie Rice, Louisville, Kentucky; and Steven Winey, Orrville, Ohio.

Students are selected for nomination to *Who's Who* on the basis of academic achievement, service to the community, leadership in extracurricular activities, and future potential. They join an elite group of students selected from more than 1,500 institutions of higher learning in all 50 states, the District of Columbia, and several foreign nations. Outstanding students have been honored in the annual directory since it was first published in 1934.



Front row, left to right: Susanne Bauer, Karen Lentz, Kim Kyle, Leslie Rice, Juanita Damon. Back row: Tim Poyner, Dave McClellan, Peter Bitner, Steve Winey, Jerry Abbitt. Not pictured, John Boal.

The **MATCHING GIFT** Program *A Blessing to Grace Schools*

The Administration, Faculty, Staff, and Students of Grace College and Grace Theological Seminary wish to thank these industries, businesses and their employees for their participation in an Employee Matching Gift Program for Higher Education:

Amoco Foundation, Inc.
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Honeywell
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Living Memorials

NOVEMBER & DECEMBER 1983
HONOR ROLL

In Memory of:

George E. Cone, Sr.
Mrs. M. T. Fariss
Dustin Heath Jeffers
Dr. Herman Koontz

Bernard Schneider
Leila Witzky

Given by:

Norma Wolters
Mrs. W. H. Greenwood
Miss Mary M. Kyker
Mrs. W. H. Greenwood
Mr. and Mrs. Ernest Ringler
Rev. W. H. Schaffer
Millicent M. Stutzman
Gail Howie

Living Memorials,
200 Seminary Drive,
Winona Lake, IN 46590

Grace

Letters to the Editor

Dear Editor,

This is in response to the letter from Alaska. I sense, in a way, what she is driving at, especially since I am more or less an "isolated Brethren." I have had very good fellowship in a Bible-believing church; however, I do miss the "Brethren distinctives" — trine immersion and the threefold communion service. However, the communion services here have been varied, informative and Christ-centered. The "backward" baptism frightened me the first time I saw it, and several times since, because the pastor is not large of stature, and has had some close calls when immersing larger people!

I feel if the Brethren are to remain a fellowship, the distinctives must be maintained. Isn't it an established fact that when joining any organization, one must adhere to the principles already set forth and not ask the organization to change so one can join? Just think what a conglomeration of rules and principles would accumulate if everyone joining did that!

I must admit to having had mixed emotions with the thought of rebaptism, but here again is that special fellowship of believers. One Bible-teaching church I'm acquainted with omits baptism altogether, but they still have the communion service. Could this not also happen in the Brethren Fellowship if the principles were changed? Once they are loosened, what is to keep them from future changes?

In one Brethren church I attended, there was one family who always came to communion after the feet-washing service was completed. I know we don't stress humility in this service, but in discussions I've had with non-Brethren I sense that many folk are too proud to do such an act. It's unbelievable to them and they shrink back from the thought that there are churches that conduct such services in this day and age! To them, washing another's feet is a picture of doing good deeds, which

seems farfetched to me, especially since Jesus demonstrated His good deeds in so many other ways.

Regarding community activity, shouldn't that be a personal matter as long as it's well balanced with church and home activities? Then it's up to the individual to display his personal testimony, which should reflect both Christ and the Church.

Thanks for listening to me. —
Midwest ■

Dear Editor,

I feel compelled to do a very rare thing for me — write a letter to the editor, but I feel I must state my views in answer to the editorial from "Alaska," Jan. 1984.

Thank God, first of all, for a denomination that preaches and teaches "The Bible, the Whole Bible and Nothing But the Bible." May this be the doctrine of faith of the Grace Brethren Fellowship until our Lord returns.

I, too, am concerned when I read the figures of the growth of GBC, but having been a member of GBC since 1938, I feel I am qualified to state my views.

In those days, men of God labored to establish a fellowship true to the Word of God, as interpreted in the Bible. I refer to such men as Louis Bauman, R. Paul Miller, Alva J. McClain, and many others. More than once I heard them implore the congregations to remain true to the Word, as God rewards faithfulness.

I have found many times when people have left the Fellowship, it was not because of too much spirituality; but because of worldly trends having crept in as wolves in sheep's clothing. I feel every member of the Grace Brethren Fellowship should be required to uphold the doctrines of the denomination.

Concerning Baptism (Matt. 3:16) — after Christ's baptism, He came up out of the water, which I interpret as meaning immersion, and Matthew 28:19 commands bap-

tizing in the name of the Father, and of the Son, and of the Holy Ghost — trine immersion.

I know of no secular organization that allows a person to become a member under another organization's rules. For instance, you cannot join the Moose lodge under the Elks' rules. Could the Church of Jesus Christ do any less? I pray not. — Maryland ■

Dear Editor,

The letter to the Editor which appeared in the January 1984 issue of the *Herald* calls for a speedy response.

I have no interest in engaging in what has already been going on in our Fellowship too long already — battling over doctrinal practices within our church.

But this I see: Several years ago communist leaders said that they did not expect to turn the U.S. into a communist state over night, but that by administering small doses of socialism, we would eventually have communism. Our Brethren Church did not, nor will not, fall from our historic teachings over night, but with small doses of what we have been getting, and now have in this printed letter (January 1984 *Herald*), we will eventually fall from our once-held biblical position.

Jesus gave us a solemn question: "When the Son of man cometh, shall He find faith on the earth?" (Luke 18:8). If I understand the word "faith" correctly, it means faithfulness, steadfastness; and has to do with "belief in the whole body of revealed truth" (Scofield Reference Bible, 1917 edition, pg. 1101).

Furthermore, Christians who lovingly obey what they believe the Word of God teaches should not be accused of being "legalistic."

I am certain of one other matter. Our obsession for reporting big numbers cannot impress God. Man's bloated records God will cast into His hottest fire, and at the judgment reveal His own. — Iowa ■

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marriages

A six-month subscription to the Herald is given to newlyweds whose addresses are supplied by the officiating minister.

Wendy Adams and Jerry Stover, Jan. 14, Harrah Brethren Church, Harrah, WA. Charles Winter, pastor.

Tracy Hoffman and Alan Web, Sept. 3, Grace Brethren Church, Ashland, OH. Knute Larson, pastor.

Dana Horn and Andrew Funk, Dec. 23, Valley Grace Brethren Church, Hagerstown, MD. Daniel Eshleman, pastor.

Natalie Rishel and David Garner, Oct. 15, Susquehanna Grace Brethren Church, Wrightsville, PA. Leslie Nutter, pastor.

Ruth Stewart and Denny Harris, Sept. 4, Grace Brethren Church, Ashland, OH. Knute Larson, pastor.

Melissa Swartzwelder and Brian Baker, Grace Brethren Church, Everett, PA. Homer Lingenfelter, pastor emeritus; and Dan Naugle.

Lisa Weaver and Bill Seder, Dec. 17, Grace Brethren Church, Ashland, OH.

Jill Zebell and Kevin Yohe, Grace Brethren Church, Goshen, IN. Kenneth Bickel, pastor.

☐ Doug Sabin is the new pastor of the Milroy GBC, Milroy, PA. His address is: R 1, Box C152, Milroy, PA 17063.

☐ The Grace Brethren Church of Beaver City, NB, will be hosting the 1984 Mountain-Plains District Fellowship of GBC June 7-10. This will be in conjunction with the one-hundredth anniversary celebration of the Beaver City church.

All former pastors and families, and all other individuals, are invited to attend. If you plan to attend, information should be sent to the people of Beaver City church by May 1, also the time of your arrival and the number that will be in your party. Pastor Hawkins stated that a new 8-room motel has been erected in his town.

☐ Jack Devereaux, a member of the GBC in Middlebranch, OH, has been presented the "Herald of Christ" award of the Christian Service Brigade, and was featured in their *Venture* magazine.

As a member of Operation Barnabas, he said, "Operation Barnabas was a valuable short-term program; Brigade was always there for me. It had long-range value."

deaths

Death notices must be submitted in writing by the pastor.

DARBY, Clyta, 90, Dec. 26. Basore Road Grace Brethren Church, Dayton, OH. Russell Ward, pastor.

DARBY, Meredith, 74, Nov. 22. Grace Brethren Church, Lake Odessa, MI. Bill Stevens, pastor.

DOMBEK, Joe, 69, Jan. 23. Joe, a Christian artist and design engineer, bore a fearless Christian witness. His ministry in chalk art took him to camps, campgrounds, and many churches; his last appearance (the 1,900) was in his home church (Winona Lake Grace Brethren, Winona Lake, IN) in June. His artwork expanded to Christian publications, such as the *Brethren Missionary Herald*, BMH quarterlies, and for the Grace Brethren Boys ministry, in which he was engaged at the time of his death. He had also been a member of the Board of Evangelism, having served for many years. Charles Ashman, pastor.

KINSLEY, Goldia, 76, Jan. 1. Grace Brethren Church, Middlebranch, OH. Wesley Haller, pastor.

KNEPPER, Lulu, Nov. 23. Grace Brethren Church, York, PA. Kenn Cosgrove, pastor.

KOONS, Paul, Jan. 2. Grace Brethren Church, Orange City, FL. Kenneth Koontz, pastor.

KUHN, Geneva, First Brethren Church, Fort Wayne, IN. Services were held in Wadsworth, OH, with Pastors Galen Lingenfelter, Richard Sellers, and Bub Olszewski participating. Galen Lingenfelter, pastor.

KUHN, Opal, Dec. 6. Bethel Brethren Church, Berne, IN. Larry Edwards, pastor.

LESH, Ethel, Oct. 30. Grace Brethren Church, West Alexandria, OH. Percy Miller, pastor.

MEYERS, John, 86, Jan. 1. Meyersdale Grace Brethren Church, Meyersdale, PA. Ray Davis, pastor.

PYNE, Florence, 97, Nov. 21. Grace Brethren Church, Winchester, VA. Gerald Allebach, pastor.

SHANK, Clarence, Sept. 28. Grace Brethren Church, West Alexandria, OH. Percy Miller, pastor.

SHORB, Michelle Dawn, 9, Jan. 11. Services were conducted in Highland, IN, with Pastor Gordon Bracker assisting in the memorial.

WAGGONER, Mary, Aug. 13. Grace Brethren Church, West Alexandria, OH. Percy Miller, pastor.

WHITE, Genevieve, 72, Sept. 4. Aleppo Brethren Church, Aleppo, PA. Stephen Roediger, pastor.

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APRIL 1984

LIVING IN THE COMPUTER AGE

I must frankly admit to my fascination with all of the new products of the electronic age. I was one of the first on the block to buy a home computer. The cost was high and I paid about \$1,500 for one which later sold at \$49.95. You guessed it—I bought a Texas Instruments 99/4. Then I also bought a small hand-held calculator and the price of getting in early was high. I paid \$299.00 for my first one and now the price for a better product is about \$5.00.

I must admit I had to get a look at the new Seiko wristwatch TV, but I proudly walked away from the encounter without buying. The cost was high and the picture quality just left a little bit to be desired. But the word is out when there is something new around—see Charlie, he will buy!

Having put myself on the side of progress, I do have some critical things to say. I do resent all of the ads on TV and in the magazine about computers. The ads place humanity in one of two categories—those with a computer and the balance of mankind in the group of those helplessly lost in a sea of ignorance. We are being told that if our children do not have a computer in their possession we have failed them and are not even suited to be parents. It reminds you of the tactics of selling insurance or, an even worse comparison, of the methods used in selling those millions of unread encyclopedias.

The one that really upsets me is the commercial which has the enlightened child helping his parent find the way to knowledge by overcoming the fear of a computer. The child hopes that dad can make it.

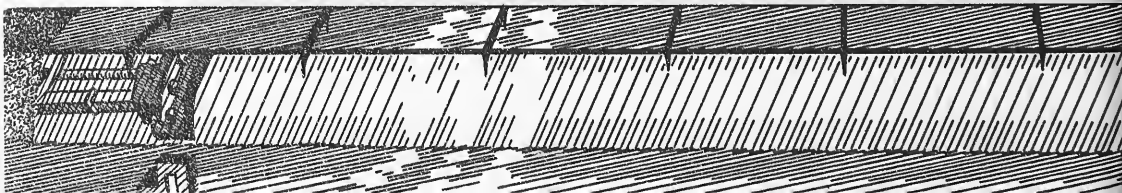
With my devotion to my own personal computer, which is now aiding me to do this editorial in half the former time, I do have some further problems. Though a new PC (personal computer) can check 40,000 words for spelling, the major problem I have with it is—it is not personal. It is cold and calculating (please excuse) and very humbling in its work.

The computer can make mistakes on massive scales and produce problems that are almost unsolvable. What was to be a one-hundred-dollar check can become hundreds of thousands in the printout. The computer levels everything to numbers and digits on printout sheets. Where once we had a name, now we are just another number. All of the junk mail that comes pouring in each day and looks so personal is just another printout sheet bought from a business that does nothing more than collect and sell names and addresses. I received in the mail this week an ad that offered to supply the names and addresses of almost any list of names that you could think of needing. You could buy lists of doctors, ministers, churches, subscribers to the best financial magazines. You could buy lists of people whose incomes were between \$25,000 and \$50,000 and another list of people who made over \$50,000. You could select the groups by states or regions or cities. They are all available to send your mailings to the different groups straight from the computer.

Reflections By Still Waters

by Charles W. Turner
Editor

So the age of being a hidden soul with an unknown address is gone. You are on a list somewhere and the impersonal computer will find you. But there is someone else who knows where we are, and who we are, and what we are. His knowledge and interest are much greater than that of mankind, because God seeks us out for our own good. He promises to save and preserve and bless us, and if we will believe, He assures us that we will be placed on the list of the redeemed whose place will be in Heaven.





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NEWS ITEMS contained in each issue are presented for information, and do not indicate endorsement.

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reported in the herald

35 YEARS AGO — 1949

Home Missions reported the largest offering in its history, totaling \$95,415.25. . . . Thirty-two Christian people in Martinsburg, West Virginia, met to organize a new church.

25 YEARS AGO — 1959

Lois Miller completed her work at Frontier Nursing Service in Hyden, Kentucky, in preparation to going to the mission field in Africa. . . . Plans were laid for a Christian day school by the Grace Brethren Church, Hagerstown, Maryland.

5 YEARS AGO — 1979

Chaplain Emlyn Jones was accepted into the College of Chaplains, an organization for chaplain clergy who have completed clinical pastoral education.

letters

In Response to "You Know You Are in Trouble When . . ."

"You made my entire day with the editorial." — *Indiana*

"I have appreciated very much your 'editorship' of the *Brethren Missionary Herald* and especially your editorials lately. You write so clearly and to the point of need in the church today. The February "Reflections By Still Waters" made me smile and, as you said, "We may well cry," because your list was so apt, especially your closing reflection. Thanks so much for your ministry." — *Ohio*

Cover: *Marketplace in Chalon, France.*
Photo by Kent Good

What's a Woman to Do . . .

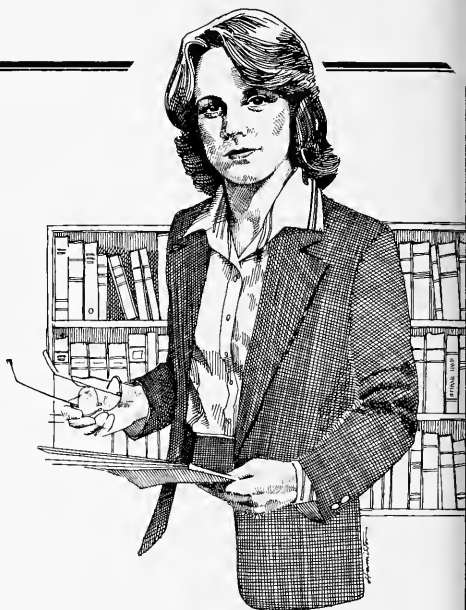
What About Women as Leaders Over Men in the Church?

by David R. Nicolas

She was an outstanding Bible teacher, and part of a group of dedicated Christians committed to starting a new church. The new body of believers was desperately short on personnel to teach Sunday school classes, particularly, the adult Sunday school class. The group, recognizing the woman's knowledge of the Word and ability to teach in an exciting and effective manner, asked her to take the responsibility of teaching the adult class. Not wishing to place herself in a questionable position relative to the instruction of Scripture on this matter, she reluctantly agreed, with the understanding that as soon as a man who was qualified appeared on the scene, she would turn over her responsibilities to him. Sunday by Sunday as she taught, people were saved and matured in the knowledge of God's Word. The class experienced tremendous growth, and was a great asset to the fledgling church. Then one Sunday a qualified man joined the congregation, and true to her biblical convictions, this faithful woman insisted that the qualified man take over the responsibilities of teaching the adult class. The foundation had been laid well. She had done an excellent piece of work, but she knew that God wanted a qualified man to fill her role as teacher from then on.

You may object, 'That doesn't seem right! It wasn't fair to the woman to have to give up the adult class that she worked so hard to build.' Well, this was actually how one of America's most gifted women's Bible teachers reacted to being in the position of teaching men. She firmly believed that the Apostle Paul's admonition in 1 Timothy 2:12 should not be taken lightly, and although her heart was undoubtedly in that class, she acted in accordance with what she believed was God's will. She honored what she regarded as a high biblical principle, believing that God was in control and had an even more important task for her in the future.

Now let me tell you about another woman. She had been trained in Christian education, and was invited by her pastor to serve in the church as Sunday school superintendent. As time went on, she and the



young seminary-educated Christian education director (a man) developed a number of differences over how the Christian education department of the church should be run. She began to criticize the Christian education director in front of various church members and leaders. Finally, in a Sunday school leadership meeting, she openly assailed him for a variety of alleged failings, destroying his credibility as a leader and causing him to resign shortly thereafter. After his departure, she was able to assume his position as director of Christian education, and attempted to implement her reforms and ideas in the church's program of Christian education.

You may say, "Maybe the male Christian education director was incompetent or unqualified." But this was not the case, for he was qualified, educationally. Furthermore, he possessed leadership gifts and was an ordained church leader. But the essential point is whether or not her actions in response to qualified male leadership in the church were appropriate in the light of Scripture.

We have now seen two contrasting real-life situations involving the attitudes of two women in positions of either teaching or exercising leadership over men in the church. Was the first woman correct in feeling that because of what Paul says in 1 Timothy 2:12 she should not continue to teach the adult class, since there was a qualified man present? Was the

n the Church?

second woman justified in usurping authority over the male Christian education director because she wanted to run things her own way? Doubtless there are readers who will give opposing answers to these questions; however, let us turn our attention now to 1 Timothy 2:12 and its context for the answer.

In summarizing the interpretation of 1 Timothy 2:8-15 by Letha Scanlon and Nancy Hardesty in *All We're Meant to Be*, Betty J. M. Bube writes:

Although Paul states that he permits no women to teach, in his early church, many members, including women had this gift and exercised it. The primary concern here is not so much with the role of women as the possibility of false teaching (the same interpretation must be given of 2 Corinthians 11:3).

At first glance such an interpretation seems feasible. Certainly there were women in the early church who had the gift of teaching and exercised it. For example, Priscilla, along with her husband Aquila, instructed the cultured Apollos. Although Apollos was "mighty in the scriptures," according to Acts 18:24, he needed more accurate instruction regarding the Gospel and Christian doctrine. Acts 18:26 indicates that Aquila and Priscilla "took him unto them, and expounded the way of God more perfectly." However, to invalidate Paul's teaching on the subordi-

"Let a woman quietly receive instructions with entire submissiveness." 1 Tim. 2:11

nation of women in the church on the basis that his primary concern was to prevent false teaching is to do violence to the text.

It is true that false teachers propagating "strange doctrines" were threatening the doctrinal purity of the first century church (1 Tim. 1:3-6), but the focus of Paul's teaching in 1 Timothy 2 is on conduct in public worship. Whether Paul is correcting false teaching about public worship procedure or attempting to put a stop to female false teaching, he is careful to support his case by pointing to Old Testament historical fact. He reminds Timothy that "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:14).

A Call to Prayer

To get a feel for the context in which the con-

troversial verse (v. 12) appears, we need to go back to the beginning of the chapter. There we see that Paul begins chapter 2 with a call to pray. He urges that public prayer be made on behalf of all men (v. 1), and for kings and others in authority (v. 2). He explains that such praying conforms to the divine will regarding the salvation of all categories of people and results in a quiet, peaceable and law-abiding Christian lifestyle. Then, in verse 8, he urges: "Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension."

The "all men" of verse 8 is *tous andras*, which points specifically to men as distinguished from women. And, since Paul uses the plural, "men," it is apparent that he is encouraging all the men in church congregations to participate in public prayer. It is a spiritually weak congregation, indeed, that can count on only two or three men to pray in public when asked to do so.

Paul expresses his desire that men in every place pray, "lifting up holy hands" by using the term *boulomai* (to will, wish, want or desire). It is not "I should like," but "I want," in a sense, an apostolic demand. The lifting of the hands is a posture or characteristic attitude which is seen in the Old Testament (Ex. 9:22, 33; 17:11-12; Psa. 63:4, 141:2). Sometimes the lifting of the hands was combined with kneeling, as when Solomon prayed (1 Kings 8:54). But Paul specifies here that men are to pray "lifting up holy hands, without wrath and dissension." This suggests the necessity of purity and holiness on the part of those participating in public prayer. In addition, there is to be an absence of anger and quarreling. Men whose hearts are not right with God cannot be effective in prayer. Furthermore, anger and quarreling (dissension) set up a barrier to effective prayer, as we learn elsewhere in Scripture (see 1 Peter 3:7, Matt. 5:22-24, and Mark 11:25).

Some of the things for which all men are to pray are mentioned in 2 Timothy 2:2: "for kings and all who are in authority . . ." Christian men ought to pray for national, state and local officials. If they fail in this, they are not only jeopardizing their freedom, but also disobeying the command of Scripture.

The Curtain Comes Down on the Fashion Show

Still setting things in order for public worship in the local church, Paul gives specific instructions relative to women's dress and adornment. He instructs: "Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments;

(Continued on page 25)



Facing page: Chalon open-air market
on a Sunday morning

The Chalon Grace Brethren Church



Information at a Glance

City: Chalon-sur-Saone, France ("Shall-own"
on the "Sown" River)

Size: 80,000

Missionary Team: Kent and Becky Good,
Nicole Steudler

Date Church Organized: September 1979

Thumbnail Sketch: Final stages of church-
planting

Pressing Prayer Requests: More male leaders,
permanent meeting facility

THE CHALON GRACE BRETHREN CHURCH

The Church in a Convent

by Kent Good

On any given Sunday morning in a rented hall, formerly a Carmelite convent (which is practically in the shadow of Chalon's most glorious cathedral), you will find the church of Chalon. There are other churches, to be sure, but here people have remarked that you discover something special.

The audience is an intermingling of French, English, Orientals, Africans, and Americans. They come from every stratum of society and every age grouping. Some are

very finely dressed and others much more simply, but by their choice of seats, they seem not to notice. To an outsider, only the knowledge of the French language would seem to link them together.

One person leads in worship; another strums a guitar to accompany the singing. Still others participate in Scripture reading and testimonies.

Many others take part in a long time of prayer. All give their attention to the Word of God being preached. When it's all over, most stand around and talk until hunger or impatient children drag them

apart. They stay because they need each other. Families and work associates offer little of the warmth of these precious and all-too-few moments, so they try to make them last.

Chalon is a city of 80,000 inhabitants. Religiously speaking, it contains a half-dozen cathedrals, one Jehovah's Witness hall, one Mormon church, one very strict and only slightly evangelical Darbyist assembly, one Pentecostal church, an ecumenical charismatic retreat center, a liberal Reformed church, and the Grace Brethren Church. (Continued on page 11)

1983 Record of Giving to Grace Brethren Foreign Missions

ALLEGHENY DISTRICT

Accident, MD	\$ 752.00
Aleppo, PA	900.00
Boswell, PA	1,318.00
Coolville, OH	1,154.27
Coraopolis, PA	1,667.00
Cumberland, MD	2,607.21
Grafton, WV	2,390.70
Jenners, PA	3,020.82
Listie, PA	5,717.75
Meyersdale, PA (Grace)	12,308.38
Meyersdale, PA (Summit Mills)	2,921.26
Parkersburg, WV	9,606.00
Stoystown, PA (Reading)	1,456.50
Uniontown, PA	11,286.60
Washington, PA	5,021.70
Westernport, MD	275.00
Allegheny District Misc.	190.67
TOTAL	\$ 62,593.86

FLORIDA DISTRICT

Ft. Lauderdale, FL	\$ 20,250.62
Ft. Myers, FL	5,865.00
Lakeland, FL	594.50
Maitland, FL	3,044.25
Melbourne, FL	515.00
N. Lauderdale, FL	300.00
Okeechobee, FL	3,689.74
Orlando, FL	2,891.60
Orange City, FL	563.60
Ormond Beach, FL	2,025.00
Palm Harbor, FL	147.10
Pompano Beach, FL	246.30
Port Richey, FL	366.55
Sebring, FL	767.30
St. Petersburg, FL	3,065.00
Summit Mills, PR	750.65
TOTAL	\$ 45,082.21

HAWAII DISTRICT

Aiea, HI (Waimalu)	\$ 570.00
Ewa Beach, HI (Rainbow)	1,079.96
Makakilo, HI	25.00

Wahiawa, HI

(Waipio)	2,825.00
TOTAL	\$ 4,499.96

INDIANA DISTRICT

Berne, IN	\$ 16,126.02
Clay City, IN	380.00
Elkhart, IN	6,671.57
Flora, IN	1,730.50
Ft. Wayne, IN (First)	22,994.96
Ft. Wayne, IN (Grace)	9,072.09
Goshen, IN	3,338.66
Hartford City, IN	1,036.50
Indianapolis, IN	8,617.19
Kokomo, IN (Indian Heights)	3,580.26
Kokomo, IN (North)	4,988.75
Laesburg, IN	25.00
New Albany, IN	400.00
Osceola, IN	9,934.56
Peru, IN	6,337.80
Sidney, IN	4,022.46
South Bend, IN	23,486.12
Warsaw, IN	32,892.70
Winona Lake, IN	38,666.02
TOTAL	\$ 194,301.16

IOWA-MIDLANDS DISTRICT

Cedar Rapids, IA	\$ 1,400.50
Dallas Center, IA	3,000.78
Davenport, IA	1,743.00
Des Moines, IA	1,370.31
Garwin, IA	5,317.00
Kansas City, MO	83.81
Leon, IA	3,845.60
Longview, TX	913.06
Morrill, KS	4.00
North English, IA	1,592.47
Omaha, NE	188.50
Udell, IA	6,353.50
Waterloo, IA	15,229.52
Winona, MN	1,010.00
Iowa-Midlands District Misc.	50.00
TOTAL	\$ 42,102.05

MICHIGAN DISTRICT

Alto, MI	\$ 9,800.05
Hastings, MI	156.00
Lake Odessa, MI	2,770.00
Lansing, MI	479.07
New Troy, MI	4,767.00
Ozark, MI	515.35
Michigan District Misc.	75.00
TOTAL	\$ 18,562.47

MID-ATLANTIC DISTRICT

Alexandria, VA	\$ 4,026.24
Chambersburg, PA	1,418.85
Frederick, MD	241.00
Hagerstown, MD (Calvary)	2,064.19
Hagerstown, MD (Grace)	17,783.67
Hagerstown, MD (Maranatha)	5,612.00
Hagerstown, MD (Valley)	7,236.00
Lanham, MD	13,384.88
Martinsburg, WV	10,490.30
Seven Fountains, VA	190.00
Temple Fountains, VA	7,195.00
Waynesboro, PA	9,270.00
Winchester, VA (Grace)	16,404.12
Winchester, VA (Blue Ridge)	258.00
TOTAL	\$ 95,574.25

MOUNTAIN-PLAINS DISTRICT

Arvada, CO	\$ 2,416.84
Beaver City, NE	506.80
Cheyenne, WY	300.00
Colorado Springs, CO	450.95
Denver, CO	5,780.09
Portis, KS	3,213.25
Wichita, KS	483.01
TOTAL	\$ 13,150.94

Top Thirty Churches

in Giving to

Grace Brethren Foreign Missions

1. Columbus, Ohio (Grace)	\$ 142,570.63
2. Long Beach, California (Grace) . .	83,824.02
3. Wooster, Ohio	62,410.89
4. Telford, Pennsylvania	44,200.00
5. Long Beach, California (North) . .	44,064.63
6. Winona Lake, Indiana	38,666.02
7. Ashland, Ohio (Grace)	38,449.00
8. Mansfield, Ohio (Grace)	37,201.93
9. Bellflower, California	37,082.72
10. Whittier, California (Community) .	33,838.24
11. Warsaw, Indiana	32,892.70
12. Whittier, California (Grace)	30,648.50
13. Kittanning, Pennsylvania (Grace) .	24,468.96
14. South Bend, Indiana	23,486.12
15. Fort Wayne, Indiana (First)	22,994.96
16. Dayton, Ohio (First Grace)	20,876.35
17. Fort Lauderdale, Florida	20,250.62
18. Myerstown, Pennsylvania	18,705.41
19. Modesto, California (Big Valley) . .	18,394.92
20. Lancaster, Pennsylvania (Grace) . .	18,227.90
21. Hagerstown, Maryland (Grace) . . .	17,783.67
22. Conemaugh, Pennsylvania (Grace) .	16,594.97
23. Winchester, Virginia (Grace)	16,404.12
24. Sunnyside, Washington	16,318.29
25. Berne, Indiana	16,126.02
26. Rittman, Ohio	15,341.68
27. Waterloo, Iowa	15,229.52
28. Johnstown, Pennsylvania (Pike) . .	15,196.76
29. Martinsburg, Pennsylvania	13,803.60
30. Middlebranch, Ohio	13,746.28

NORTH ATLANTIC DISTRICT

Bethlehem, PA	\$ 3,680.64
Dillsburg, PA	6,369.23
Elizabethtown, PA	8,158.19
Ephrata, PA	7,467.43
Gettysburg, PA	48.00
Harrisburg, PA	12,844.75
Hatboro, PA	2,434.70
Hope, NJ	900.00
Irasburg, VT	435.69
Island Pond, VT	429.25
Lancaster, PA (Grace)	18,227.90
Lancaster, PA (Southern)	3,579.64
Lititz, PA	9,703.76
Loysville, PA	353.00

Manheim, PA	6,959.71
Mt. Laurel, NJ	2,900.00
Myerstown, PA	18,705.41
Newark, DE	633.00
New Holland, PA	9,023.30
Newport, VT	422.50
Palmyra, PA	4,855.43
Philadelphia, PA (First)	10,740.00
Philadelphia, PA (Third)	3,792.00
Pine Grove, PA	2,424.17
Royersford, PA	495.00
Saratoga Springs, NY	187.00
Telford, PA	44,200.00
Wrightsville, PA	2,649.58
York, PA	13,581.82

North Atlantic District	
Misc.	300.00
TOTAL	\$ 196,501.10

NORTHERN CALIFORNIA DISTRICT

Auburn, CA	\$ 883.82
Chico, CA	185.00
Grass Valley, CA	380.00
Modesto, CA (Big Valley)	18,394.92
Modesto, CA (La Loma)	10,190.76
Placerville, CA	476.30
Ripon, CA	6,352.58
Sacramento, CA	2,422.44
San Jose, CA	4,719.11
Tracy, CA	1,355.00
TOTAL	\$ 45,359.93

NORTHCENTRAL OHIO DISTRICT

Anknytown, OH	\$ 11,163.19
Ashland, OH (Grace)	38,449.00
Ashland, OH (Southview)	6,083.87
Bowling Green, OH	2,742.63
Caledonia, OH	1,000.00
Columbus, OH (East Side)	9,894.00
Columbus, OH (Southwest)	2,453.50
Danville, OH	600.00
Delaware, OH	3,795.00
Findlay, OH	1,405.00
Fremont, OH (Chapel)	725.00
Fremont, OH (Grace)	9,218.30
Gallion, OH	4,735.50
Lexington, OH	10,319.80
Lima, OH	1,025.00
Mansfield, OH (Grace)	37,201.93
Mansfield, OH (Maranatha)	330.00
Mansfield, OH (Woodville)	2,123.43

(Continued on page 10)

(Continued from page 9)

Mifflin, OH	27.00
Mt. Vernon, OH	646.46
Pataskala, OH	12,043.50
Toledo, OH	536.05
Walbridge, OH	400.00
Worthington, OH	142,570.63
Northeast Ohio District Misc.	2,317.71
TOTAL	\$ 301,806.50

NORTHEAST OHIO DISTRICT

Akron, OH (Ellet)	\$ 10,576.35
Akron, OH (Fairlawn)	4,785.50
Canal Fulton, OH	538.19
Canton, OH	9,618.75
Cuyahoga Falls, OH	1,609.00
Elyria, OH	984.38
Homerville, OH	10,248.16
Lyndhurst, OH	534.90
Middlebranch, OH	13,746.28
Minerva, OH	3,900.18
Norton, OH	9,284.25
Orrville, OH	5,254.05
Rittman, OH	15,341.68
Sterling, OH	1,177.94
Wooster, OH	62,410.89
Northeast Ohio District Misc.	102.50
TOTAL	\$ 150,113.00

NORTHWEST DISTRICT

Albany, OR	\$ 200.00
Anchorage, AK	1,600.00
Beaverton, OR	2,268.98
Eagle River, AK	62.00
Goldendale, WA	1,136.00
Grandview, WA	3,747.50
Harrah, WA	9,589.00
Homer, AK	167.60
Kenai, AK	2,505.64
Kent, WA	11,314.84
Mabton, WA	10,489.76
North Pole, AK	250.00
Prosser, WA	1,431.34
Spokane, WA	683.90
Sunnyside, WA	16,318.29
Toppenish, WA	1,200.00
Troutdale, OR	2,117.46
Yakima, WA	4,636.15
Northwest District Misc.	50.00
TOTAL	\$ 69,768.46

SOUTHEAST DISTRICT

Altavista, VA	\$ 231.78
Boones Mills, VA	100.00
Buena Vista, VA	7,559.18
Covington, VA	4,036.05
Radford, VA	75.00
Richmond, VA	2,969.57
Riner, VA	480.00
Roanoke, VA (Clearbrook)	1,037.00
Roanoke, VA (Garden City)	657.81
Roanoke, VA (Ghent)	10,659.86
Roanoke, VA (Gospel)	100.00
Roanoke, VA (Patterson Memorial)	6,202.84

Roanoke, VA (Washington Heights)	968.25
Salem, VA	454.06
Troutville, VA	88.80
Virginia Beach, VA	1,560.51
TOTAL	\$ 37,180.71

SOUTHERN DISTRICT

Aiken, SC	\$ 4,538.25
Anderson, SC	863.50
Atlanta, GA	2,650.00
Charlotte, NC	1,360.61
Johnson City, TN	294.56
Telford, TN	5,794.46
TOTAL	\$ 15,501.38

SOUTHERN CALIFORNIA-ARIZONA DISTRICT

Alta Loma, CA	\$ 1,680.00
Anaheim, CA	6,920.00
Beaumont, CA	5,430.08
Bell, CA	5,945.00
Bellflower, CA	37,082.72
Covina, CA	2,089.99
Cypress, CA	4,225.49
Glendora, CA	183.00
Hemet, CA	957.50
La Mirada, CA	4,914.15
La Verne, CA	9,655.22
Long Beach, CA (Community)	3,764.36
Long Beach, CA (Grace)	83,824.02
Long Beach, CA (Los Altos)	3,745.28
Long Beach, CA (North)	44,064.63
Los Alamitos, CA	7,876.00
Los Angeles, CA	3,411.15
Mission Viejo, CA	400.00
Montclair, CA	950.94
Norwalk, CA	4,646.82
Orange, CA	4,400.00
Phoenix, AZ (Grace)	9,587.51
Phoenix, AZ (Northwest)	1,226.90
Rialto, CA	556.00
Riverside, CA	1,205.00
San Bernardino, CA	30.00
San Diego, CA	4,089.00
San Ysidro, CA	766.00
Santa Maria, CA	1,650.00
Seal Beach, CA	2,100.00
Simi Valley, CA	9,248.59
South Pasadena, CA	1,555.00
Temple City, CA	2,050.00
Torrance, CA	774.00
Tucson, AZ	220.00
Ventura, CA	4,164.94
Westminster, CA	1,375.00
Whittier, CA (Community)	33,838.24
Whittier, CA (Grace)	30,648.50
Yucca Valley, CA	559.07
Southern California-Arizona District Misc.	150.00
TOTAL	\$ 341,960.10

SOUTHERN OHIO DISTRICT

Brookville, OH	\$ 12,227.90
Camden, OH	450.89

Centerville, OH	3,028.56
Cincinnati, OH	2,785.00
Clayhole, KY	1,262.05
Clayton, OH	3,788.50
Dayton, OH (Basore Road)	2,406.26
Dayton, OH (Calvary)	350.00
Dayton, OH (Huber Heights)	1,760.00
Dayton, OH (First)	20,876.35
Dayton, OH (North Riverdale)	9,204.31
Dryhill, KY	500.00
Englewood, OH	4,216.90
Lexington, KY	291.50
Sinking Spring, OH	200.00
Trotwood, OH	5,658.60
Troy, OH	665.60
Union, OH	2,908.00
West Alexandria, OH	371.76
Southern Ohio District Misc.	1,300.00
TOTAL	\$ 74,252.18

SOUTHWEST DISTRICT

Albuquerque, NM (Grace)	\$ 256.70
Albuquerque, NM (Heights)	753.00
Counselor, NM	2,773.00
Taos, NM	1,085.15
TOTAL	\$ 4,867.85

WESTERN PENNSYLVANIA DISTRICT

Altoona, PA (First)	\$ 3,760.00
Altoona, PA (Grace)	8,028.00
Armagh, PA	2,400.00
Avis, PA	1,335.00
Conemaugh, PA (Grace)	16,594.97
Everett, PA	6,329.72
Holidaysburg, PA	6,743.38
Hopewell, PA	730.00
Johnstown, PA (First)	11,133.00
Johnstown, PA (Geistown)	3,746.00
Johnstown, PA (Pike)	15,196.76
Johnstown, PA (Riverside)	8,927.71
Johnstown, PA (Singer Hill)	6,467.45
Kittanning, PA (Grace)	24,468.96
Kittanning, PA (North Buffalo)	3,717.51
Leamersville, PA	7,674.50
Martinsburg, PA	13,803.60
Milroy, PA	856.00
TOTAL	\$ 141,912.56

MISCELLANEOUS

National Fellowship of Grace Brethren Churches	\$ 1,367.56
National MHC	75.72
National WMM	600.00
National WMC	26,257.13
Miscellaneous	114,874.26
TOTAL	\$ 143,174.67
GRAND TOTAL	\$ 1,998,265.34

(Continued from page 7)



Prayer for revival is a daily occurrence in Chalon-sur-Saone

We're not big. We have no fancy building, and we're seen by most local residents as another American cult. But we're growing. The Catholics dislike us because we "re-baptize" their former members — those baptized as infants who have come to Christ. To the others we are sectarian because of our narrowness with respect to the Bible as our only authority.

Jesus calls us to live as lights in a dark world. Many have had to pay the price of being misunderstood and even ostracized by family and friends, but few have ever complained of the price being too high.

The Chalon congregation is also growing in another sense that's far more important than numerical increase at this stage of its development. The people are learning to submit to the Lord and are already bearing some of the fruit of their obedience. People who are normally skeptical of each other's motives are learning to

submit to one another's encouragements and rebukes. They are learning their roles of loving affirmation and confrontation as Body builders. They are learning to pray confidently and to make sharing their faith a part of their lifestyle.

This French Grace Brethren Church, however, is far from ideal. She has her share of bench-warmers and most of her "first string" are still fairly new believers. Preaching (shared by four men at present) often lacks polish and the singing is frequently more from the heart than according

to the notes. The sheep are often outnumbered by the wolves, and the binding of wounds seems relentless. But the future looks bright and a handful who join together to pray for revival every weekday morning are convinced that God is not yet finished in Chalon-sur-Saone.

In terms of church-planting, Chalon is in the final stages of missionary work. One French elder has already been chosen and other men are in various phases of preparation for leadership. The Decentralized Bible Institute is well-attended by adults, and Christian education programs exist for all other age groups, as well.

The projected departure date for the Chalon missionary team is between the summer of 1985 and the summer of 1986. Thanks for praying with us that this goal will become reality! ■



The Chalon missionary team—
Kent and Becky Good and
Nicole Steudler

GRACE BRETHREN
FOREIGN MISSIONARY SOCIETY
WINONA LAKE, INDIANA

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SUP OF GRACE B

When something is said often enough and long enough, people think it may be true. "Missions do not pay" has been said for centuries.

A patriotic Israelite once groaned, fainting under the scorching east wind and the blazing sun of Nineveh. We can see that for him missions did not pay. Why convert the heathen who will turn around and torture his homeland again? No, for him missions did not pay.

The stalwart citizens of Ephesus did not want their trade disrupted. If the mission of the apostles continued, trade would be over—trade as they knew it. For them, missions did not pay.

But, you say, these illustrations are from

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FOREIGN MISSIONARY SOCIETY
WINONA LAKE, INDIANA

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the Bible, and everyone knows that the Bible is different. As God was trying to teach people new lessons, He was doing things differently.

How about a few witnesses from history? The East India Company said that missions did not pay. During the most of three centuries, this company represented the British Empire on the sub-continent. Always the company men were opposed to missions — hostile is the accurate word for this conduct. The Company had been in India 80 years before a church of any kind was planted, and that not for Indians.

"Missions do not pay" was the cry of the Company. And so they did all they could to discourage the spread of the Gospel.

The traders of the world said missions do not pay. They were in the dark places of the world with their liquor and firearms before the gospel messenger arrived. They opposed this arrival knowing that missions do not pay.

Then there was the opium trader. All the powers of the day knew that missions do not pay, so they tried their utmost to keep missions out from the vast regions of the Chinese Empire. The opium trade was too lucrative to lose.

Another witness is the slave trader. Everyone today knows about this shameful episode in history. In Africa missionaries forced their way through seas of difficulties created by the slave traders as missions do not pay. If the trade on the "middle passage" demanded 25,000 annual trips of British ships, why put these good seamen out of work? Why take work away from the folks who earned a living manufacturing goods for the slave trade? That this living was scanty and the goods shoddy did not matter; missions do not pay.

All these agree — the biblical witnesses, the historical witnesses — all agree that missions do not pay.

Perhaps you protest that all this is past? Is it? Loud voices are still crying that missions do not pay. Whose are these voices?

Are the dealers in liquor, drugs, and firearms any less than they were during the period of the great explorations? No, and they are still crying that missions do not pay. But everyone knows that these dealers are not the sowers of ideals. Are there any "good" modern witnesses?

There are! Modern philosophies and re-

ligions support the cry that missions do not pay. A new message is needed; the old one has failed. Missions never paid. Go to the downtrodden, tell them to "walk out," "sit down," "demand reparations." Missions do not pay.

Big business says missions do not pay. Hard-headed men who go on paid tours to discover all that occurs in the world return saying that missions do not pay. Only a shrewd business deal will relieve the under-privileged of their great burdens.

So missions do not pay. The trading companies, the slavers, the heartless business world all tell us that missions do not pay. This is the truth as they see it. Jonah could not know that Nineveh would be "utterly desolate and dry as the desert." The East India Company never dreamed of the vast volume of trade which would replace the opium trade. The slavers could not know that their trade would increase when the Africans brought to them ivory, rubber, gold, and diamonds. The ships of the traders need not be mothballed, and the factories which served them need not go out of business. But, missions do not pay the selfish.

Today missions do not pay, say the agitators who roam the world looking for grist for their mill among the untaught of the world.

What about the church which sends missionaries to the ends of the earth? Do missions pay?

The last order the Lord gave to His followers before He returned to His Father was: "Go." When the General gives the order, the soldiers do not ask about pay.

A costly program? Of course. From Paul to the latest martyr missionaries have been called upon to pay the last price that can be paid. A lot of money involved? Of course. Our daily living, our houses, and our cars all cost, but do they pay? There are many good things that cost but do not pay in monetary evidences, and missions is one of them.

When the Lord said, "Go... make disciples... teach," He meant it. So we, like the generations before us, from Paul all through the Christian era, are not asking about the pay of missions. We look at the cost and do not consider it an insurmountable obstacle.

There is no option when the Lord speaks. We must go. We join the host of those who willingly pay the cost — the cost of missions. ■

(Continued next month)

The Grace Brethren Navajo Mission



Winter "Sports"

at the Grace Brethren

by Mary Thompson



The beautiful New Mexico countryside compensates for the almost impossible roads.

"Winter in New Mexico? How nice! No snow and cold."

New Mexico is known as a land of sunshine—the sun shines 75 percent of its potential time. And in most parts of the state, summers can be *hot*.

But did you know that the lowest spot in New Mexico is higher than the highest mountain in Pennsylvania? And some of the nation's famous winter sports areas are located in the mountains of New Mexico. The altitude at Counselor, location of Grace Brethren Navajo Mission, is 7,200 feet and winters there can be cold and snowy.

Of course some winters are worse than others, and winter 1983-84 was a "worse" one. The



Above: Horses roam the snowy country. Photo by Eric Yordy



Right: Snow quickly turns to mud on back country roads. Photo by Eric Yordy

Navajo Mission

white stuff arrived the week before Thanksgiving, and kept coming. With the snow comes the mud, as the wonderful New Mexico sun shines on.

In the Counselor area, the only paved road is State Highway 44 between Albuquerque and Farmington. All the others are only dirt (mud) and these roads provide an unusual winter sport.

Let Wayne Aites, GBNM School bus driver, describe the winter roads. "The roads are like quicksand. You may be going down the road so nicely, then the next second be axle-deep in mud." The mud is so slick that even a stopped vehicle can begin to slide, and end up in a ditch. Ruts become so deep that a car scrapes bottom and can't move. Then only pickup trucks and

other high-wheeled vehicles can travel.

Snow and mud place a hardship on the Navajo people. It's difficult to keep food supplied. In medical emergencies, it's not even possible to get on the phone and ask for advice, since there are no telephones in the back country. More than one baby was born at home last winter, contrary to plans. Sometimes the Navajo Tribe has used helicopters to airlift groceries, medical supplies and stock feed to isolated areas.

Mud is a terror to teachers and dorm parents who find the floors covered with the gooey stuff. "Shoes at the door" is often the rule. But the snow and even the mud are great sports for the kids.

At the mission, schedules must

sometimes adjust to the weather. Bob Lance was involved with eighteen people in seven weekly Bible studies that had to be put on hold. Angie Garber and Betty Masimer, with their regular visitation and Bible classes, were unable to get out to the back country.

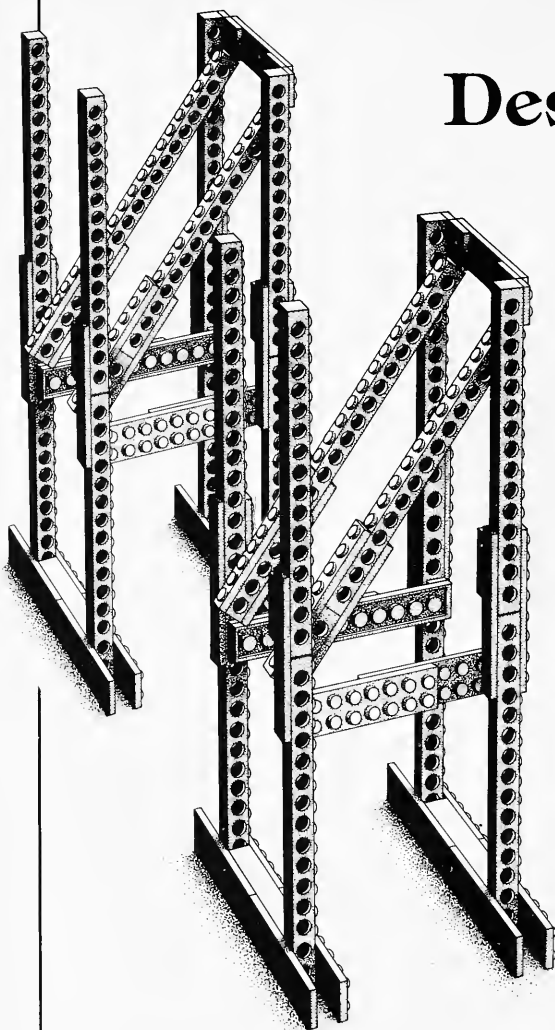
One day Bob Lathrup, staff mechanic, repaired three flat tires on the Datsun pickup. Three flats on one vehicle! A little too much speed caused the truck to sway and the tires to roll against the sides of the deep ruts. Mud was forced between the tire and the rim and the air leaked out.

Being higher than most vehicles, the busses have managed to keep rolling twice a day. Sometimes the routes have taken much longer due to the hazards along the way. Aites describes, besides his adventures in the mud, an encounter with a bull that refused to move from the middle of the road and prepared to charge, a horse that darted in front of the bus, a goat that tried to board the bus with the children, and dogs that want to go to school.

But in spite of the hazards, he declares, "One of my most delightful experiences is picking up the children each morning. As I begin my route at daybreak, God is very near. And you haven't lived until you've see the sun set behind the mesas."

One of Wayne's special friends is only three years old. When the bus stops to pick up his brothers and sister, Wayne waves to him. "The little boy waves widely and puts on the biggest smile you've ever seen."

One day the little boy will be waving from inside the bus and those now riding will be trying their wings as Christian young people in a world that needs to know Christ. Enjoy your "sport," Wayne! Keep the bus rolling for the Lord. ■



Design-Build

Does It Really Save?

by Ralph Hall, *Secretary*
Grace Brethren Building Ministries

"We can save you a lot of money." This frequently used sales technique is a real attention getter that everyone responds to!

In recent years, it has become the emphasis of a method of building construction popularly called "design-build." As this term is used, it usually refers to a method whereby one firm assumes the responsibility for designing, coordinating, and constructing the entire project from initial concept through to completion and delivery to the owner. The proponents contend they save the owner money and frequently convey that the design service is free or at least greatly reduced in cost.

This method is in contrast to the traditional method of the owner engaging an architect who designs

the building according to the desired program, then solicits proposals from contractors who will construct the building as designed for the best price, and who also supervises the project to see that it is built according to the plans and specifications.

Most of the enthusiasts for "design-build" are contractors who want to be the one in responsible charge of the project and not be subject to the oversight of an architect. Frequently such contractors want to have control of the project so they will be assured of doing the entire project without the pressure of competitive bidding from other contractors who are anxious for a job and will cut prices.

However, when a contractor offers a single contract for "design-build" services, someone still has to prepare plans and specifications, and submit them to the proper officials for approval in preparation for building. To provide this service a "design-build" firm then must either maintain a staff-architect or engage an architect to provide this service.

In either case, someone is hired to do the design work. The main difference is that the cost is buried in the total price of the building and the owner is not aware of the charge for this phase of the service.

There are ethical companies who provide a fine service and effectively coordinate the work as a single firm responsible for the entire project. But it is most unfortunate that there are several who give the impression that the design service is "free" and that their firm will save the owner a "lot of money."

The time-proven traditional method where an architect designs the project and then secures contractors to build it has many advantages:

- 1) When the owner engages the architect directly, the personal contact enables the architect to determine exactly what the owner wants and needs, using the most efficient design and the best products to perform at the lowest life-cycle cost.

- 2) The architect has greater freedom to select the best items for the application since he does not receive a profit from the sale or promotion of any particular products as a contractor does.

- 3) By soliciting bids from a large

number of contractors the architect can secure the best price for a specific design. Frequently the savings realized from competitive bidding will save the owner far more than the architect's fee compared to the "design-build" method.

- 4) The architect's supervision during construction gives the owner the advantage of an independent observer who knows construction materials and methods and can guard against expensive mistakes or misinterpretation of plans and specifications.

- 5) The architect and the contractor working independently serve to cross-check one another and help to insure that the finished product will serve the owner's needs as a quality building at the lowest price. This often eliminates problems that a single observer might overlook.

When all of the factors are considered, the best method is still for the owner to engage an architect who will give his attention to serving his owner's interests, who will work personally with him in developing good plans, and then help secure a good contractor who will do quality workmanship. This kind of team working together assures the best end result for the best price. Many reputable contractors still prefer this time-proven method.

When some company promises to "save you a lot of money," the owners should do some very careful investigation and ask a lot of questions. In most cases the statement is more salesmanship than fact. Usually in such cases, no one knows whether they saved money since there was no price comparison or competitive bidding to serve as a basis for comparison. Competition assures that the price is in line.

An architect is committed to helping the owner secure the building as designed at the best price possible. This is his ultimate goal. ■

Ralph Hall has been involved with planning church building plans since he joined the staff of the Grace Brethren Home Missions Council in 1960 as an architect. A graduate of Ohio State University and Grace Theological Seminary, he also has eight years of pastoral experience.



Jim Smith

Smith Assists in Architectural Design

by Liz Cutler
Promotional Secretary

A native of Virginia, James N. Smith joined the staff of Grace Brethren Building Ministries in 1977. As a graduate architect, he is responsible for developing and producing working drawings for many of the projects.

"The Lord, for five years, was preparing our hearts for our move to Winona Lake," he says. "By the opening and closing of doors, He directed and led us here. There is no greater joy one can have than that of serving the Lord where He wants you to serve," he adds.

His smiling face and distinctive southern drawl often greet visitors who use the rear entrance of the Missions Building, since his office is directly inside the door. That office also bears testimony to some of his other

talents—photography, crewel embroidery and china painting.

"I was raised where church-going, prayer and Bible reading were stressed, but it was not until I started dating my wife did I understand what being a Christian was all about," he says. It was through the testimony of Dotty (Fisher) and her parents that he accepted Christ as his Saviour and became involved in the Patterson Memorial Grace Brethren Church at Roanoke, Virginia.

Jim married Dotty in 1972. "I always knew her," he notes. "We were neighbors and went to school together."

They now live at Route 8, Warsaw, Indiana. Dotty, a graduate of Grace College in 1970, works at the Herald Bookstore (Brethren Missionary Herald Company). They are members of the Winona Lake Grace Brethren Church, Winona Lake, Indiana. ■



Top 25 Churches Lead in the First Million Dollar Offering for Grace Brethren Home Missions

TOP 25 CHURCHES IN HOME MISSIONS GIVING

Church	1983
1. Columbus, OH (Grace)*	\$94,809.27
2. Long Beach, CA (Grace)	55,739.07
3. Winona Lake, IN	31,649.98
4. Anchorage, AK*	27,835.00
5. Wooster, OH*	26,220.13
6. Long Beach, CA (North)	25,541.86
7. Berne, IN	21,746.04
8. Myerstown, PA*	20,133.90
9. Sunnyside, WA	18,010.27
10. Hagerstown, MD (Grace)*	17,365.88
11. Bellflower, CA*	16,674.87
12. Counselor, NM**	14,859.38
13. Telford, PA	13,373.82
14. Fort Wayne, IN (First)*	13,334.27
15. Whittier, CA (Community)	12,487.01
16. Winchester, VA*	11,481.54
17. Waterloo, IA*	10,994.20
18. Meyersdale, PA	10,800.37
19. Warsaw, IN	10,420.89
20. Lanham, MD	10,396.91
21. Ashland, OH (Grace)	9,818.49
22. Fremont, OH (Church)*	9,090.71
23. Johnstown, PA (First)	8,873.59
24. Lititz, PA*	8,785.78
25. Elizabethtown, PA*	8,598.63

* former Home Mission point

** current Home Mission point

The churches of our Fellowship are to be congratulated for the first million dollar offering for Grace Brethren Home Missions. Our churches increased their regular offerings 7 percent over 1982. When the Navajo capital building funds are included the total offering income rose to \$1,152,681, or a 16 percent increase over 1982.

The 1983 budget year was very difficult. A slowly recovering economic climate, rising costs, and emergency situations coupled with our aggressive church-planting program created great needs for the Council. We planted our faith squarely upon Philippians 4:19 trusting the Lord to supply our needs, and took some emergency measures to cut costs and programs.

We try to build into every home mission church a missionary-mindedness for both home and foreign missions. Significantly more than half of the top 25 churches are former home mission churches. The Navajo church at Counselor (and our missionary staff) is also in this list for the first time. The Anchorage church set a goal to be at the top of this list for 1985. This goal is being realized as they reached fourth place in 1983. The spirit of gratefulness manifested by all former home mission churches is deeply appreciated.

In the 105th Psalm we are admonished to "Give thanks unto the Lord — call upon his name — make known his deeds among the people — sing unto him — talk of his wondrous works — glory in his name — seek the Lord and his strength — and remember his marvelous works that he has done."

Though the total income in 1983 did not reach the actual budget load, the Lord is to be praised for the concern and love which the churches of our Fellowship have shown in this year's home mission giving. Every effort is being put forth to build more Bible-believing Grace Brethren Churches in areas where the Gospel is sorely needed and to broaden the support base for world-wide missionary activity.



Commonplace Providence

by Kevin Zuber, *Pastor*
Grace Brethren Church
Columbia City, Indiana

It is not an original thought that the story of Ruth is one of the better known parts of the Bible. Many factors have contributed to its popularity: its relative brevity has lured many to its pages (so much easier than reading Chronicles end to end); its quality has attracted many, for it is without a doubt a "veritable masterpiece of the storyteller's art" (J. Lilley, *Ruth* ZPEB, 5:176); its simplicity is appreciated by all, for it tells of life and death in situations to which everyone can relate; its characters are more than mere names and people are, after all, attracted to people; and its piety is plain, straightforward and not forced.

The story is in reality about four main characters, not one. In addition to Ruth, there is the mother-in-law (Naomi), the groom-to-be (Boaz), and the main actor (God). And this, too, is part of the story's appeal, because it relates how the omnipotent God operates; not in the grand plan, not as is usually the case, among notables like patriarchs, kings, warriors; but this story shows Him at work in the mundane, in the commonplace. Having never been a patriarch, and without any prospect of kingship, students of most Old Testament passages can only *observe* God at work; in Ruth He can be *felt*. This is, I believe, the main point of the story. It is a story about the providence of God at work in everyday life.

The first instance of this that we may observe is in chapter one, verses 20 and 21. Here Naomi responds to the question of the women of Bethlehem, "Is this Naomi?"

Her response makes the sensitive believer cringe, for it has an accusatory note—"Do not

call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. I went out full, but the Lord has brought me back empty. Why do you call me Naomi, since the Lord has witnessed against me and the Almighty has afflicted me?" The pun between Naomi (pleasant) and Mara (bitter) is used to emphasize that her circumstances are the consequence of God's dealings in her life, which were bitter.

Perhaps we would not care to admit it openly, but there have been times for many of us when in the middle of genuine tragedy we recall the omnipotent hand of the Almighty, and we echo the sentiment "He has dealt bitterly with *me*." Naomi's situation was bereavement in the death of her husband and two sons, and an old Persian proverb rightly expresses, "Death is a camel that lies down at every door." We know how Naomi felt.

But notice carefully her note of trust. God's dealings with her may not have been pleasant, but it was *God* who was in control! It was the Lord, Yahweh, who makes promises and keeps them. He was behind this, it was not a blind chance.

Furthermore, Leon Wood notes, "She did not necessarily mean by this that she was 'bitter' in her own heart (which the general story does not bear out), but that her experience had been a bitter one. For some reason, God had been pleased to deal harshly with her.

God's ways with His children are not always easy to understand (Isa. 55:8-9), and sometimes they are hard to experience, but one may be sure that God sees the true good being worked out through them (Rom. 8:28)"

(*Distressing Days of the Judges*, p. 257). It is pleasant and profitable for us to recall this, that God is working everything out for good even in the bitter and even in the everyday occurrences of life.

Another instance of this in the Book of Ruth is found in the fourth chapter and verses 13 and 14. After the scenes of hopefulness in chapter two, and the scenes of tension and suspense which also show clearly God's providential care (cf. 2:3-4, 3:9-10), the story reaches a plateau for the characters when Ruth and Boaz are wed, and, "The Lord enabled her to conceive and she gave birth to a son."

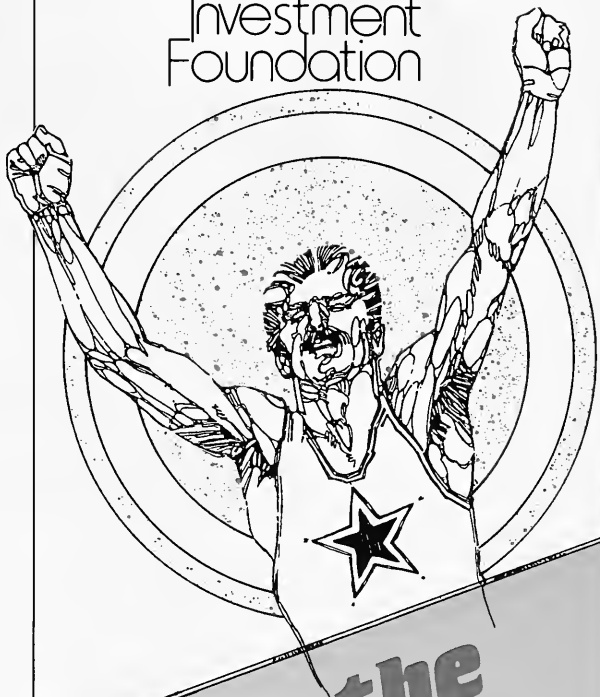
Here the outworking of good in the life of Naomi is in part realized when the women exult, "Blessed is the Lord who has not left you without a redeemer today" and they exclaim, "A son has been born to Naomi!" (v. 17). Here, as clearly as needs to be stated, God is working. He is as much responsible for this joy as He was of that bitterness that preceded. Cyril J. Barber writes: "So it was that God showed special kindness to Naomi. When her sons died in Moab, she had nothing to live for. Hope was gone. Now, however, in honor of her faithfulness to His covenant, God had given her a grandson. Ruth's child was her reward." (*A Story of God's Grace: Ruth*, p. 130).

It is natural to regard characters so famous, so well known, and so wonderful a story as larger than life. But to do so is to miss its real impact. These were average folk with a strong faith in the unique God. Their experiences were as everyday as death and birth—no less a tragedy, no greater a joy than these events are for us. In them, they saw the hand of God at work; from them, we can learn that He is still at work in the mundane—the commonplace—of our own lives. ■

Kevin Zuber has been pastor of the Columbia City, Indiana, Grace Brethren Church since the summer of 1983. A native of Davenport, Iowa, he is a graduate of Grace College and Grace Theological Seminary. He and his wife, Diane, currently reside in Warsaw, Indiana.



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Ed Lewis, right, and Brad Skiles discuss . . .

Youth Ministry in the Local Church

ED, IS THERE A COMMON MISTAKE SOME CHURCHES MAKE IN THEIR YOUTH MINISTRY?

Yes, a tendency to look at youth as a segmented group of the church and then pass the responsibility for their spiritual care to some group of people or one person.

SO THE REST OF THE CHURCH LOOKS AT THE NEEDS OF THE KIDS AND SAYS, "THAT'S SOMEONE ELSE'S RESPONSIBILITY. THAT'S THE YOUTH SPONSOR'S JOB."

Exactly. To have a healthy youth ministry everyone in the church needs to see his role of ministry to those young people. A church needs a youth group to meet special needs and provide positive peer pressure, but the greatest contribution the church can make to the youth is for all the adults to take an interest in them and feel the responsibility for their needs.

WHAT DOES THAT REQUIRE OF THE ADULTS?

Patience. Because kids have so many struggles with consistency, the adults have to give the youth enough room for maturing. We need to forgive their failures and help them get back up.

DOES THAT APPLY TO THE PERPETUAL RECOMMITMENT?

Especially to that. We need to treat each new commitment as a new commitment. There's nothing worse than putting down that young person for his fifth or sixth recommitment. We need to encourage them and let them know consistent growth is possible.

BACK TO WHAT'S REQUIRED OF THE ADULTS . . .

A life worth modeling. Kids need heroes and models; just look at their magazines and posters. Adults in the church won't be perfect models, and that's not necessary. Youth need good examples of spiritual growth from people who have some of the same struggles they cope with. The closer we allow young people to get to us, the more we help them as they see how to walk spiritually.

SO WHAT DOES THIS MEAN IN REAL LIFE? IF I'M TO ACCEPT MY PERSONAL RESPONSIBILITY FOR YOUTH IN MY CHURCH, HOW WILL THAT CHANGE HOW I RESPOND TO THEM AND INTERACT WITH THEM?

Let's talk about that next month.

hoping to help w

The ministry really helps in ways. Grace Brethren churches helped each semester as Timothy Teams make three weekend trips to four churches. And close to 100 Grace College and Seminary students are taught and experience ministry skills.

Coordinating this CE ministry Kevin Huggins and his wife, T. devoted the fall of 1983 to training leaders for this current spring semester ministry. Using the Grace Brethren Church in Martinsburg, Pennsylvania as a classroom, the fall team of leaders left school for three weeks to minister to the parents of teen Timothy Team workshops on "Teenage Foolishness," "Discipling Foolish Beliefs," "Cultivating Parental Self Control," and more, impacted parents and the team members.

Now the leadership core from the fall is divided into four teams,

Youn

August 6-10, 1984

A special week for young people completing grades six through 8. Coinciding with the FGBC national conference, Young Teen Conference will include:

Specials
FILMS Spirit

Roy Halberg joined the CE staff in Winona Lake, Indiana, March 4-7, for a time of planning and evaluating ministries. Brad Skiles will attend the Northeastern Ohio District Conference, April 7, and then join Ed, Kevin and Sue at Ridgecrest, North Carolina, for National Youth Workers Conference, April 9-13. Thanks for your prayers and support.

erg, President • Ed Lewis, Director of Youth Ministries • Brad Skiles, Director of Administration
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Timothy Teams

ing 29 other students and teaching
 n ministry skills. This spring the
 teams will minister to Grace
 hren churches in Indianapolis,
 e and Peru, Indiana; and Akron,
 o (Fairlawn).

through the three months Timothy
 ns work with churches, they pro-
 help for teens in areas of devo-
 s, developing ministry skills and
 ing friends for Christ. While

building relationships with teens, the
 teams also lead workshops for youth
 workers, helping them catch CE's
 youth strategy and providing models
 and methods that will continue to help
 long after Timothy Teams leave.

Continuing in its sixth year, Tim-
 othy Teams effectively equip Grace
 students for future ministries, while
 also strengthening the churches on
 their itinerary.



Spring 1984 Timothy Teams

Teen Conference

SSIONS Recreation Singing Crafts
 Team Competition
 Challenges

The cost for the week will be \$40.00 (no lodging or meals provided). A registration form and more information will be available in the May *Herald*.

Here's a book to stimulate
 summer growth

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A three-ring binder containing four
 church-wide programs to help stimulate
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Help for Preparing an Evangelistic Testimony

Hoping to Help at the Grassroots April 1984

Every Christian should have one—an evangelistic testimony. It sounds complicated or canned, but what we're really stressing is that every Christian should be able to share how he or she asked Christ to be his/her Lord and Saviour and what difference that has made.

"Oh, I can do that," one might say.

And most can. But in an unrehearsed, spontaneous delivery of how we accepted Christ, it's easy for our brief testimony to: A) stretch to an hour, B) put people to sleep, or C) miss some key facts that would help the listener know how to receive Christ.

So here's some help for presenting in three to four minutes, a clear message of what Christ means to you and how your new life began.

THE GENERAL OUTLINE

A. **BEFORE**—On a page labeled "Before," write a brief biography of your life before becoming a Christian. Don't waste time trying to pick the right words. Just start writing as you would talk and fill up both sides of the page. Include facts about yourself that would interest others. If you accepted Christ at an early age, describe your life prior to a recommitment or emphasize the benefits of growing up as a Christian.

B. **HOW**—Take a "How" page and list the steps you took in becoming a Christian. When did it happen? What brought you to a point of interest and decision? What verses were key? Keep your personal account interesting and strive to communicate the gospel message clearly and effectively.

C. **AFTER**—On a third page, write a short description of your life since becoming a Christian. Include two or three personal benefits and how God has been working in your life most recently.

GUIDELINES TO HELP YOU PREPARE THE CONTENT

1. Ask God to guide you as you write and condense.
2. Strive to write it so it sounds conversational, not "professional."
3. Avoid religious words, phrases and jargon.
4. Be general enough so most people can identify with your story.
5. Say "I" and "me," not "you." (Share, don't preach.)
6. Avoid naming churches or people who had a negative influence on your life.
7. Include some humor and/or human interest.
8. In the "Before," include both good and bad aspects of your life. Have a cushion of interesting, nonspiritual material at the beginning.
9. Use enough Scripture to communicate the Gospel clearly—maybe up to three verses—but not so much to sound like a sermon.
10. Avoid reminiscing. Don't "replay" past sins, turn this into a confessional experience, or brag about yourself, talents or achievements.

THE HARD WORK — REFINING

Most of us think the hardest part is giving the testimony. It is hard, but it'll be much easier if we do these next steps right.

1. Combine your three pages into a long rough draft. (It usually takes about 10 minutes to read.)
2. Make improvements. Look for smooth transitions between the three sections and an interesting opening that keeps the listener's attention. Evaluate the content by using the above guidelines.
3. Cut your draft down so it takes less than four minutes to read. Use the clock and read your draft several times, keeping it under four minutes and yet maintaining the most important aspects of your story.
4. When your condensed version is finished, ask someone else to read it. Receive their input.
5. Outline your testimony on a 3x5 card. Learn to give your testimony using only the outline and keeping it within the 3-4 minute goal. Practice and repetition is key. It may take 12-18 times before your written testimony will flow from memory.
6. Learn to give your testimony without the outline. Mentally picture the three-point outline and key phrases under each point.
7. After you are comfortable giving this testimony, learn to add variations to meet situational needs; example: When someone comments that they do not have hope, you might say, "I know how you feel. There was a time in my life when . . ." (and then enter into a section of your testimony).

Taking this much time in preparing a testimony may seem unnecessary or too much rehearsal. But you'll find just the opposite. A well planned and designed testimony will give you the best opportunity to share your faith and provide key concepts and phrases to use as you converse with non-Christians.

(Continued from page 5)

but rather by means of good works, as benefits women making a claim to godliness" (vv. 9-10). Just as men must take precautions so as to enter public worship with the proper moral and spiritual preparation, even so women are to evidence a spirit of holiness in the manner in which they adorn themselves. The outer dress is so often the index of the inner mind, and while Paul is not asking for sackcloth, he is expressing his desire that women dress modestly and discreetly. Their attire must not draw attention to themselves and away from worship.

Some time ago I was privileged to lead a young woman to Christ whose dress drew attention to herself in such a way that men who were often total strangers could not resist making a play for her attention, even as she walked down the street. After she became a Christian, the Spirit of God began to work in her life and she soon began to see the kind of effect the way she "adorned" herself was having on men. With her Christian maturity came a definite change in her style of dress. She attempted to be more modest and discreet in her choice of clothing. Attitudes toward her changed. Men began to treat her with respect, and today she is married to a fine Christian husband. Women should be aware of what their manner of dress says about them.

The word for "adorn" which Paul uses is *kosmio*, meaning to put in order, to arrange, or to prepare. Christian women are admonished to enter into public worship wearing apparel that is orderly, well arranged, or as we might put it today, "in good taste." The apostle contrasts extravagant personal adornment—the interweaving in the hair of gold, silver and pearls, causing it to reflect brilliantly in the light—with good works, which are a reflection of a beautiful inner character.

Commenting in *Keeping the Faith*, John L. Benson offers:

Gaudiness and slovenliness are two extremes which Christian women do well to avoid. Not only their dress but their whole demeanor should reflect decency and discretion . . .

Edmond Hiebert, too, recognizes the contrast Paul emphasizes between improper physical adornment and the adornment of good works. He observes:

...simplicity of dress is consistent with their [women's] Christian profession. Christian women may find their best and richest adornment in that beauty of character achieved through good works. Good works react on character and create that spiritual adornment which is the real glory of the Christian woman.

Paul's message, then, is that the glory of women is not to be found in the active leadership of public worship, but in the beauty of personality which is the result of active goodness in behalf of others.

A Submissive Learner

If a woman cannot teach the Word in public worship, is she doomed to sit in a pew like a bump on a log? Must she sit there as though she were in a comatose state? Of course, not! We must remember that it was to a woman—the Samaritan woman at Jacob's

well—that Jesus directed the truth that God seeks alert worshipers. Paul instructs in 1 Timothy 2:11, "Let a woman quietly receive instruction with entire submissiveness." Female worshipers should be active learners in public worship.

"Let . . . receive instruction" in verse 11 is a word of command, *manthaneto*, suggesting that a woman worshiper ought to have the attitude of a disciple in contrast to being the teacher. She is to benefit spiritually from the teaching of the elders.

Gerhard Delling suggests in the *Theological Dictionary of the New Testament* that this word "submissiveness" in 1 Timothy 2:11 means submission "in the sense of renunciation of initiative." It contradicts the divine order for public worship when a woman assumes the initiative by teaching in an authoritative, formal manner what others are supposed to believe.

Why did Paul include such instruction regarding women in 1 Timothy? In the *Concordia Commentary, 1, 2 Timothy, Titus and Philemon*, H. Armin Moeller suggests:

In the background is the ferment in marital relationships. Misleading teachers with their doctrinal fantasies were inflaming the minds of women by their false asceticism (degrading marriage—1 Tim. 4:3; intoxicating the unstable with pretentious talk—2 Tim. 3:6-7) so that the home was being threatened with disturbance and disruption. Paul's directions are meant to halt this corrosion.

Whatever the problems may have been, it is clear that the Apostle Paul instructed women to play a subordinate role in public worship. That his instruction involves an abiding principle is seen by his appeal to Old Testament Law in verses 13 and 14, which we shall consider later.

Usurping Is Forbidden

Having spelled out the manner in which a woman is to receive instruction in public worship, Paul proceeds to place a restriction on female leadership as it relates to men in the church. He prohibits a woman from teaching or exercising authority over a man. The *New International Version* translates 1 Timothy 2:12: "I do not permit a woman to teach or to have authority over a man; she must be silent." In the original language the verb "permit" (*epitrepo*) and the infinitives "to teach" (*didaskain*) and "to have authority" (*anthentein*) are all in the present tense. This indicates a continuing force to Paul's prohibition. D. Edmond Hiebert comments as follows on the use of the present tense in this passage:

The present infinitive, "to teach," denotes not a single act but a process, and means that Paul does not permit a woman to assume the office of a public teacher in the congregation. The infinitive, "to have dominion over," denotes one who rules over another, a master, or more strongly, an autocrat. "Man" is *andros*, the male sex in distinction from women. Therein lies the point of prohibition. For a woman to assume a position of domination over the man is inconsistent with her divinely assigned position of subordination to the man. The position of teacher or preacher in the assembly implies superiority and

(Continued on page 26)

authority over those taught . . . "No woman may step into the place of a man without violating the very Word she would try to teach to both men and women" (Lanski). The repetition of the demand, "to be in quietness," brings out, by contrast, the proper position of the Christian woman.

Let's not assume by all this that Paul wants Christian women to avoid teaching God's Word under any circumstances. That just isn't the case, and I want to stress again that the context of his prohibition in 1 Timothy 2:12 is public worship. The restriction is upon the continuing leadership through teaching which would be characteristic of a spiritual office such as deacon, elder or pastor. The very nature of these offices demands an authoritative ministry to both sexes. In another New Testament letter, Paul gives full approval of older or mature women "teaching what is good, that they may encourage the young women to love their husbands, to love their children, to be sensible, pure workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored" (Titus 2:3-4). And in Philipians 4:2-3 he acknowledges that Euodia and Syntyche labored with him in the Gospel, indicating that women do play a vital role in the ministry of the church within the guidelines he lays down for feminine leadership in the church.

Who Came First?

Some persons seem to enjoy asking "Which came first, the chicken or the egg?" But the pertinent question for our topic of interest is, "Who came first, the woman or the man?" And the answer is supplied by Paul in 1 Timothy 2:13: "Adam was first formed, then Eve." This creative order is crucial to Paul's insistence that leadership in public worship belongs to men. He sees this pattern of leadership in the creative order, and the fact that the order was established before sin entered into the world indicates it was God's original intention.

Finding fault with Paul's logic, Scanzoni and Hardesty raise the objection that "if beings created first are to have precedence, then the animals are clearly our betters." However, as George W. Knight so capably points out, the thrust of Paul's statement isn't merely chronological order, but of derivation and relationship. Knight states:

The recognition of this point removed the objection of Scanzoni and Hardesty because mankind in general or man and woman in particular are not made from animals. Nor is man derived from the dust of the ground as if shaped or fashioned from a living entity (contra Paul K. Jewett). The Old Testament narrative says "...the Lord God fashioned [built] into a woman the rib which he had taken from man..." (Gen. 2:22). We see that Paul is concerned with origin and not with mere chronology, when we read the exegetical language of 1 Corinthians 11:8-9: "For man does not originate from woman, but woman from man; for indeed man was not created for woman's sake, but woman for man's sake."

Along this same line, Homer Kent comments on the probable meaning of the Greek word *protos*,

translated "first" in 1 Timothy 2:13 ("Adam was first formed . . ."). "It is probable," says Kent, "that *protos* bears the idea of rank in this passage, and this makes the argument even clearer. 'For Adam, as chief one, was formed, then Eve.'"

The fact that God established the male/female hierarchy prior to the Fall strongly justified Paul's priority of male leadership in the church. It is not an arrangement which came about only as a result of the Fall, although, as we shall soon discover, the consequences of the Fall serve to reinforce Paul's position.

Back to Eden

After creating Adam, God placed him in a perfect environment. Genesis 2:8 informs us that "the Lord God planted a garden toward the east, in Eden; and

"... the glory of women is not to be found in the active leadership of public worship, but in the beauty of personality which is the result of active goodness in behalf of others."

there He placed the man whom he had formed." You can well understand how serene, beautiful and productive that garden was. After all, God Himself had planted it. Everything there was designed for Adam's happiness and well-being. "Every tree that is pleasing to the sight and good for food" (Gen. 2:9) sprang from the fertile soil. And God provided an abundant water supply to keep the garden lush and productive. Genesis 2:10 says that "a river flowed out of Eden to water the garden." Why, God even presented Adam with a "customized" bride, someone created by Him to be just the right life partner for Adam. What a perfect environment and marriage!

Some today seem to think that greed and strife would cease if we could produce a near perfect environment. They are wrong, of course, for the perfect surroundings of the garden in Eden didn't hold back Adam and his wife, Eve, from plunging headlong into sin.

Eve was the first to sin. One day—perhaps she was enjoying a pleasant stroll through the garden—she met "the serpent" who "was more crafty than any beast of the field" (Gen. 3:1).

"Indeed, has God said, You shall not eat from any tree of the garden?" the serpent intoned. This was an obvious reference to the fact that Adam and Eve were prohibited by the Lord from eating from the tree of the knowledge of good and evil (Gen. 2:17). Of course the serpent failed to mention that God had given them blanket permission to eat from all the other trees. The devil, who was using the serpent to accomplish his diabolical scheme, enjoys trying to

divert our attention, too, from God's bountiful provision so that we'll resent His prohibitions, few though they be.

Eve fell for the serpent's trick. She distorted the divine prohibition by responding to the serpent that God had not only commanded Adam and her to refrain from eating of the tree but also from touching it (Gen. 3:3). "Even if we touch it, we'll die," Eve suggested.

Probably sensing that Eve's negative thinking toward God was now under full swing, the serpent moved in for the kill. "You surely shall not die," he told Eve, suggesting that God's prohibition was just a cheap way to scare Adam and Eve away from the tree so that they wouldn't eat its fruit and become as wise as God (vv. 4-5).

That did it. Eve snatched up the bait, being thoroughly deceived. She looked at the fruit of the forbidden tree, saw that it was good for food, observed how luscious it looked, and figured it could make her wise. Then "she took from its fruit and ate; and she gave also to her husband with her and he ate" (v. 6).

That's how sin entered the human race, spoiling man's original fellowship with God and robbing humanity of innocence and a clear reflection of the divine image.

Paul gives us a flashback to that day of infamy in Eden by stating in 1 Timothy 2:14: "For it was not Adam who was deceived, but the woman being quite deceived fell into transgression."

Now, as we saw in Genesis 3, both Adam and Eve sinned; but Paul indicates a definite difference concerning how they fell into sin. This comes across forcefully in Paul's use of a verb construction which describes Eve's role in the sin. The verb means "to be thoroughly deceived," and commonly refers to the deceitfulness of sensual desire. A less complex form of the verb is used with reference to Adam, and is made negative—"Adam was *not* deceived."

Concerning the intensity of the verb describing Eve's deception, Charles J. Ellicott writes:

To preclude any . . . misconception of his meaning, the Apostle Paul adds a strengthened compound, which serves to show that the moment of thought turns on *apatao*, and also to define tacitly the limitation of meaning under which it is used. The preposition *ek* here conveys the idea of *completion*, *thoroughness*.

It is noteworthy that in the Genesis account only Eve pleads the excuse of being the victim of deception. "The serpent deceived me, and I ate," Eve complained (Gen. 3:13). It was she who was deceived in the matter of doctrine; and by taking leadership over the man, she ate first of the forbidden fruit and then was instrumental in getting her husband to eat as well. Thus, the Fall was caused not only because of disobedience to God's command, but also because the divinely appointed relationship between the sexes was violated. Homer A. Kent comments:

Woman assumed headship and man with full knowledge of the act subordinated himself to her leadership

and ate of the fruit (Rom. 5:19). Both violated their positions. The subordination of woman to man is not Paul's invention. It is rooted in the very nature of the sexes and was put there by God Himself. Disaster comes when that relationship is violated.

Clearly, it is "priority by culpability," to which Paul alludes in 1 Timothy 2:14 by his use of the verb construction, "was thoroughly deceived."

But There's Full Salvation

After rehearsing the spiritual catastrophe involving woman in verse 14, Paul sounds a hopeful note in verse 15: "But women shall be saved [preserved] through the bearing of children [the childbearing] if they continue in faith and love and sanctity with self-restraint."

What does Paul mean? Verse 15 has puzzled believers for centuries and, as scholars have wrestled with the text, several interpretations have emerged. Let's consider briefly four of the most prominent of these.

1) *The Physical Salvation View*

This view promotes the idea that physical deliverance in childbirth is God's reward for a godly life. In support of this view E. K. Simpson writes:

Many a godly woman had dreaded the pangs of travail; so it is not unfitting that, to relieve the pressure of doom, Paul should assure Christian matrons of the coveted boon of *eutokia*, safe delivery, provided that they abide in faith and love amid the throes of parturition.

This interpretation, however, has been considered weak, for it is not always true. To be consistent with this view, one is compelled to judge godly women who have died in childbirth as deficient in faith or love or self-restraint. Homer Kent offers that "Scripture no more promises physical safety for every faithful woman in childbirth than it promises good health to every Christian man."

2) *The Spiritual Salvation Through Childbirth View*

Proponents of this view hold that salvation of the soul comes through the bearing of children. It is difficult, if not impossible, to reconcile this view with salvation teaching found elsewhere in Scripture. I concur with Grant Osborne's observation that "it is extremely doubtful that Paul believed a woman's salvation was contingent upon her bearing children."

3) *The Salvation in the Home View*

Advocates of this view allege that 1 Timothy 2:15 promises that women will experience salvation equally with men through fulfilling their function in the home. Often, this view includes childrearing as well as childbearing in the understanding of the promise. Some, in defending this view, hold that *dia*, the word translated "through" in verse 15, indicates accompanying circumstance, while others give it full instrumental force: *by means of*. Kent observes:

The writer fully believes that women may be saved while being housewives and mothers. But this fails to

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BMH

NEWS REPORT

□ Rev. and Mrs. Clyde Landrum celebrated their fiftieth wedding anniversary in early January. The Landrums have served the Lord in Brethren pastorates, Brethren Foreign Missions, Brethren Missionary Herald Company, as well as in other Christian enterprises. Their sons, Phil and Jerry, along with their wives, arranged the happy celebration which was held at the Grace Community Brethren Church, Warsaw, IN.

□ ALOHA! Spend some time in the month of June in Hawaii. Ralph and Julia Colburn and Charles and June Turner invite you to come along for 12 days. They will visit four major islands. Folks from Florida, Georgia, Indiana, and California have already signed up for the trip. With many extras included, the cost is \$998 from Los Angeles; \$1,218 from Chicago, Cleveland, or Atlanta; and \$1,248 from Miami.

Full information is available from Ralph Colburn, 3490 La Jara St., Long Beach, CA 90805; or Charles Turner, P.O. Box 544, Winona Lake, IN 46590. June 4-15 are the dates. Join them for this delightful summer vacation.

□ Peter Hawkins, son of Mr. and Mrs. George Hawkins, Winona Lake, IN, was united in marriage to Aurelie Gabriel, daughter of Mr. and Mrs. Gabriel (Echirolles, a suburb of Grenoble) in Grenoble, France on January 7. After the civil ceremony at the courthouse, the church wedding took place at an evangelical church. The couple will reside in Winona Lake, IN, where Peter will finish his work at Grace College and then begin seminary. David Hobert was one of the officiating pastors.

□ The Waipio Grace Brethren Church, 95-035 Waimakua Dr., Wahiawa, HI 96786 (due to Pastor Foster Tresise's retirement) is seeking applicants for pulpit and pastoral duties. The church can be contacted through Victor Wyman, 95-351 (No. 140) Mahapili Ct., Mililani, HI 96789, or call 808/623-5313 or 808/623-2298, or 808/623-1649. The last number is Mr. Wyman's, who is pulpit committee chairman. Every applicant will be given due consideration.

□ PASTORAL POTPOURRI—Russell Betz resigned from his position as associate pastor and headmaster of the Christian school at Fort Lauderdale, FL / Mike Brubaker accepted the pastorate of the First Brethren Church of Philadelphia when Roger Wambold went to the Telford, PA, church as pastor

/ Jim Fredericks became the new business administrator of the North Long Beach (CA) Brethren Church / Tom Goossens resigned from the pastorate of Findlay, OH. He is waiting upon the Lord's direction as he seeks another pastorate or full-time staff position / Tom Hickey became the new pastor of the Grace Brethren Church of Ormond Beach, FL / David Hitchman, formerly of Johnson City, TN, is the new pastor at Everett, PA / Larry Humbert, a staff pastor at Hagerstown (Grace), is serving there as pastor pro-tem until a new pastor arrives on the field / Howard Immel was ordained to the Christian ministry / William R. Kiddoo was ordained to the Christian ministry / Richard McCarthy has resigned at Grafton, WV, to accept the pastorate of the Pike Brethren Church in Johnstown, PA / Fenton McDonald resigned at San Jose, CA, and is moving to Austin, TX, with a couple of Brethren families, anticipating beginning of a new Brethren church. If you know of any possibly interested families in this area, please send their names and addresses to the Brethren Home Missions Council in Winona Lake, IN.

change your annual

Richard L. Coburn is an ordained minister / William Cochran, c/o GBC, 3501 NE Third Ave., Pompano Beach, FL 33064 / The name of the street for Robert Foote should be "Fairmount" / David Hitchman, 20 W. Main St., Everett, PA 15537 (Tel. 814/652-9325) / Gary Miller, 938 College Blvd., Ashland, OH 44805 / Peter Peer, 10 rue de Pouilloux, 71300 MONTCEAU-les-Mines, France / The correct phone number for Greg Ryerson is 509/922-7951, and the correct spelling of the town is "Spokane" / Bernie Simmons, 4642 Glenhaven Dr., Columbus, OH 43229 / Richard Todd, 12203 Santa Gertrudes Ave., No. 10, La Mirada, CA 90638 / Roger Wambold, 335 Clemens Rd., Harleysville, PA 19438 (Tel. 215/256-9620) / Randy Weekley, 6300 62 Ave. N., c/o GBC, Pinellas Park, FL 33565 / Daniel White, 2811 SE Kathy Lane, Boring, OR 97009 / Other changes to be made: On page 2, the Southwest District was omitted from the listing of district conferences. It should carry page 66. Under California, Los Angeles' zip code is 90022; under Indiana, Sidney's address is P.O. Box 1, Sidney, IN 46566; under Telford, Tennessee, the zip code of the secretary should be 37681.

□ TO KEEP YOU THINKING AND PLANNING—The National Youth Conference will be held Wednesday, August 1, through Tuesday, August 7, 1984, at Manchester College, Manchester, IN. The National Conference of the Fellowship of Grace Brethren Churches will be held Saturday, August 4, through Friday, August 10, 1984, at Winona Lake, IN.



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(Continued from page 27)

give a satisfying explanation of *dia*. If the woman was instrumental in causing the Fall, then we would expect Paul to explain whether this removed her from equal enjoyment of salvation, and if not, how much salvation was affected. Yet, we must avoid the extremes of seeing here salvation by means of her childbirth, or else softening *dia* so that it tells us nothing whatsoever about how salvation is possible for women.

4) *The Spiritual Salvation Through the Incarnation of Christ View*

This view maintains that Paul's reference is to salvation through the promised seed which was to come through Eve (Gen. 3:15). Several facts commend this view most highly. First, the immediate context of verse 15 is closely connected with verse 14 by the positive conjunction "But." So it is reasonable to assume that the promise to Eve in Genesis 3:15 is in view where reference is not to childbearing in general but to the promised seed, the Messiah. Second, the spiritual disaster described in verse 14 relative to the woman calls for some note of deliverance. To explain the salvation of verse 15 as physical safety is out of keeping with the spiritual chaos under discussion. Third, the use of the definite article "the" with "childbearing" points to a particular event rather than childbearing in general. Kent suggests:

This is certainly the more obvious inference to be drawn from the presence of the article. The Greek language had a very simple way by which to indicate childbearing in general. All that was necessary was to omit the article. This would throw emphasis upon the quality or idea in the noun, rather than individualizing it. The presence of the article makes the Incarnation viewpoint the more probable.

Fourth, the preposition *dia* ("through") is descriptive of the channel connecting salvation to the first woman, a channel between Eve in her fallen condition and salvation. The channel is "childbearing." It was "through the seed of the woman that salvation was possible for her and for all women." Fifth, the

verb for "saved" in the Greek is best understood in terms of spiritual salvation, for while the term is used of physical safety in the New Testament, Paul does not use it except in the spiritual sense in any of his epistles.

Because salvation is practical as well as theological, Paul adds in 1 Timothy 2:15: "if they continue in faith and love and sanctity with self-restraint." The women who are the subjects of Paul's discussion are already believers and part of the church. Consequently, they will evidence their spiritual condition in daily conduct. These qualities are the evidence of salvation, just as they are in the case of men.

It seems to me that verse 15 is perhaps best expressed in a paraphrase by Lewis Hohenstein, who writes:

But she, Eve, shall be saved ultimately, on that same plane and through the same channel as man, that is, through the childbearing, the incarnation of Christ, and this includes all women abiding in that hope, the evidence of which is faith, charity, and holiness with sobriety.

Putting It All Together

It is clear, then, from 1 Timothy 2:8-15 that the Apostle Paul both teaches and indicates the position of feminine subordination in the church. Additional teaching, however, which bears upon the boundaries of these scriptural guidelines is found in chapters 11 and 14 of 1 Corinthians. It is to these passages of Scripture that we now turn our attention. ■

The preceding article is chapter 3 of the book What's a Woman to Do . . . in the Church? published by BMH Books and available through the Brethren Missionary Herald Company, P. O. Box 544, Winona Lake, Indiana 46590, at \$7.95 per copy.

The author, David R. Nicholas, received his doctorate from Grace Theological Seminary in 1982.

Women Manifesting Christ

ON TO MATURITY



"As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" (1 Peter 2:2)



Missionary Birthdays

JUNE 1984

(If no address is listed, the address can be found on pages 31-33 of the Grace Brethren Annual.)

ARGENTINA

Rev. Earl Futch June 10

BRAZIL

Rev. Dan Pettman June 14

Rev. Dan Green June 16

CENTRAL AFRICAN REPUBLIC

Rev. Les Vnasdale June 11

Mrs. Dorothy Goodman June 12

Rev. Martin Garber June 14

Lynda Garber June 15, 1969

Mrs. June Immel June 24

Miss Diana Davis June 29

FRANCE

Rev. Tom Julien June 27

Miss Patty Morris June 28

GERMANY

Rev. Roger Peugh June 17

Mrs. Nancy Peugh June 17

Monica Pappas June 18, 1976

LANGUAGE STUDY

Dr. Jim Hines June 14
c/o FMS, P.O. Box 588, Winona Lake, Indiana 46590

PUERTO RICO

Mrs. Claudia Schrock June 25

IN THE UNITED STATES

Rev. Roy Snyder June 15

Miss Marie Mishler June 19

Offering Opportunity

Grace Brethren Foreign Missions

Down payment on houses for missionaries in England

Goal: \$10,000

Send before June 10



Birthday Offering goes toward the support of the WMC Birthday Missionaries honoring their years of service. We suggest a minimum of \$1.50 a year per member.

Send before June 10

Homespun

Genesis 2:24:

"For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh" (NASB).

My husband and I work together in our small family-owned print shop in Kenai, Alaska. He does the brain work and most of the manual work. I do the book work and deal with the public . . . and all the "little" menial jobs involved with keeping the shop running.

Recently, I was in the back of our shop "collating"—taking two pages and putting them together. After picking up 2,000 pieces, in order to make 1,000 books, I then stapled them together.

As I stood there putting the books together automatically, my mind kept repeating . . . "and two shall be made one . . . and two shall be made one . . ." The Lord was using this book to show me a picture of my life with my husband.

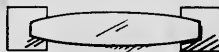
Fifteen years ago when we married, we thought we had it all together. It didn't take us long to realize that we were *two* separate people and just getting married hadn't changed that.

Seven, sometimes stormy, years passed and then Pastor Dick Sellers (who was at that time pastor of the Eastside Grace Brethren Church in Columbus, Ohio) introduced us to the great healer, Jesus Christ.

Through the example and loving ministry of Pastor and Mrs. Sellers, we began to grow in the Lord. As we grew, our marriage grew and we began a process of "meshing" together. Our "separateness" became a "oneness." Looking back, we can see the growth and coming together the Lord has accomplished in our lives.

All the way there? Not yet . . . life and marriage are growing processes. But, I'm thankful that He is bringing us together as one. We rejoice in our future hope that we'll be made one with Christ when He comes as the bridegroom for His bride. — *Barbara Waters, Kenai (Alaska) Grace Brethren Church* ■

WMC Idea File



"In the spring, we had 'Creations in Bloom.' This involved a salad supper, a crafts display (that our ladies made), and a candy making demonstration. We also invited the WMC ladies from our sister church in Kokomo. We had super attendance, and the ladies really enjoyed the evening. Through it, we gained a new WMC member, as well." — *Indian Heights WMC, Kokomo, Indiana*

"We have sister councils that we meet with a couple times a year. This year we invited a few councils in our district that were geographically close. We rented a room at a Botanical Center. We had a fashion show (spring clothing that was handmade), a brunch, Bible study, and missions emphasis. A super time was had by everyone. Afterwards, everyone went out into the gardens and enjoyed a little bit of the 'tropics.'" — *Des Moines, Iowa, WMC*

"The Sunday before our WMC meeting, the lady who is in charge of the program that month gives each lady who attends our church an invitation to WMC." — *Ozark, Michigan, WMC*

"One lady (with the help of several others) is responsible for collecting papers from the church members. Monies from this are contributed to WMC and makes possible many projects." — *East Los Angeles, California, WMC* ■



During his long career with Grace, Richard Messner had served in many capacities. He is pictured above in his earlier role as coach and athletic director.



Dr. Homer A. Kent, president of Grace College and Grace Theological Seminary, announced the resignation of Richard G. Messner as director of Development at Grace Schools, a position he has held for 19 years.

Although the resignation is effective April 1, Messner, whose future plans are uncertain, will be available for special assignment by President Kent until September 1. No successor for the Development post has yet been named.

Director of Development Richard G. Messner Resigns

Messner, who began his career at Grace in 1956 as a teacher and coach, established the Development Office in 1965 upon the request of then President Herman A. Hoyt. He has taught in the Bible department of the college, coached, and served as athletic director.

A native of Ashland, Ohio, he earned the A.B. degree from Wheaton College in Illinois, and received the M.S. from Indiana University. At Grace Theological Seminary, he acquired the M.Div. and is an ordained minister in the Fellowship of Grace Brethren Churches.

Messner has been active in community affairs during his tenure at Grace. He is a past-president of the Warsaw Rotary Club and has served as a director in both the United Way of Kosciusko County and the Baker Boys Club. He serves on the executive committee of the Winona Lake Christian Assembly. He is also a past-president and currently on the board of directors of the Association of Institutional Development Officers, which has a national membership.

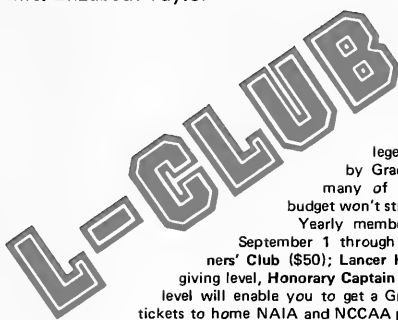
Messner resides in Winona Lake with his wife, Yvonne (a physical educational professor and department chairman at Grace), and a high school daughter (Marlene). A married daughter and son live out of state. ■

L-CLUB MEMBERS AS OF JANUARY 1984

Mr. and Mrs. Ken Anderson
Mr. Charles Beheler
Mr. and Mrs. Don Bolinger
Mr. and Mrs. Emory Botteicher
Mr. and Mrs. Edison Broadwater
Mr. and Mrs. Rick Brundage
Mr. and Mrs. Charles Dagwell
Mr. and Mrs. Stephen Damer
Mr. and Mrs. John Evans
Mr. and Mrs. Earl Fitt
Geiger Excavation
Mr. and Mrs. Jerry Granger
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Mr. and Mrs. Phil Landrum
Mr. and Mrs. Jay Lavender
Mr. and Mrs. Tom McKinley
Mrs. Cornelia Oelze
Mr. and Mrs. Mark Randall

Mr. and Mrs. Rex Reed
Mr. and Mrs. Norman Roberts
Mr. and Mrs. Richard Rosbrugh
Miss Marilyn Rowe
Mr. and Mrs. Scott Simms
Rev. and Mrs. Bill Smith
Mr. and Mrs. Ray Streets
Mrs. Elizabeth Taylor

Miss Ethel Vickroy
Walter Piano Company
Mrs. Margaret Wentz
Mr. and Mrs. Richard Zeltwanger
Mr. and Mrs. John Zielasko



The "L-Club" is an integral part of the athletic program at Grace College. L-Club contributions made by Grace alumni and friends provide many of the needed items which the budget won't stretch far enough to include.

Yearly membership levels (which run from September 1 through August 30) will be the Winners' Club (\$50); Lancer Hundred (\$100); and the new giving level, **Honorary Captain** (\$250). The **Honorary Captain** level will enable you to get a Grace College L-Club jacket and tickets to home NAIA and NCCAA playoffs for which Grace might qualify. Other L-Club benefits: ✓Program/Yearbook ✓Newsletters ✓Season passes to all Grace athletic events ✓Participation in L-Club activities (banquet) ✓Entrance to Lancer Hospitality Room at home basketball games ✓Tickets to the Turkey Tournament

For your convenience, contributions do not necessarily have to be given in one sum. For more information on how you can be a vital part of Grace College athletics, contact Phil Dick in the athletic department.



Living Memorials

JANUARY 1984

In Memory of:

Deloss Brown
Robert Collitt
George E. Cone
Alva J. McClain
Michelle Shorb

In Honor of:

Foster Tresise

Given by:

Mr. and Mrs. Clayton Skellenger
Mrs. R. H. Kettell
W. H. Schaffer
Carl Seitz
Rev. and Mrs. Gordon Bracker

Given by:

Mr. and Mrs. Thomas Ring

Focus on Faculty



RICHARD E. AVERBECK

Assistant Professor of Old Testament and Hebrew (Grace Theological Seminary)

Birthdate: July 28, 1951

Salvation: October 4, 1969

Education: B.A., Calvary Bible College

M.Div., Grace Theological Seminary

Ph.D. (in progress) Dropsie University

Favorite Biblical Books: Leviticus, Deuteronomy, Job, Psalms, Isaiah, Daniel, Joel, Matthew, James, Hebrews

Favorite Scripture: James 1:22

Favorite Topics of Discussion: Biblical exegesis, Theology, Church Ministry, my son, Ancient Near Eastern History and languages and culture, and so forth

Favorite Subject to Teach: Hebrew language and exegesis of Old Testament books

Joined Grace Faculty: September 1980

Marriage: June 1, 1974, to Melinda

Children: Nathan (3)

Hobbies: Jogging, weight lifting

Latest Accomplishment: Proposing Dissertation Topic for Ph.D.



DR. W. MERWIN ("Skip") FORBES

Associate Professor of Biblical Studies (Grace College)

Birthdate: June 6

Salvation: As a young man

Education: A.A.S., (Mechanical Design), Broome County (NY) Community College

Th.B., Baptist Bible College

M.Div., Th.M., Grace Theological Seminary

Th.D., Grace Theological Seminary

Favorite Biblical Books: Proverbs, Jeremiah, Ephesians, 1 John

Favorite Scripture: Psalm 119

Favorite Topics of Discussion: Any current issue: theological, political, ethical, educational

Favorite Subject to Teach: Introduction to Bible, New Testament Literature, Doctrine and Apologetics, Ethics, 1 Corinthians

Joined Grace Faculty: Part-time, 1977; Full-time, 1979

Marriage: June 28, 1963, to Carol

Hobbies: Any physical activity related to athletics

Latest Accomplishment: Completion of Doctorate

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Pastor John MacArthur, Jr.

JOHN MACARTHUR, JR. is pastor of Grace Community Church of the Valley, Panorama City, California. He is known to Brethren people through his appearances at national conference and as a speaker at Grace Bible conferences. He is heard often as a radio speaker.

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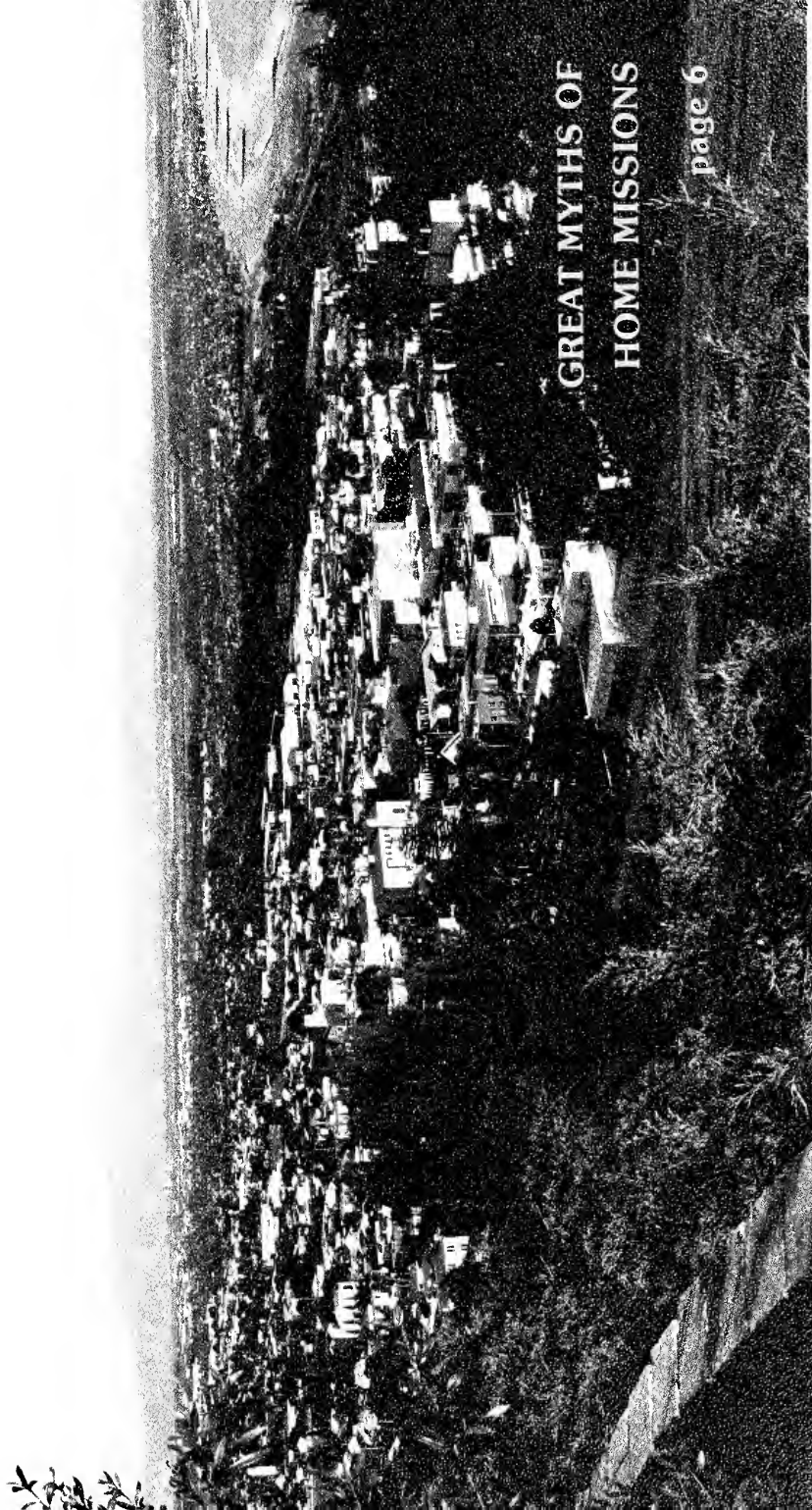
BRETHREN MISSIONARY

HERALD

MAY 1984

GREAT MYTHS OF
HOME MISSIONS

page 6



For the Undecided and Uncommitted —



by Charles W. Turner
Editor

To all of us who have spent most of our adult days in the northern part of the United States, there are few delights that please us as much as getting away from winter. During the month of February, the call of the South was a certain and distinct call too hard to resist. So June and I took the friendly skies of United and sure enough the snowfall of Indiana turned into a few days of warmth and sunshine.

To make it all more pleasant, a full-blown winter storm hit the state of Indiana and we could not even fly home because of airports being closed and snow-clogged runways. The only solution was to stay put until it was safe to return. A tough decision, but it was a wise one and certainly a safe pathway to pursue.

One stop on the tour of Florida that I had never caught was the trip to the Kennedy Space Center. So it was time to do so with the space

“The Van-Choc Cone”

shuttles in the news these days. I had heard about the new space crafts tossing satellites into space and tossing them at \$100,000,000 a piece. This came as no surprise, since a department of the same government had been tossing my mail around with abandon for years.

The Kennedy Space Center is awesome indeed. It has one of the biggest buildings in the world. The launch site was being prepared for the next space shuttle and everything was bigger than I could have imagined in the display area with crafts that had made trips into space during the past twenty years. I was very impressed.

But all of these displays and huge extra-space vehicles began to lose their charm because hunger was setting in and the call of the everyday was overcoming the thoughts of the universe (how human we all tend to be at times). Next to doughnuts, which my friends tell me should be taken in quantities, I do have another favorite — ice cream. So up to the

ice cream stand for a little refreshment before seeing more of the sights of space. The long line in the hot sun gave me time to study the menu board and make a decision.

Now, as in times past, I am a basic vanilla person. Yes, there are all of those great flavors, but basic vanilla is great! The menu board gave us customers a choice—chocolate or vanilla, or vanilla and chocolate. Not one dip of each, no, no, someone had made a machine that would combine the two great flavors into a combination cone that was a work of art. I have seen combinations before but never like this.

It was the perfect answer to all of the persons who in life just cannot make up their minds. I seem to meet the uncommitted, undecided everywhere in life. In the traffic pattern on the highway, in the supermarket in the aisles, in the ticket line at the ballgame, and in the church—they seem to be everywhere. They try on twenty-five pairs of shoes and never buy, because there has never been a pair designed to meet the needs and they cannot decide among the already created pairs.

To commit oneself to a cause or to action is a mark of wisdom and activity. The people who have not committed themselves to Christ in salvation are the most helpless of all the uncommitted. Their plight is hopeless at this point and they do need to believe before it is too late. But there are also the Christians who are not committed to the work of the Lord. They cannot seem to get involved to the point of dedication and laboring for the Lord. They are lukewarm and probably the ones who select neither the chocolate nor vanilla and take the combination, because it requires no definite decision nor commitment.

I'll take the vanilla basic and let's get back to the space center and the thoughts of going up one of these days. ■

BRETHREN MISSIONARY



herald

Vol. 46 No. 5 May 1984

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EXTRA COPIES of back issues are available. One copy, \$2.00; two copies, \$3.00; three to ten copies, \$1.50 each; more than ten copies, \$1.25 each. Please include your check with order. (Prices include postage charges.)

NEWS ITEMS contained in each issue are presented for information, and do not indicate endorsement.

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reported in the herald

35 YEARS AGO — 1949

The Herald staff included Jesse Deloe, printer; Eugene Burns, office manager; Mrs. John Neely, editorial secretary; Rev. Miles Taber, editor and business manager; Mrs. Adam Rager, office secretary. The President of the Board of Trustees was Dr. Herman A. Hoyt.

25 YEARS AGO — 1959

Architects were working on a 3,500 foot square addition to the church in Fort Lauderdale, Florida, pastored by Rev. Ralph Colburn. . . . Heralds of Grace summer tour group for Grace Schools were: Bill Schaffer, Jim Custer, Charles Bearinger, Jerry Young, and Dan Grabill. Professor Don Ogden was the leader of the group.

5 YEARS AGO — 1979

Daniel Snively had been appointed Dean of Students at Grace College. . . . Riverside Christian Academy began operation in September at the Riverside Grace Brethren Church in Johnstown, Pennsylvania.

The view overlooking Ventura, California. Cover photo by Dr. Lester E. Pifer.

letters

Dear Readers,

We have experienced an upswing in the Letters to the Editor during the past several months. We have certain ground rules which we follow. Each letter must be signed, though we do not publish the author's name. Remember, a letter to the editor is an opinion of the writer and there is a screening prior to publishing the letter. In the responses to the letters, we set a time limit and cut off, not letting the issue go on beyond the second publication. We do not permit any negative personal references to individuals. We cannot begin to include all of the letters, time received and variety of responses is taken into consideration in usage.

In answer to the question "What was the response in agreement and disagreement to the Letter from Alaska?" It did receive more mail than any for a long time. The response was more divided than many think. For each two that disagreed, there was one who did agree. So, it was 2-1 in the letter-writing group. — CWT

GROWING CHRISTIANS

by Tom Julien

A Look at the Book

Two men were discussing the Bible as they drove down the highway. "The Bible is our main spiritual diet," said one. "Without it we cannot expect to grow as Christians. As Peter said, 'desire the sincere milk of the Word, that ye may grow thereby'" (1 Peter 2:2).

The other man spoke up quickly. "I realize that is true. I know that I am defeated because I do not read the Bible. Oh, I read it in snatches, of course, but to know it as a whole — well, I'm simply ignorant when it comes to Scriptures. I am a spiritual infant, I admit; but how do you understand that Book? I have tried, but it is so big and mysterious that I cannot comprehend it."

The second individual riding in that car is typical of a host of professing Christians. They realize the Bible is essential, but after trying to understand it, they give up in despair. Their sole spiritual diet consists of snatchings from sermons, the Sunday school lesson, or an occasional magazine article. Their blessings come secondhand.

To say the least, this situation is an indication of subnormal Christian experience. Paul commends: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

The Bible is God's revealed Word: "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Though written over a period of some fifteen hundred years by nearly forty human authors on a variety of subjects — it is a complete, unified record of God's dealings with man. "All Scripture is given by inspiration of God [it is God-breathed], and is profitable for doctrine, reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16).

Now, since the Bible is a spiritual book, revealed by God's Spirit, at least two things are necessary if you as a believer are to get anything from it.

First, you must reply upon the Spirit of God to

teach you. The same Holy Spirit who revealed the Scriptures dwells within your heart. Before studying, breathe this prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law [Word]" (Ps. 119:18).

Second, your life must be holy. As you hear so often: "This Book will keep you from sin, but sin will keep you from this Book." If the Scriptures are dull and lifeless, this is a fair indication that the things of the world, the flesh, or the devil have quenched the Holy Spirit in your life. After watching an off-color TV program, or reading a worldly magazine or book, do not expect to go to your Bible to find the springs of living water.

The study of the Bible requires systematic, persistent effort. Those who dig deepest into the sacred pages receive the richest treasures. If you have not done so already, set aside *time* each day for the unhampered study of the Word. In a short time, you will be amazed at your firsthand knowledge of the Word.

Equipment for Bible Study

As a student of the Word, you will find the following equipment almost a necessity for serious Bible study.

1. A good Bible. It is worth the sacrifice to spend the necessary money for a good Bible. The Bible should be leather-bound, and printed with readable type on good paper. Buy from a well-known publisher so that you will be able to get another just like it when it wears out. It is quite helpful if the Bible has marginal references. Do not be afraid to mark in your Bible; however, make your notes and marks meaningful.

2. A concordance. This is a book with the words of the Bible listed alphabetically, giving the references for where the words occur in the Bible. With it you can locate any verse.

3. A Bible dictionary. This defines all important words, and identifies all persons and places.

4. A subject index. This book lists all the important subjects in the Bible, and outlines the teaching of the Word under each subject.

5. A Bible handbook. This gives the essential background of the various books of Scripture.

6. A set of Bible maps. These will enable you to locate places and events geographically.

7. A notebook, preferably loose-leaf.

After reading the above list, you may be dismayed. Here is a word of encouragement. All of these (except the notebook) are included in any good reference Bible. Ask your pastor to recommend one to you. The price you will have to pay may seem high, but, remember, you are actually buying more than six books in one. Before buying, make sure the Bible has all these listed features in it.

Methods of Bible Study

There are three main methods of studying the Bible. You may wish to use a combination of these.

1. The study of the Bible as a whole. Though this

is the usual method, it is not the most satisfactory unless used with other methods. In this, one simply reads the Scripture chapter by chapter, attempting to understand the overall teaching.

As you grow in the Christian life, you should determine to read the Bible through once-a-year. This can be done by reading three chapters a day, and four on Sunday.

Before starting a book consult your handbook to find the essential background. Find the answer to these questions: Who wrote the book? For whom was it written? What was the purpose of the book? What is the underlying theme? As you read, remember that the central theme of the entire Bible is Jesus Christ.

In studying the Bible as a whole, do not be concerned with the minute details; rather trace the overall movements. After you have read several chapters, think through them. If you have forgotten any of the events, go back and reread that portion.

2. The study of the Bible by books. There are sixty-six different books in the Bible. This type study is often the richest, and most satisfying. Usually, one should take about one chapter a day when using this method.

Before beginning a book, find the background from your handbook, again answering the questions listed under the studying the Bible as a whole. Then read through the chapter under consideration, and trace the major theme.

Read the chapter again, this time very carefully. If there are words you do not understand, look them up. Identify all persons and places. If you do not understand any verse, pray over it, and attempt to analyze it. Go to a commentary, or to your pastor if you simply cannot understand. However, do not allow this to put a stop to your day's study. Simply

everything you can find in the Bible pertaining to it.

Your main help in this study will be your subject index. A good way to proceed is simply to take a subject a week, and learn everything you can about such topics as prayer, sin, the Holy Spirit, heaven, and so forth.

It is also possible to engage in this study without the subject index by combining it with your other study methods. To do this, have a page in your notebook set apart for every major topic you come across in the Scriptures. Then, as you read, list any verses that refer to these topics on the proper page, pointing out the teaching of that particular verse in relation to the topic. After your page has been filled, or after you have finished a book in the Bible, summarize and outline the material you have collected.

As you study the Word of God, remember that it is the living message of God. Do not be content simply to learn the facts; allow the truths to penetrate you. "Be ye doers of the word, and not hearers only" (James 1:22).



Concerning Prayer

Someone has said that prayer is the most discussed and least practiced of all Christian teaching. As a newborn Christian, you will find that one of the most difficult things for you to maintain will be a consistent prayer life.

It is not strange that this should be. After all, prayer is the most effective thing you can do. God works in the hearts of men only as believers pray. Your prayers will accomplish more eternal good than anything else you could do, and without prayer, the best of your efforts will be wasted. If Satan, the enemy of your soul, can keep you from praying, he will have accomplished a major victory in your life.

What is prayer? As we have noted, prayer is basically simply talking to God. When Jesus died upon the cross, the veil of the Temple — that which separated man from God — was rent from top to bottom. Through Christ, the believer can come to the Heavenly Father at any time, at any place, and with any need. "Seeing then that we have a great high priest . . . let us therefore come boldly unto the throne of grace" (Heb. 4:14-16).

But one thing must never be forgotten. To talk to God you must be conscious of His presence. There is a difference between "praying," and "saying a prayer." One cannot pray without thinking; prayer requires mental effort. Do not offend the Father by praying to Him without thinking of Him.

The Bible has much to say about prayer, and as you study your Bible in the months ahead, you will learn a great deal which will enrich your prayer life. Do not wait, however, to begin praying. Start immediately. Simply share with God all that is in your heart — your love for Him, your needs, the needs of

(Continued on page 24)

**"The Word is a light, not to show us
where we have been, but to show us
where to go."**

set it aside, await further light, and continue.

Now, write a simple outline of the chapter in your notebook, or in the margin of your Bible. Write the major theme. List or mark everything the chapter says about Christ. List the commands and the promises. Mark the verses which speak to you in a special way, and memorize as many of them as you are able.

Finally, read the chapter a third time, meditating upon the lessons you have learned. If you are just beginning to study the Bible, it may be helpful to start with these books, in this order: Luke, Acts, and Romans.

3. The study of the Bible by subjects. By this, we mean choosing a certain subject, and then studying

Pastor Bob MacMillan leads a Sunday morning worship service at the Grace Brethren Church of Ventura, California.



(GBHMC Editor's note: Robert MacMillan has been the pastor of the Grace Brethren Church of Ventura, California, since 1981. Prior to that, he served on the staff of the Grace Brethren Church of Long Beach, California. He is a graduate of California State University, Long Beach and Grace Graduate School, also in Long Beach. He and his wife, Sharon, have three children: Jonathan Robert, Joanna Suzanne, and Stephanie Anne.)



Pastor Bob MacMillan

Great Myths of Home Missions

by Robert MacMillan, Pastor
Grace Brethren Church
Ventura, California

When I first came to Ventura, California, to plant a Grace Brethren church, I had some magnificent theories of church planting and some rational and detailed preconceptions regarding what home missions was all about. Now, beginning my third year here, I seemed to have misplaced my theories, and my preconceptions about home missions have become contributions to the local landfill.

I began to wonder, however, if others might have the same misunderstandings regarding Grace Brethren Home Missions; was it possible that I was the only ignorant Brethren? In case there are any of you out there who might entertain some of the same erroneous ideas regarding church planting in the United States, I thought I would give you a compilation of *Great Myths of Home Missions*.

GREAT MYTH #1

To grow a Grace Brethren church, all you need to do is set up shop somewhere and start teaching the Bible; people will soon be beating down your doors to join.

I have found that the clear, expositional teaching of the Word of God is vital to a church-planting venture. People are hungry for the Word and the vast majority of churches in America are putting their congregations on a crash diet. But an equally vital factor in growing a church is to love the people. I feel somewhat guilty in this area because the dear folk at Ventura are so easy to love; it is hardly what I would consider a "job function" of being a pastor.

The members here in Ventura, as elsewhere in the country, must be won one at a time, and the bonds that tie them to the church are the bonds of love.

GREAT MYTH #2

Home Missions pastors are a special breed and unless you fit in that particular mold, you are not qualified to be a Grace Brethren Home Missions pastor.

I am afraid if you thought that we are all cut from the same cloth, then you have not compared the likes of me with the likes of someone like John Gillis, the pastor from Eagle River, Alaska. Have you ever seen him in those funny-looking, pointy-toed, over-the-calf shoes? Never would I place my feet, which have trod the sanctified streets of Ventura, into such devices.

The men who pastor Grace Brethren Home Missions churches are from every walk of life, all sorts of educational backgrounds, and with their own God-given goals, vision, and strategy for their part of the harvest field.

The one similarity which I have found is an intense desire to be a part of the team that is aggressively planting Grace Brethren churches in order to keep ourselves, as a Fellowship, in the vanguard of God's great army in these last days.



Church members gather for fellowship following a service.

GREAT MYTH #3

Church planting in the United States is a diversion of already scarce missions money.

This myth is easy to disprove. The great burden of the Grace Brethren Church of Ventura is to be a missions-minded church: putting our money and our best people where our mouths are.

We could invest the bulk of our money in cross-cultural missions, and, as our church grew, increase

that amount each year. But that is not enough. I have no interest in seeing our missions commitment growing arithmetically; I want to see it growing exponentially! How are we doing that at Ventura? I thought you would never ask!

Twenty-five cents of every dollar that comes in as undesignated offerings goes to missions. Last year we sent almost \$7,000 to Grace Brethren Missions. This year more than \$10,000 has been committed to Grace Brethren Missions. The four churches that are supporting this work in Ventura can properly consider this a dividend on the money they have previously invested in home missions.

Of that \$10,000, \$6,000 has been committed to home missions, either directly through the Grace Brethren Home Missions Council or indirectly through our district missions board (but in close cooperation with the Council). The reason we have committed so much more to home-missions work is because of our commitment to the work of the Grace Brethren Foreign Missionary Society. By this time, you may be scratching your head over my convoluted reasoning. But this is what I meant by increasing foreign missions money exponentially. The more Grace Brethren churches we can plant, the greater the base of support for our great foreign mission endeavor. Our worldwide efforts will crumble if we do not have a foundation of strong, missions-minded churches.

The remaining \$4,000 is committed to missionaries serving with the Grace Brethren Foreign Missionary Society. So, you see, the investment that other Grace Brethren churches have made in this one Home Missions point in Ventura, California, has produced dividends that will continue as long as there are people in our Fellowship who are obedient to their Lord in carrying out the Great Commission.

GREAT MYTH #4

Home Missions pastors are the state of the art in the area of pastoral and administrative skills.

Can you possibly have entertained such a ludicrous thought? Most of us plod along, making our mistakes, bandaging our wounds, running for help. Fortunately, we are involved with a church-planting organization with the expertise necessary to aid us and the encouragement to keep us from throwing our hands up in the air and signing the resignation form that lurks in the back of our minds.

Our great virtues are that we are dependent on our Lord for the strength to accomplish His will in the harvest, and that we desire to live by His Word and to teach it to all who will listen. We have no need to be the state of the art!

I hope that this brief discussion of the great myths of Home Missions will help you understand what it is all about. Ask any Home Missions pastor or any member of a Home Missions church. They believe that, by the grace of God, they are on God's cutting edge in these last days, and that is an exciting place to be! ■

The desire for approval lurks deep within the human soul. Unfortunately we often turn to the wrong source for recognition and approbation. In the case of the wicked witch of fable history, her ego caused her to peer deep within the looking glass upon the wall which could only reproduce a mirage distorted by her own self-induced myopia. For anyone involved in Christian service there is, solicited or unsolicited, a hope for some word of encouragement. Unfortunately, human sanction is all too often distorted by a spirit of sentimentalism on one hand or bias criticism on the other.

I confess, today, as a part of the Home Missions team, I am more than a little interested in having divine approval and ultimately that greatest prize of all, the supreme accolade of our Saviour, "Well done, thou good and faithful servant." As a matter of fact, the Scriptures indicate that our service should be predicated on that very truth, that is, "Study to show thyself approved unto God." The mirror on the wall offers no help to the child of God, for it provides no standard of excellency. James describes this as an exercise in futility; but to the one who looks into the "perfect law of liberty," he is said to be "blessed in his deeds" (James 1:23-25). Our challenge today would better be described in a better rhyme!



by Dr. Robert W. Thompson
Western Field Secretary
Grace Brethren Home
Missions Council

Mirror, mirror in the book
Reassure us as we look . . .

For more than forty years your Home Missions Council has been occupied in a specific ministry of planting churches across the length and breadth of this land. Not just any kind of churches, but Grace Brethren churches that are aggressively committed to teaching the Word of God and reproducing themselves in other places, both at home and abroad. How comforting to note from a casual glimpse at the missionary journeys of those Early Church pioneers in the Book of Acts to note that they, too, were committed to that end. Whatever their activity was, it resulted in the establishment of local churches

(Acts 14:23).

A deeper look into the text reveals other commendable characteristics reflected therein. Although the GBHMC is a corporate entity under the laws of the state, we have long recognized our kinship with every Grace Brethren church. We, like those church planters of the first century, consider our ministry a mandate from the Brethren. Our ministry is not simply another missionary organization which periodically appeals to the church for support. It is rather an extension of each Grace Brethren church charged with the specific ministry of carrying out our Lord's Great Commission. We, like others before us, were "recommended by the Brethren" (Acts 15:40).

A continued contemplation of the picture before us brings to light yet another vivid image of great encouragement. Our Home Missions program has always been directed to the wide spectrum of cultural groups within America. We have always wrestled with the question of how to accommodate ourselves to the distinctive characteristics of each group. The gospel message never changes, but Paul's example has been most enlightening in helping us to "become all things to all men that we might gain some" (1 Cor. 9:20-21). America may well be the most complex mission field in all the world with its cosmopolitan constituency and with the spirit of

nationalism abroad today, it has created a problem for our work here at home. To what extent do we assimilate into our ministry the custom and culture of others? Today we minister to the Navajos, Hispanics, Blacks, Jews, and a host of sociological distinctive groups peculiar to the peoples of America. Paul wrestled with the same problem as indicated in his approach to circumcision. In Timothy's case, he performed this distinctly Jewish custom in an effort to build a bridge of confidence among the people to whom he ministered (Acts 16:3). However, when the legalists of the day endeavored to coerce Titus to submit to this rite, Paul adamantly refused to prostitute the grace of God and make it a legal requirement for salvation. Never must we compromise the explicit truths of God's revelation, but we must also never overlook the possibility of learning from others.

No study of the ministry of those early pioneers could be made without noting their absolute submission to the control of the Spirit of God. The wild and chaotic claims of the work of the Spirit today causes us to be supremely anxious in this area. How can one be sure that our ministry is of the Lord and of the Spirit. Your Home Missions Council is extremely concerned about this very fact. Reviewing the ministry of the Apostle Paul reveals that this control came in two very ordinary ways. First of all, there was the explicit "voice of the Spirit" which clearly directed their activities (Acts 16:6). That same voice is available for us today and is just as clear as we search the Scriptures for direction. On the other hand, it seems evident in those early missionary journeys that circumstances may equally have played a great part in directing the servants of the Lord. No one can question that circumstances play a great role in our ministry today. It may be that we are not as sensitive on some occasions as we should be, but there are no alternatives to these two facets of divine direction.

Our scrutiny of the image on the mirror brings to light yet another

encouraging sight. That is the concern the early pioneers of the church had for individuals. How easy it would have been for Paul, who possessed such great insights into the Word of God, to have reserved his ministry for the masses. But such was not the case. You find him not only spending time with lonely candidates for salvation, as in the case of Lydia of Philippi (Acts 16:14), but also pouring his energy into young men who would, themselves, be responsible for charting new fields as in the case of Timothy, Titus, Barnabas, and so forth. Our Home Missions ministry is almost exclusively based upon this principle. Most of our successful points find their origin in the commitment of just a few. It may be a single family desirous of starting a new Grace Brethren church in their community, or a young pastor who is willing to accept the challenge of a new field.

The unmistakable conviction of purpose stands out among the characteristics revealed on the screen of our study. With the myriad of details that demand attention in our daily routine, it is always tempting to set aside the basic priorities. Such surely must have been true for those first century saints but one looks in vain for any such deviation. Instead you have such words as those written to the Church at Philippi "This one thing I do . . . I press toward the mark . . ." (Phil. 3:13-14). Paul's pattern of ministry had been clearly demonstrated in his brief time spent with them. It was the constant declaration that Christ is the answer for all who believe and, in the case of Philippi, developed into a notable New Testament church (Acts 16:14). When times get tough and the urge to resolve the crisis through Madison Avenue techniques is tempting, it is a great encouragement to be reminded of this very important truth.

Of no small significance in our study of those early ministries, is to note their cognizance of belonging to something bigger than themselves. We strive to promote a strong sense of autonomy in each of our new churches, but at the

same time urge them to recognize the great blessing of belonging to a Fellowship. Whatever else may be learned from the Jerusalem Council (Acts 15:2), there is one fact that cannot be overlooked and that is the submissive spirit manifested by the church at Antioch in appealing to the opinions of others outside the local church. Their emissaries to the Church at Jerusalem could hardly have been solely for the purpose of truth for the very one entrusted with these divine facts was present and could easily have resolved the controversy by fiat. Paul on other occasions was not reluctant to declare his judgment as one who was in possession of the spirit of inspiration (1 Cor. 7:25). It is evident that there was a desire to propagate a spirit of unity and cooperation with others.

Our last glimpse before we turn away from our search for approval is cause for great rejoicing, a consolation of success! How easily discouraged we become when it appears that all of our efforts come to naught. Let it be remembered that with that simple formula of "preaching" the Gospel, it is recorded that churches were "established in the faith and they increased in numbers daily" (Act 16:5). In times like these, when men's hearts are failing them for fear, it is possible to become so introverted in our quest for approval that we fail to note the One who is truly "The Fairest of them all." Our greatest encouragement should come from the fact that "in Him dwelleth all the fullness of the Godhead bodily and [we] are complete in Him" (Col. 2:9-10). We can then be assured that we have His approval, for "He worketh in us both to will and to do of His good pleasure" (Phil. 2:13). ■

(GBHMC Editor's note—For 18 years, Robert Thompson has ministered as Western Field Secretary for Grace Brethren Home Missions. He is a graduate of Biola College and received an honorary doctorate from Grace Graduate School, Long Beach, California. He and his wife, Betty, live in Long Beach, California, and have two married children.)

Wisdom That Will Rob You Blind



by Dale Jenks, *Pastor*
Grace Brethren Church
Island Pond, Vermont

Something alarming is happening to Christians today, something that the Apostle Paul foresaw and warned against nearly 2,000 years ago. That alarming something is that we are being robbed! In fact, we are being robbed blind; and with our eyes open, we are handing our riches over to the thief.

The dictionary describes a robbery as "being deprived of something rightfully owned." What is it that the Christian rightfully owns of which he is being deprived? It is true wisdom, that wisdom which is found only in Christ, which comes only from Christ, which the world knows nothing of and cannot obtain apart from knowing Him.

And who is the thief? It is the deceptive philosophies of the world system and as we give ear to these deceptive philosophies, Paul says in Colossians 2:1-10 we are cheated, deprived of true wisdom.

All around us the philosophy of the world abounds. We can see it twenty-four hours a day on television in both advertising and programming. The local social agencies promote it. Our schools teach it, and our neighbors live it. No wonder we succumb to it.

Nowhere is the influence of the world more evident than in the families of our church people. The divorce rate among Christians is just one example. In the early part of this century only about 1 in 500

married couples in the church became divorced. Even by mid-century, pastors rarely had to deal with the divorce issue. However, today it is a weekly occurrence. The determination to stay married is gone, having been replaced with the determination to find personal happiness whatever the cost.

In the world today there is a *new intellect* on family and marriage. The godly influence is gone. The Bible is no longer the base of authority for the family. A new authority has emerged with many degrees and often with the blessing of the state. The problem is, he is devoid of biblical truth and wisdom. He does not come with "thus says the Lord," but rather "thus says Freud or Dewey or Rogers," and so forth, groping for answers with no real base of authority.

In any case, Paul desires something better for us. He desires that no one rob us of true wisdom which is found in Christ. So strong were his feelings on this matter that he spoke of a "great conflict," an agonizing of the heart over those who have been deceived by the empty philosophies of the world. Many a pastor has known the heartache of which Paul speaks.

The great apostle to the Gentiles couldn't be any more clear on the subject. First, if you want wise counsel, it must come from someone who is himself in Christ and who speaks the counsel of Christ as

found in the Word, for all the treasures of wisdom and knowledge are hidden in Him (see Col. 2:3). Any other counsel, no matter how persuasive or good it may sound, is nothing less than destructive.

Second, we must actively reject all counsel that opposes such scriptural teaching. Truth and error do not mix. In the words of the Apostle John, "Beloved, do not believe every spirit, but test the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). The great danger of listening to the philosophies of the world is that they rob us of the best in life while seemingly offering the best to us.

In Colossians, chapter 2, verse 8, Paul warns, "Beware [be on the look out] lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." No one likes to be cheated. We all want the most for our money and we tend to return to the merchant who gives us the greatest bargain. Should it not be so also with the counselors we choose?

How does this apply to you and me? What message does Paul have for the Fellowship of Grace Brethren Churches? Is it not this: that it is time for us to reiterate a divine truth, that in Christ are hidden "all the treasures of wisdom and knowledge." That means the local mental health, or the professional unbelieving counselor down the street does not have the answer for our complex needs because they are coming from outside the realm of Christ. True wisdom has been hidden from them.

That means also that we need to search the Scriptures that we might attain to all the riches that are in Christ, for Paul does say they are *hidden* in Christ. The depths of true wisdom need to be searched out as we would dig for a buried treasure. Hebrews 11:6 tells us that God is a "... rewarder of those who diligently seek Him." In James 1:5, He says, "If any of you lack wisdom, let him ask of God..."

I believe the time has come for Christians to stop thievery. Reject worldly counsel. Seek godly counsel. The Christian standard is different from that of the world. We are salt in a decaying world; a light in a dark world. We should be setting the standards! ■



(GBHMC Editor's note: Dale Jenks has been pastor of the Grace Brethren Church in Island Pond, Vermont, since September 1982. He is a graduate of Lancaster Bible College, Lancaster, Pennsylvania, and has also studied at the Christian Counseling and Education Foundation in Laverick, Pennsylvania. He and his wife, Dottie, have five children: Darlyne Dale, David Robert, Douglas Paul, Dawn Ruth-Evelyn, and Dale Durwood.)



GBHMC

News Update

PERSONNEL

CHANGES AT NAVAJO SCHOOL

Mrs. Grace King, high school teacher at the Grace Brethren Navajo Mission School, Counselor, New Mexico, has resigned. She will be returning to her former position at a government school in Arizona.

Mrs. Caes (Ruth) Blake, a retired teacher from southern California, will complete the school year in place of Mrs. King.

PASTORS' WORKSHOP TO BE HELD IN WARSAW

All Grace Brethren speakers will be featured at the 1984 Home Missions Pastors' Workshop on August 3 and 4 in Warsaw, Indiana. Rev. James Custer, of the Grace Brethren Church of Greater Columbus, Ohio, will be the challenge hour speaker. Others who will share during the two-day conference include: Rev. Keith Merriman, Orville, Ohio; Rev. Steve Jarrell, Charlotte, North Carolina; and Rev. Brian Smith, Riverside, California.

The Community Grace Brethren Church will host the event, which begins at 8 a.m. Friday, and concludes at 5 p.m. Saturday.

Mrs. Miriam Uphouse, Warsaw, Indiana; Mrs. Linda Shields, Cypress, California; and Mrs. Esther Dick, Warsaw, Indiana, will also speak in special sessions for women.

Housing for the two days *only* is being arranged by the Warsaw church in cooperation with other area Grace Brethren churches.

For additional information, contact the Warsaw church or the Grace Brethren Home Missions Council.

Board Meets Despite Wintery Weather



Smith, Minerva, Ohio; Joseph Taylor, Fort Lauderdale, Florida; Rev. Paul Dick, Warsaw, Indiana; Rev. Lee Jenkins, Warsaw, Indiana; Ora Skiles, Modesto, California; and Vernon Schrock, Waterloo, Iowa.

Neither snow, nor rain, nor heat, nor gloom of night kept the Grace Brethren Home Mission Board of Directors from accomplishing their appointed rounds in late February when the men met in Winona Lake, Indiana, for their spring meetings. But the weather was hardly spring-like. A storm system dumped seven to ten inches of snow on the Midwest, created blizzard conditions, and made travel hazardous. All but four men arrived in time for the opening session on Tuesday morning, February 28. The full complement of the board was present by that evening.

During the next three days, the fourteen men met into the evening hours, hearing reports from various departments, interviewing mission personnel, and deliberating many different issues.

A \$1,314,000 budget for 1984 was approved. In an effort to reduce the \$250,000 deficit currently being experienced by the Council, and to free up funding for the establishment of new churches, the board also made several adjustments in expenditures. Without that action, church planting efforts for this year would have been severely restricted.

Medina, Ohio, was approved as a national home mission point. This new group began under the leadership of Ike Graham, an appointee with the Grace Brethren Foreign Missionary Society who was also instrumental in the establishment of the Grace Brethren Church at Orrville, Ohio. Sunday services

began at Medina on March 4, under the leadership of Dan Najimian, whom the church has called as its pastor.

Najimian is a 1983 graduate of Grace Theological Seminary, Winona Lake, Indiana, and has been serving as a pastoral intern at the Grace Brethren Church in Canton, Ohio, located approximately 30 miles away. He is also a graduate of West Virginia University. He and his wife, Billie Jo, currently reside in Massillon, Ohio.

The construction of the \$175,000 proposed multipurpose building at the Grace Brethren Navajo Mission in Counselor, New Mexico, received final approval of the board. Construction is scheduled to begin in May.

Other action taken by the board included:

— Approval of construction of a building by the Grace Brethren Church of Sebring, Florida, beginning in April. The board had pre-

viously requested that the church wait until a pastor was on the field six months. Pastor Jay Fretz has been leading the congregation since December.

— Adding Terri Peffley to the full-time staff of the Navajo Mission, pending the raising of her support and approval of her local church. She is a member of the Grace Brethren Church of Myerstown, Pennsylvania, and is presently serving at the Mission under the TIME program.

— Authorizing the purchase of two three-acre properties: one in Melbourne, Florida; and the other in North Pole, Alaska. These will be developed by the Grace Brethren churches in those areas.

— Permitting the Gold Rush Community Grace Brethren Church of Auburn, California, to sell their property. They currently have a long-term lease on the chapel building which they meet in and do not have a need for the land.



Answering Question. Grace Brethren Investment Foundation Financial Secretary Walter Fretz answers a question during board discussion. The board met February 28-29 and March 1 in Winona Lake, Indiana.



Serving the Needs of the People...

People need Christ. He can give us the hope, confidence and love we need to meet each day. He is the only way of unlocking the beautiful mysteries of eternal life. Christ is the answer to all our needs.

The Grace Brethren Investment Foundation is dedicated to helping people meet Christ. We do this by helping to plant or expand Christ-centered Grace Brethren churches all across America. Our low interest loans have helped many young, struggling GBCs onto their feet, and have helped broaden the ministries of established Grace Brethren churches.

Your deposits are the key to this ministry. Your funds will earn 6.5%, or with continuous compounding 6.72% annually. And as your deposits grow, so do hundreds of relationships with Christ through the work of growing Grace Brethren churches.

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**BRETHREN
LET'S EVANGELIZE**

We are privileged to have two of our Grace Brethren Churches designated by Evangelism Explosion as "clinic bases." On the West Coast, Big Valley Grace Community Church in Modesto hosts a clinic every spring (April 27 -May 2) and in the Mid-west the East Side Grace Brethren Church in Columbus, hosts a clinic every fall (November 9-14).

Learn evangelism from those who are doing it. Learn an approach to evangelism from other Grace Brethren pastors and laymen.

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BMH

NEWS REPORT

□ Pastor John Sholly will complete his ministry at Des Moines, IA, this summer and is open to the direction of the Lord.

□ Dr. Robert Clouse has recently completed 20 years of ministry as pastor of the First Brethren Church in Clay City, IN.

□ Rev. Harry Nonnemacher has begun his duties as associate pastor in the area of youth ministries at the Rosemont Grace Brethren Church, Martinsburg, WV. Carl Baker, pastor.

□ Rev. Keith Zook retires from the ministry at Grace Community Church in Rialto, CA. Keith received a medical disability from the military due to poor health. The Crusader Sunday school class held a dinner honoring Keith and his wife, Millie, and the entire congregation gave them a love offering.

St., Ewa Beach, HI 96706 / Richard McCarthy, R. 6, Box 185, Johnstown, PA 15909 / Phillip Steele, 24 Marsham Court Rd., Solihull, West Midlands, B91 2ET, England / Charles Thornton, R. 1, Box 242A, Dallas Center, IA 50063 / John Willett, 908 Westover Ter., Greensboro, NC 27408 / Robert Wilson, 509 Walsh St., Grass Valley, CA 95945 / The zip code for the Community Brethren Church in Los Angeles, CA, is 90022 / The telephone area code for the New Albany, IN., church is 812.

marriages

A six-month subscription to the Herald is given to newlyweds whose addresses are supplied by the officiating minister.

Julie Adelman and David Cusick, Grace Brethren Church, Lanham, MD. Russell Ogden, pastor.

Gidget Cottrell and John Kline, Southview Grace Brethren Church, Ashland, OH. Pastor Robert Holmes officiated, assisted by Pastor Stephen Burns.

Lisa Duvall and Linden Rohrer, Rosemont Grace Brethren Church, Martinsburg, WV. Carl Baker, pastor.

Gail Gacek and William Mitten, Penn Valley Grace Brethren Church, Telford, PA. Roger Wambold, pastor.

Laurie Pennepacker and Gary Scherer, Southview Grace Brethren Church, Ashland, OH. Donald Farner, pastor.

Dori Scarborough and Robert Abbott, Grace Brethren Church, Lanham, MD. Russell Ogden, pastor.

Lora Smith and Scott Eash, Grace Brethren Church, Osceola, IN. Gordon Bracker, pastor.

Deborah Stroop and Eugene Hunley, Rosemont Grace Brethren Church, Martinsburg, WV. Carl Baker, pastor.

Melody Thompson and Kent Archer, Patterson Memorial Grace Brethren Church, Roanoke, VA. Ron Thompson, pastor and father of the bride, officiated in the ceremony. He was assisted by Pastor Dave Mitchell (Grace Brethren Church of Limestone, TN) and Pastor Jack Galle (associate pastor at the Buena Vista, VA) served as a groomsman. Ron Thompson, pastor.

change your annual

Gordon Bracker, 105 11th St., Winona Lake, IN 46590 / Michael Brubaker, 822 Knorr St., Philadelphia, PA 19111 / Bruce Button, 3333 N. Flowing Wells Rd., No. 121, Tucson, AZ 85705 / Daryle Emch, 550 S. Main St., Marion, OH 43302 / Gerald Kyser, 45 W. St. Charles St., Grafton, WV 26354 (Tel. 304/265-0043) / Nathan Leigh, 92811 Moaka



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President Andre Kolingba, Head of State of the Central African Republic, visits the Seminary and Bible Center.



THE PRESIDENT'S VISIT

He asked many questions
campus and mission station
presented to the President a
had e



He was warmly welcomed by local pastors, missionaries, students, and villagers.



was given a tour of the
Bible in Don's hand was
— the first Sango Bible he
received.



Each person was introduced by Pierre Yougouda, the general director of the Bible Schools, . . .

. . . and individually greeted by the president.



He particularly enjoyed his visit to the MK school . . .



. . . and took a special interest in their work.



Don Hocking receives a Central African medal for his years of service in Africa.

by Dr. Don Hocking

Joseph's mistreatment at the hands of his brothers (Gen. 37) and his sale to the Midianites and consequent slavery into Egypt were not deserved. Joseph was falsely accused by his master's wife (Gen. 39) and cast into prison where he stayed at least two years (Gen.

41:1). Joseph got what he didn't deserve.

We could talk about Job and his troubles, the prophets of the Old Testament who were stoned, sawn asunder, tested, slain with the sword (Heb. 11:37), and the apostles who were persecuted even unto death. Consider the early Christians who were thrown to the lions, tortured and burned at the stake. It just wasn't fair. They didn't deserve such mistreatment. Are there not Christians and servants of Christ that are unjustly treated, criticized, tortured, and even martyred in the twentieth century?

However, let's approach our subject from a different angle. Grace is God's inclination to give good

things to people who do not deserve them, who cannot earn them, and who can never do enough to pay for them. God loves to give. When, at one point in time, He gave His Son, His grace was manifested as it had never been before.

Because of Calvary and because we are saved by grace, we receive so many blessings. Paul records a few of them in Romans 5:1-11 (peace, access into this grace, hope, and so forth). We don't deserve one of these blessings. Everything that we have in Christ is because of His marvelous grace. We are certainly getting what we don't deserve: salvation, eternal life, abundant promises, the privilege of serving Him at home and abroad. There is not one

Getting What



The visit ended with refreshments served in the Vnasdale home.

You Don't Deserve

missionary (home or foreign) that deserves to be a missionary. He or she is a missionary because of God's grace. We cannot fathom His unmerited favor to us, sinners who really deserve condemnation. But, because of His grace, there is no condemnation to them who are in Christ Jesus (Rom. 8:17).

In fact, if God enables us to glorify Him by our service, it is all of grace. If we bring someone to Christ, it is grace. If we edify believers, it is grace. If we disciple people, it is grace. If we manifest love to others, it is grace. There is no reason to boast (Eph. 2:9) or to self-glorify (2 Cor. 10:17).

Even the things that we do not receive which we do deserve are be-

cause of His grace. He has not dealt with us after our sins nor rewarded us according to our iniquities (Ps. 103:10). This is the other side of the coin—not receiving what we do deserve. Thank God for His grace.

Some of these thoughts were going through my mind as I received the presidential medal on November 24, 1983, before a crowd of many witnesses. I was getting something that I did not deserve. Oh, yes, I heard the comments of 26 years of service in the Central African Republic, how hard I had worked, and so forth, but I knew in my heart that others had been here longer, worked harder, accomplished more and had never been honored with such a decoration.

During the reception which we gave, I delivered a speech. Yes, some things seem backward in the Central African Republic. Because I received a medal, according to African culture, I was to give a reception for our friends with tea, cookies, and *makalas* (African doughnuts). Believers, workmen, students, professors, and missionaries came and, in my speech, I mentioned that they had all contributed toward the medal! I received it, in essence, in their name.

How much the workmen had contributed toward the construction of the buildings and the upkeep of the campus! The main reason the president came to Bata was to see the seminary and the stu-

(Continued on page 21)

MISSIONS...

by Miss Ruth Snyder

Part 2

Scores of witnesses from one dreary century to another have told us that missions do not pay. There were times when the resolute (and seemingly fearless) Paul could not see that missions paid. Listen to him crying, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved" (2 Cor. 12:15).

Paul worked hard, was whipped, imprisoned, stoned, shipwrecked, and in danger wherever he went—sea, land, wilderness, or city. He was hungry and cold, yet cared for people who seemed to love him less and less.

The most astonishing cry of all came from the parched lips of a young man hanging on a cross, "My God, my God, why hast thou forsaken me?"

Jesus of Nazareth, anointed of God, went about doing good, healing, for God was with Him. God did not seem to be with Him that dark day on Calvary.

The thousands who ate the bread He created were not there. The men who had been with Him night and day for so long scattered like the frightened sheep they were. Only a few women, among them His mother, and the gentle John were there to hear His lonely cry.

Such has been the history of missions. Although there is only one Son of God, and there has never been another man like the Apostle Paul, hosts of Christians have gone to the hard places of the world, willing to accept the sufferings of their calling. What makes them go?

Adventure?

There may be adventure. Some

dark night, far back on a lonely road, you may discover that your car is surrounded by water which you could not see until you were in it. The motor dies, the lights go out. When the Lord seems to lift the car, the motor catches, the lights come on, and you emerge on dry land on the opposite bank, you will have had an adventure. But no



one wants to repeat that experience.

Paul had many adventures which he recounted to his listeners. David Livingstone had many adventures besides having his arm mauled by a lion. But none of these episodes seem to fit our lighthearted connotation of the word adventure. No, missions do not pay in jolly camping trips.

Is the motive success?

There may be success. You may always remember the dying old man who called you to his bedside. You will always recall his last words to you, "I am going to God." This happened because one evening at sunset you asked him where he was going. It was your interest which set his old feet on the way to God.

Paul had amazing success. Growing, faithful churches marked his

journeys. But success is ephemeral. The old man is dead. The cities of Paul's greatest successes are dust.

Is the motive power? Satisfaction? Experience?

None of these take scores of young people to sophisticated cities, steaming jungles, icy wastes, lonely mountains, and keeps them serving there. Should any go for these reasons he will find much pain. Only those who go with motives found in Scripture can give the last of their youth, all their mature years, on into old age.

With less than scriptural motives, when one realizes as did Paul that his measure of love is not returned, he will sink under the shock. When it seems that God does not answer prayers, he feels that God has forsaken him. He succumbs to his emotions.

Only God's Word can give the reason for devoting a lifetime to such a difficult task as missions. The Apostle Paul said, "Knowing... the terror of the Lord, we persuade men." Paul had a reverence for God which caused him to be afraid of displeasing Him. Without this fear Paul might have been an ordinary sort of person. Motivated by this fear, his every thought and effort were bent to please God.

In addition, Paul knew the amazing love of Christ. This love motivated his teaching. Love compelled him. Not his love for Christ, but Christ's love for him sent him on his way to the executioner's axe in Rome.

Paul knew that God had appointed him to be an ambassador, so God through him was calling, beseeching men to come to Him.

The Son of God came with this motive, "I come to do thy will, O

DO NOT PAY

God." That will mean His suffering and death. He did all this to declare God's name to His brethren.

Such are the motives. What is the reward? Paul could look at the many faithful in the churches he had planted and say, "You are my joy and crown." He spoke of his mother, brothers and sisters, all among those who heard when he talked of Jesus Christ. At the end of his life, he could say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day . . ." (2 Tim. 4:7-8).

Today the reward is the same. "I have no greater joy than to hear that my children are walking in the truth." The Spirit is bearing fruit in the hearts of those whose lives were changed by missions. The love of those who pray and support missions has been told to converts in large cities, in the grasslands, in the jungles. Such rewards are great.

The hours of difficulty in the formidable task of missions prove

that one of your prayers is being answered. You have prayed, "That I might know him . . . and the fellowship of his sufferings." Difficulties prove that God has not forsaken you, but is answering one of your earnest prayers.

You can understand Paul's deep



satisfaction when he said, "I was not disobedient." The joy of a good conscience is theirs who obey the Great Commission or, rather, the great Master who gave it.

What great rewards! Saints walking in the truth, the Spirit bearing

fruit in the lives of many, a good conscience, and the fellowship of sufferings of Christ. Are these not enough?

There are more. There is the crown of righteousness which Paul received, which some day we will receive, and which those hosts who obeyed the Gospel through missions will receive.

But the greatest of all will be that glad day when the Lord will finally say, "Behold I and the children which God has given me" (Heb. 2:13). "He shall see of the travail of his soul and shall be satisfied . . ." (Isa. 53:11). You, part of His satisfaction; you, understanding His satisfaction, because you knew the fellowship of His sufferings. What an amazing reward for those who serve in a cause which the world says does not pay.

So, like the Master of missions, we serve for the joy that is set before us. For the present we hear Him saying, "Take up your cross, and follow me." Now the cross, then the crown.

Both are the pay of missions! ■

Getting What You Don't Deserve (Continued from page 19)

dent body. However, he saw much more than the seminary and seemed to appreciate his visit. The missionaries (some not at Bata now) had helped so much to build seminary buildings and to prepare for the presidential visit. Everyone had worked together to prepare the house of Bozoum hill (where the president slept) and the Bible Center station. They were all a part of it. It was a team effort. However, only one received the prize.

Thank God the rewards will be

distributed to *all* at the Bema seat of Christ according to their faithfulness (1 Cor. 4:2). God will not judge by outward appearances but by the motives of the heart (1 Cor. 3:13, Rom. 2:16). Is my chief aim in life to glorify God?

The other thought that came into my mind as they finished pinning the medal on my coat was—will I have a crown to cast at my master's feet (Rev. 4:10)? Am I being faithful in the little things? Am I serving Christ here for His

glory? If I do receive a reward, I should be getting something I would not deserve. It will all be of grace.

I will want to join in the chorus saying, "Thou art worthy [I am not], O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11, 5:12-14).

God is so gracious to give us what we don't deserve. *To God be the glory, great things He has done!* ■



Operation Lifeline

Foreign Missions home office staff. Photos numbered clockwise: 1) Rev. John W. Zielasko, *general director*; 2) Rev. Gordon L. Austin, *director of audiovisuals*; 3) Miss Janalyce VanDyke, *secretary to director of personnel*; 4) Miss Nora Macon, *publications coordinator*; 5) Rev. Wendell Kent, *director of church relations*; 6) Mrs. Sharon Andersen, *assistant to director of finance*; 7) Mr. Stephen P. Mason, *director of finance*. Not pictured: Ed Lewis, Lillian Teeter, Sherry Stiffler, Roger Stover, and Scott Howington.

by Nora Macon

Lifeline. Lifeline?

What do you envision when you see that word? A bouyant preserver (attached to a ship) being tossed to a man who has fallen overboard? Perhaps you see a person lying in a hospital bed, linked to a life-sustaining machine by tubes. Or, do you imagine a deep-sea diver on the ocean's floor, getting oxygen and support from a thin hose connected to a boat at the surface? You might even picture a man rappelling down a steep cliff, swinging far above the valley by a rope fastened at the top.

Yes, these are all lifelines. In each situation a person could die if he weren't connected to the line which provides some source of sustenance, control, or support.

We like to think of our family at Grace Brethren Foreign Missions as a lifeline. Each part of the family has a different role, but all are a section of the lifeline.

Missionaries are on one end of the line—the end in the spotlight where much of the action takes place. As they reach out to unbelievers, they share the good news of Jesus Christ, in whom true and everlasting life can be found.

Churches here in the States and their members comprise a segment of the line. They provide support, encouragement, and a home base for the missionary. Without prayer and financial support, the missionary's lifeline would be cut off—his ministry would flounder and die and he would have to return home.

Also, part of the line is the Foreign Missions Board. These men give guidance to the missionaries and their strategies.

Another section of the line consists of the home office. Members of the staff aid the missionaries with the business aspects of their lives. Vital services provided by the home office staff free the missionary to carry out the Great Commission.

Not everyone can be at the end of the lifeline where the action takes place; we can't even all be members of the foreign board or staff members. However, we all can be a part of the lifeline; we should be where God wants us to be.

Each part of the lifeline is vital. When one part is missing or even frayed, the missionary and his ministry is in danger.

Quite often we don't hear about the other sections of the lifeline. They are not in the spotlight and certainly do not seem as exciting as serving on the field.

Many people in Grace Brethren churches are part of the lifeline. They are actively praying for our missionaries and giving toward their personalized support. We thank God for these folks!

Many churches are getting involved and assuming

the support of individual missionary families. In 1983, Grace Brethren Foreign Missions received its largest offering ever—\$2,015,425. Praise the Lord!

With more and more churches enrolled in personalized support, giving toward the general fund has dropped. This means that part of the lifeline is becoming worn and frayed.

You see, nothing is taken out for home office expenses from money specified for a missionary's personal support. Offerings designated for the general fund are used for home office expenses. For the past two years, general fund offerings have not covered these expenses, which are only 13 percent of our total annual budget.

Perhaps you're wondering what is included in home office expenses. Twelve people work as home staff members. Their salaries and benefits are included; plus office equipment, office rent and utilities, phone expenses, postage, office supplies, administrative travel, costs for processing candidates, and Candidate School costs—everything that keeps a business running efficiently.

You can see that the General Fund keeps the home office staff moving. Without funds, its work is hampered; thus, the missionary's ministry is hindered.

This is where Operation Lifeline comes in.

The solution to our frayed line is rather simple and you can help. Grace Brethren Foreign Missions is looking for 2,000 people who will give \$50 annually above and beyond their normal giving and become a special part of our lifeline.

These gifts will enable the home office staff to continue to work efficiently and to better serve our missionaries. Please consider your role in Operation Lifeline.

Gifts may be sent directly to Grace Brethren Foreign Missions or may be given through your local church, clearly marked "OPERATION LIFELINE."

Thank you for your participation and help in making the difference in our missions lifeline.

A CHALLENGE TO ALL GRACE BRETHREN

It will take \$75.00 (yearly gift) per member of Grace Brethren churches to finance the work of the Grace Brethren Foreign Missionary team in 1984.

Can we count on you?

others. The Word of God promises that as you pray, the Holy Spirit intercedes. "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

Prayer in the Christian's life consists of three different aspects. Your prayer life is incomplete unless you experience each.

Continuous Praying

The first aspect of your prayer life is that of continuous communion with God. The Bible commands, "Pray without ceasing" (1 Thess. 5:17).

At first glance, this command appears to be an impossibility. How is it that one can pray unceasingly and still carry on his many other responsibilities?

The answer comes when one understands prayer to be an unbroken fellowship with God. Just as two people can have fellowship with each other day after day — constantly aware of each other's presence, so can the believer enjoy unbroken communion with God.

What is the secret of this daily communion; how can it be attained? Here are a few suggestions:

1. Begin the day by looking into the face of God, beseeching His help and guidance, and committing yourself to Him. A verse of Scripture repeated immediately upon waking will often help.

2. Realize that the presence of God is a reality. The Christian is never alone. "Draw nigh to God and he will draw nigh to you" (James 4:8).

3. Take God into your confidence. Talk over everything with Him. Allow Him to penetrate even the recesses of your heart. Be filled with the Spirit by committing all to Him.

4. Confess sin immediately. Unconfessed sin causes a barrier between you and God. Fellowship is impossible until the sin is confessed.

5. End the day with your thoughts upon the Lord. Praise Him for the day's blessings. May your last waking thoughts be upon the Almighty.

Private Praying

The fellowship you have with God during the day, though absolutely essential, does not fulfill your prayer requirements. There must also be a time set apart for private praying.

Jesus said: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6).

In this time of private prayer, when you shut the door to all the cares and complexities of life, you will accomplish most for God.

Perhaps circumstances in your life make it difficult for you to find a time to be alone with God. If necessary, rearrange the schedule of your daily activities to make this time possible. The sacrifice is worthwhile.

It is best to have this time the same hour each day. The earlier you can have it the better. Moreover, it is best to go to the same place daily for this communion. Force from your mind all thoughts of business,

duties, and cares — and concentrate upon God. Praise Him for all that He has given you in Christ. If your mind has a tendency to wander, pray aloud. Also, to aid your praying use some Scripture that you have memorized.

A great deal of your private praying should consist of petition and intercession — making requests to God on behalf of self and others. Do not feel you can ask God too much; we reproach Him when we ask too little. Let all your requests, however, be made with submission to God's will, and with the consciousness that you are coming to God only in the name and merit of Christ.

It is well to have a prayer list to enable you to remember things you wish to pray for. If God does not seem to answer immediately, do not be dismayed — He may be delaying His answer to increase your capacity to receive. Keep on asking.

This time of daily prayer is a *must* in your life. Pray hardest when it is hardest to pray.

Public Praying

The third aspect of the Christian's prayer life is that of public praying. Jesus said: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

By public praying, we mean praying aloud in the presence of other Christians. This is usually done in the worship services of the church, in the prayer meeting, or at the family worship at home.

Unfortunately, many new Christians get the idea that their prayers in public must be beautiful and eloquent. This is not true. Praying in public is simply voicing aloud the requests which are within.

Begin to learn to pray aloud. At first only a sentence or two is sufficient, and you may find it helpful to memorize your first prayers. Your first attempts will startle you — your voice will sound strange and artificial. But do not be discouraged; keep at it, and public praying will soon seem natural and easy.

One word of caution. When praying aloud, it is very easy to pray to those who listen, rather than to God. Beware of this. Direct your full attention to Almighty, no matter who else may be listening.

Attend the prayer meeting of your church. Establish family worship in your home — a time when you and your family daily pray together. Remember — continuous praying, private praying, public praying — without these your life as a Christian will be barren.

Knowing Gods Will

When one reads the average book on how to be a success, he receives the impression that success is measured by financial achievement. If you are rich, you are successful; if you are poor, you are a failure. How different are the words of Jesus, who said: "What shall it profit a man, if he gain the whole

(Continued on page 30)

hoping to help

in Christian ed, youth, and church growth

Roy Halberg, *President*

Ed Lewis, *Director of Youth Ministries*

Brad Skiles, *Director of Administration*

P.O. BOX 365, WINONA LAKE, IN 46590

Youth Ministry in the Local Church

by Ed Lewis and Brad Skiles

Ed, What is the total church's role in encouraging youth?

First you have to think of youth work as a ministry to individuals. How can you help encourage Jim and Sally and Jane and Bill? Learn their names. Talk to them about their interests in school or who they are dating. Simple small-talk or joking helps.

Who's the "You"?

Everyone in the church. Youth ministry can't be left in the hands of a few. The church as a whole needs to see it as a ministry. Youth need the interaction of adults in their lives.

So, if I see a youth with a need, instead of thinking "Someone should help him with that . . .," I should respond and build a relationship with him.

Right! But there might be a tendency only to say something when there are problems. The need is to establish a relationship that encourages and not simply rebukes.

What are other ways a church can encourage youth?

Somehow the church needs to show the youth that they are important. The church can do this by including youth testimonies in a service or perhaps having a Sunday where the youth ministry is featured.

And then the church demonstrates their interest in youth by doing a good job at selecting and training adults who can shepherd the teens. Youth ministry is *everyone's* job, yet if *someone* or a few aren't specifically responsible for the care of youth, then it soon becomes *nobody's* job.

Why should youth ministry be a priority?

Because it's such a critical time in a person's life. During these teenage years a person is making decisions related to friends, faith and values. Teens are also asking questions like, "What am I going to do with my life?", "Who am I going to marry?" and "What school will I attend?" We need to be there as a church to help teens with the major decisions they face.

Is there a price a church needs to pay for an effective youth ministry?

Yes. The price might be adding staff or facilities. But I think the biggest price (and here's where many churches struggle) relates to bringing non-Christians into the church. If a church really has a vision for reaching young people for Christ, then that church had better be prepared for such problems as smoking on the church property, beer T-shirts, dirty language, and so forth. I'm not saying all of that is without problems, but is the church ready to interact with non-Christians? Will leaders demonstrate a loving and caring spirit even to the kids off the streets?

If a church is willing to make the necessary commitments, the potential of youth ministry is unlimited. Youth are hungry for people who will care and love them and help them in the issues they face.



CE's Young Teen Conference

August 6-10, 1984

It will be a fun-packed week including spiritual challenges and exposure to missionaries! Teens will enjoy films, games, team competition, crafts, swimming and other recreation. The conference schedule corresponds to the adult conference and has activities and challenges for the teens throughout the day and into the evening. No lodging or meals provided.

Cost:

The cost for the week will be \$35, if pre-registered by July 13. After July 13, the cost for the week will be \$40. Daily registration is also available at \$7 per day for pre-registered teens, or \$8 per day for teens registered after July 13. Teens may be registered at the conference.

To Pre-register:

Complete the form below and mail to: GBC Christian Education, Box 365, Winona Lake, Indiana 46590. Please include a check for the full amount.

YOUNG TEEN CONFERENCE PRE-REGISTRATION

Family Name _____

Address _____

City/State _____

Zip _____

Number in family who will attend Young Teen Conference _____

☐ Will attend full week

☐ Will attend _____ days

Cost: _____ (number of teens) X \$ _____
(\$7 per day per teen or \$35 per week per teen)

Total Cost: \$ _____ (Please enclose a check)

MAY '84 **25**

National CE Convention

August 5-7, 1984
Winona Lake, Indiana

Sunday, August 5

Worship Service With Joe Aldrich, 9:30-11:00 a.m.

Join us for a challenging and uplifting Bible class and celebration service. Dr. Joe Aldrich, President of Multnomah School of the Bible and author of Lifestyle Evangelism, will challenge us from the Word.



National CE Awards, 7:30 p.m.

Help us honor churches as we recognize Sunday School division winners, Sunday School of the Year, Church of the Year and other national CE awards.

Especially for Pastors' Wives

Tuesday, August 7, 7:00 a.m.

Pastors' wives are invited to breakfast Tuesday morning at the Grace College dining commons. Kevin and Tina Huggins will share a personal message drawing from their counseling background and ministry experience. Tickets by donation: \$4. Pre-register to assure your ticket.



And More You Won't Want to Miss!

Enjoy a special breakfast for pastors and wives and Christian education workers. The breakfast will be at the Grace College dining commons with Joe Aldrich sharing. Tickets by donation: \$4. Pre-register to assure your ticket.

Monday, August 6, 6:00 p.m.

We're planning a super celebration service with the entire Brethren National Youth Conference coming to adult conference. Held at the Billy Sunday Tabernacle, the evening will feature top National Achievement Competition participants, Operation Barnabas teams and more!

Pre-registration for the National CE Convention will be available in the June Herald or by writing: **GBC Christian Education, Box 365, Winona Lake, Indiana 46590.**

Monday, August 6

Three Tracks to Strengthen Your Ministry

Friendship Evangelism, a Search Ministries, Inc. Seminar

Designed to present a model of friendship evangelism, this track will train and motivate believers to share their faith through the natural bridge of friendships with non-Christians. Led by Larry Moody, Director of National Services for Search Ministries, Inc. and co-author of I'm Glad You Asked, Victor Books, this track will appeal to lay men and women as well as pastors and church staff.



Methods and Strategy for Discipling Christians

Dr. Max Anders, pastor of the Grace Community Church in Marietta, Georgia, draws from a previous ministry as Director of Research and Development for Walk Thru the Bible to present principles for discipling Christians. Participants will learn how to apply specific ministry methods for encouraging specific spiritual growth.



Problem Solving in Children's Ministries

Mrs. Bonnie Baker, Curriculum Director for the Thomas Road Baptist Church, Lynchburg, Virginia, will share creative teaching methods for children and how to effectively turn ministry problems into opportunities.



Convention Information

Monday's convention begins at 8:30 a.m. with Joe Aldrich sharing at a general session. The three simultaneous tracks begin at 10:00 a.m. and conclude at 4:00 p.m. The cost for track participation is \$10 for individuals and \$13 for couples. Lunch is not provided. People attending the Friendship Evangelism track will want to purchase a seminar notebook; cost: \$5.

Brethren National Youth Conference 1984

North Manchester, Indiana



DATE

WEDNESDAY, August 1, through TUESDAY,
August 7, 1984.

LOCATION

Manchester College
North Manchester, IN 46962

CAMPUS

In a small town located amid farm and lake country of Northern Indiana. The college boasts a beautiful air-conditioned auditorium, a brand new gymnasium with racquetball courts, Nautilus weight room, and indoor track, two smaller gyms, spacious athletic fields, mini-conservatory, as well as six tennis courts. In addition, the community swimming pool is nearby.

AGE

A young person must have completed the 7th grade by conference time. Individuals who have been out of high school for one year or more are eligible for the Post-High Division (Ph.D.)

COST

Conference Fees Include: all meals, lodging, campus fees, insurance, and program costs.
Pre-registration — \$75, due by June 15
Conference fee — \$100, due **BEFORE** or at registration
Post-Hi Division — Same as above
LATE Pre-Registration — \$10 penalty for late registration — after June 15.

For a conference brochure and complete registration information, write: **GBC Christian Education, Box 365, Winona Lake, Indiana 46590.**

Speakers

DICK PURNELL, a nationally known speaker and a faculty member with the International School of Theology. He has served as a pastor and now is a staff member with Campus Crusade for Christ. With an unusual blend of humor, candor, sensitivity and wisdom, Dick pinpoints specific needs you may face and offers practical, Biblical solutions.



ED LEWIS and DAVE BOGUE, returning with their team-teaching challenges to "Take the Torch" for Christ. Ed is the National Director of Youth Ministries and also Foreign Missions Director of Personnel for the Fellowship of Grace Brethren Churches. Dave is youth pastor at the Winona Lake Grace Brethren Church. This team has been used by God in a number of camps, youth retreats, and conferences, emphasizing commitment to God and practical daily living.



JOE ALDRICH, former pastor and presently the president of Multnomah School of the Bible. He is a challenging speaker to young people.



PETERS BROTHERS, with their seminar that shocked the world and made national headlines, revealing the truth about rock music. Pastors Steve and Dan Peters will share their documented research through speech and audio visuals to the entire conference.



KEVIN HUGGINS, current Chaplain at Grace College: He will be back again sharing with us in seminars, and **DR. JOHN WHITCOMB**, professor, and well known speaker on Science and the Scriptures, will present a seminar on Creation and Evolution.



AL HOLLEY, once again joining us in music and praise. Al will be with us for the week sharing his special musical ministry. He has recorded several albums, and we look forward to fellowshiping with him again.



Women Manifesting Christ

ON TO MATURITY



"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:" (1 Peter 2:2)



Missionary Birthdays

JUNE 1984

(If no address is listed, the address can be found on pages 31-33 of the Grace Brethren Annual.)

Brazil

Jonathan Miller July 10, 1983
c/o Caixa Postal 861, 66.000 Belem, Para, Brazil

Central African Republic

Mrs. Karen Daugherty July 4
Miss Carolyn Kodear July 7
Sean Daugherty July 8, 1983
Miss Nancy McMunn July 16
Mark Austin July 23, 1968
Miss Marian Thurston July 24
Lisa Immel July 26, 1966
Rev. Tom Stallter July 26
Miss Margaret Hull July 27

England

Erica Kowalke July 28, 1983

France

Mrs. Kathy Harrell July 20
Mrs. Soni Viers July 20

Germany

Kristina Ramsey July 27, 1983

Mexico

Rev. Tom Sharp July 19

In the United States

All c/o P. O. Box 588, Winona Lake, IN 46590

Mrs. Donna Walker July 1
Elizabeth Hoyt July 4, 1978
Miss Cheryl Kaufman July 10
Dr. Don Hocking July 15
Rev. Bob Williams July 15
Rev. Earle Hodgdon July 18
Rev. Jim Hocking July 20
Ryan Hobert July 29, 1978
Mrs. Susie Hobert July 31

Offering Opportunity

Grace Brethren Foreign Missions
Down payment on houses for missionaries in England
Goal: \$10,000
Send before June 10



Birthday Offering goes toward the support of the WMC Birthday Missionaries honoring their years of service. We suggest a minimum of \$1.50 a year per member.
Send before June 10



"The Washing . . . of the Word"

by Carolyn Peak

*Community Grace Brethren Church
Whittier, California*

What do you think about when you wash someone's feet at communion? If your thoughts are similar to what mine used to be, you concentrate on the mechanics of the service; you become enamored with the new shoes across the aisle; or you wonder what caused the bunion on the feet next to yours. A few years ago it occurred to me that surely there must be better thoughts than those to occupy my mind during the footwashing service, so I set about to find some. Let me share a few of them.

I began by concentrating on the water in the basin and the fact that it symbolized the Word of God. That water was hot, almost too hot for my feet, and I mused, "How like the Word! Sometimes it, too, is hot, searing the sin in my life, burning in my heart and bringing scalding tears of repentance. Thank you, Lord, for the heat of your Word and for the footwashing service to picture it."

Another time, still concentrating on the water, I watched it splash over my feet and felt it trickle between my toes. That water left no flesh untouched, and I smiled, "Even so your Word, my Father; it cascades over all of my life and trickles into every corner of my heart. Thank you for its thorough cleansing."

Usually those who wash my feet do it rather slowly and gently, but one night the person doing mine attacked the project quite vigorously all the way from the washing through the toweling. I loved it, 'cause that was the way I'd always wanted to perform. And I almost laughed inside as the spiritual applications sparkled . . . God often uses His Word in gentleness—comforting, giving peace, slowly prodding. But at other times He applies it with such vigor that His marching orders nearly leave me breathless. "Thank you, Lord, for the variety (and that as Your servant I can wash feet either way!)."

At my last communion I looked down the row of people and saw all sizes of feet, little ones belonging to children and big ones attached to adults. The water washed all of those feet. It fit. It was enough for the adults yet not too much for the children. I couldn't help but see how the precious Word of God also fits all sizes. It is simple enough to be understood by a child yet profound enough to challenge any adult.

Next communion is only a quarter away. I wonder what I'll learn . . .

dawn

darkness

sleeping earth's blanket

muted sound

shortened sight

fear walks

fear stalks

fear lives

in the land of shadows

shadow

image of an image

countless times removed

waiting

waiting

expectation

death's dread

life's anticipation

red glow

darkness falters

it comes

sunrise

piercing bright

darkness shattered

earth awakes

darkness flees

and becomes beginning

image becomes reality

truth revealed

by Sharon Linn
Warsaw Community GBC

REMINDER . . . REMINDER . . . REMINDER . . .

If your council hasn't done so yet, don't forget to elect your local officers this month (May). They assume their duties in September. The National and District Annual Reports compiled by the retiring local president **must** be in the hands of the district president by **June 15, 1984**. Seating of the delegates at national conference is permissible **only** if annual reports are returned.

Be making plans to attend national conference, August 5-10 in Winona Lake, Indiana. We will be making some important decisions in our WMC sessions.

Aid in expenses, if possible, of your local president or representative to attend national WMC conference.

world, and lose his own soul?" And again, "Blessed are the poor, for theirs is the kingdom of heaven."

Success is not to be measured in dollars and cents. But if not, how is it to be measured?

For a Christian, success is knowing God's will for his life, and living accordingly.

This definition of success implies two things: first, God has a will for the Christian's life; second, the Christian can know God's will.

God Has a Will

God has a will for your life! What a tremendous statement. A realization of this fact will infuse purpose, even in the dull, routine affairs of living. Life is not vanity for the Christian; it has meaning, satisfaction, and usefulness. It will lift you out of the mire of despondency, and set your feet on the solid rock of service.

By saying God has a will for your life, we mean simply this—the moment you were saved, you stepped into God's plan, and became a part of it. God's plan for you, however insignificant, includes both your total life work, and every detail of your life. Whether you are old or young, married or single, educated or not, God has a will for your life, and wishes to work through you to accomplish His plan.

God's will may direct you into a Christian profession, such as the ministry, teaching, evangelism, or the mission field. If you are a young person, this is very possible. You should earnestly seek the mind of the Lord, so that you may make proper preparation. God's will may be that you enter some secular employment, or continue serving Him in the position you occupied when you accepted Christ. If you are older, and established in life, this is very probable. However, whether you are to serve Him in a Christian profession or in a secular occupation, you are nonetheless important in His plan. God has many callings, and gives many gifts.

How To Find God's Will

Undoubtedly, the question asked most by Christians is this: "How can I know God's will for my life?" A decision must be made, a life must be planned, and guidance is sought. God promises to guide us. Psalm 32:8 says: "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee" (ASV).

The Scriptures tell us how to determine the will of God. Any Christian by sincerely following these rules can be brought definitely to a knowledge of God's desire for his life.

RULE ONE. To know God's will, you must present yourself to God. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2).

First comes the presentation; then comes the knowledge of His will. There can be no knowledge without the presentation.

God's will for you is in two aspects. He has an overall will (which is the same for all Christians), and a specific will. God's overall will could be represented by drawing a large circle; God's specific will, by drawing a small circle within the large one.

In God's overall will, He expects you to live a holy life. He expects you to have fellowship with Him. He expects you to serve Him as an ambassador of Christ. Every command to the Christian is a part of God's overall will, and God's will is that we become like Christ.

Now, before you can know God's specific will, you must be living in God's overall will. You cannot get into the small circle without being in the large one. It is absolutely necessary for you to present yourself wholly and unreservedly to God as a living sacrifice. If you have not done this yet, do it now before going on.

RULE TWO. To know God's will you must earnestly desire it. Psalm 40:8: "I delight to do thy will, O my God."

It is very easy for the Christian to deceive himself here. He may say with the lips: "Lord, I'll do anything you will have me do," but at the same time have reluctance hidden deeply in his heart. Unless you are completely willing to follow God's leading, it will be withheld from you. Examine your heart at this point. God will not show you what He wants you to do; then let you decide whether you want to do it. Your decision to do it comes first.

RULE THREE. To know God's will, you must seek God's Word. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). Just as a lamp held before the traveler reveals the way to him, so the Word of God illumines our spiritual path.

The Word of God can lead us in two ways — by direct statement, or by spiritual principles.

When God's Word makes a direct statement about anything, we can be assured that this is God's will. The Spirit who leads us is the same Spirit who inspired the Bible. Moreover, when the Word of God sets forth principles to follow, these principles also lead us into a knowledge of God's will.

Unfortunately, many Christians make up their minds about what they want to do, then go to the Bible to find justification for their decision. This is like putting headlights on the rear of a car. The Word is a light, not to show us where we have been, but to show us where to go.

Search the Scriptures. Never make a decision without examining all God's Word has to say about your problem. Consult the help of older Christians to point out to you what the Bible says.

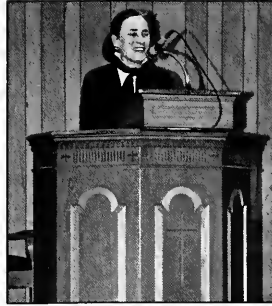
RULE FOUR. To know God's will you must prayerfully consider circumstances. In Acts 16:6 and 7, we have an account of Paul preaching through Asia Minor. He wished to drop south into the province of

(Continued on page 35)

Francis Schaeffer Comes to Grace

MARCH 12, 1984

700 women were present for Edith Schaeffer's seminar on "Being Creative Women."



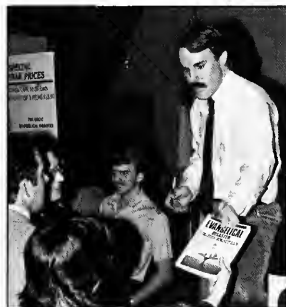
The Monday evening program included a question and answer session with Dr. Francis Schaeffer.



Dr. Homer Kent (right) and his wife, Beverly (third from right), accompany Mrs. Edith Schaeffer to the Monday evening session.



1500 packed Rodeheaver Auditorium to hear the Schaeffers speak and view the premier showing of the film "The Great Evangelical Disaster."



Franky Schaeffer autographs books at intermission.

Photos by Rolly Ortega

Franky Schaeffer again spoke to a capacity crowd of college students during the morning chapel. The seminar was a combined effort of Grace College Christian Service and Development Departments.



Featured were John Fischer (left) and Ken Poure (right)

Student Leadership Weekend

Registration



by Kim Kyle

Approximately 250 high school students became part of the Grace College campus during the Student Leadership Weekend, March 16-18. A little over two years in the mak-

ing, the weekend was designed to benefit Grace students and the incoming high school students.

Grace College Chaplain Kevin Huggins explained: "The primary purpose was to provide a one-on-one ministry opportunity for our students. There is a lot of potential in the one-on-one contact; that was the strength of the whole weekend. The second purpose was to give the churches some assistance in generating leadership among their church youth groups. And, finally, to generate more interest among high school students who are leaders to come to Grace College."

Directed by student Steve Winey and overseen by Grace Ministries in Action working with the Student Activities Board, the weekend featured Ken Poure, billed as "one of the most exciting youth speakers in America today." Musician John Fischer came to Grace again to sing the folk ballads that teach biblical principles for daily living.

Twenty-one workshops led by Grace staff and students focused on such topics as "How to Destroy Apathy in Your Youth Group," "Forming a Music/Drama Troup," and "Using Student Government to Share Christ. ■



One of the many workshops

Photos by Rolly Ortega

Focus on Faculty



DR. R. LARRY OVERSTREET

*Associate Professor of Homiletics
(Seminary)*

Birthdate: August 17, 1941

Salvation: Summer 1953

Education: B.A., Bob Jones University
M.Div., San Francisco Baptist
Theological Seminary
M.A., Wayne State University
Ph.D. Wayne State University

Favorite Biblical Books: Hebrews, Psalms

Favorite Scripture: Philippians 1:6

Favorite Topics of Discussion: Preaching,
church, family, hobby

Favorite Subject to Teach: Homiletics

Joined Grace Schools Faculty: Fall 1979

Marriage: August 17, 1962, to Linda
Sunday

Children: Lori Widman (20), Lois (15),
Reggie (9)

Hobbies: Skydiving

Latest Accomplishment: Completing 72
skydiving jumps in the past two years



DR. RICHARD A. DILLING

*Professor of Mathematics and Science
Education (College)*

Birthdate: July 30, 1940

Salvation: 1950 in Martinsburg, Pennsy-
vania

Education: B.S., Shippensburg State
College of Pennsylvania
M.S., Purdue University
Grace Theological Seminary
Wesleyan University
(Post graduate work)
Ph.D., Purdue University

Favorite Biblical Books: Paul's Epistles

Favorite Scripture: Philippians 4:8

Favorite Topics of Discussion: Left hem-
isphere/right hemisphere, brain differ-
ences, using computers to meet our
needs

Favorite Subject to Teach: Intro to Com-
puters, Statistics

Joined Grace Schools Faculty: Fall 1965

Marriage: August 16, 1968, to Linda
Marlene Edmiston

Children: Dawn (12), John (9), Richard
(Jr.) (7)

Hobbies: Tennis, softball, woodworking

Latest Accomplishment: Converting to
Computer Science

The MATCHING GIFT Program A Blessing to Grace Schools

The Administration, Faculty, Staff, and Students of Grace College and Grace Theological Seminary wish to thank these industries, businesses and their employees for their participation in an Employee Matching Gift Program for Higher Education:

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Keebler Company

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McGraw-Edison Company

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Living Memorials

FEBRUARY 1984 HONOR ROLL

In Memory of:

Mr. Ward Hawn
Mr. Albert Ossen

Mr. John Schaich
Dr. Stafford Scott

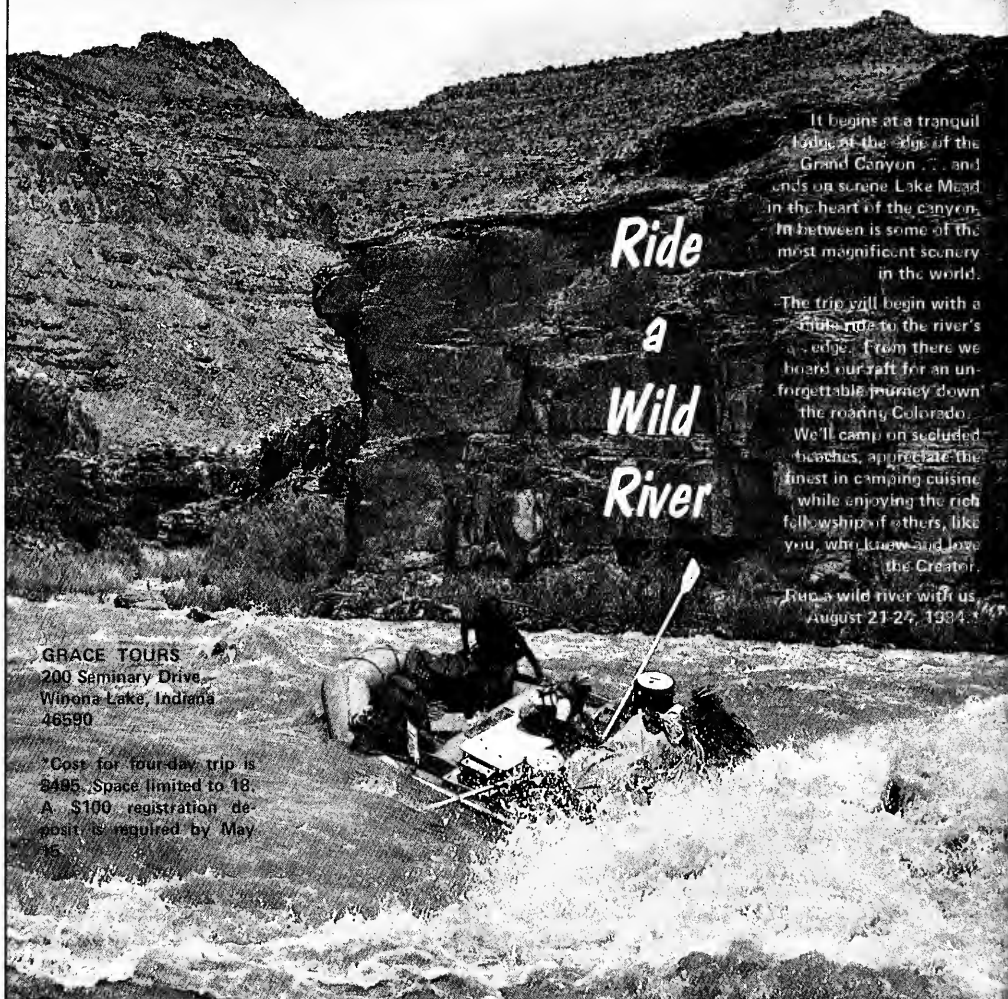
Given by:

Rev. Gordon Bracker
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Living Memorials,
200 Seminary Drive,
Winona Lake, IN 46590

Grace



It begins at a tranquil ledge at the edge of the Grand Canyon... and ends on serene Lake Mead in the heart of the canyon. In between is some of the most magnificent scenery in the world.

The trip will begin with a hike ride to the river's edge. From there we board our raft for an unforgettable journey down the roaring Colorado. We'll camp on secluded beaches, appreciate the finest in camping cuisine while enjoying the rich fellowship of others, like you, who know and love the Creator.

Join a wild river with us August 21-27, 1984.

GRACE TOURS
200 Seminary Drive
Wipona Lake, Indiana
46590

*Cost for four-day trip is \$495. Space limited to 18. A \$100 registration deposit is required by May 15.

News Notes

GRACE BOARD OF TRUSTEES APPROVES A \$7,355,000 BUDGET

The proposed 1984-85 Grace Schools budget of \$7,355,000 was approved by the Board of Trustees earlier this year. Vice Chairman Ron Kinley presided over the Board sessions in the absence of Chairman Jerry Young who was unable to attend because of a leg injury.

Promotions in rank were approved for college professors Art Davis, Phil Dick and David Diehl to asso-

ciate professor next year. In the seminary, approval was given for Dr. Don Fowler to be promoted to professor, and Dr. David Turner to associate professor in 1984-85. A semester-length sabbatical leave was approved for each of the following: Dr. Lee Kantenwein to teach at the Belgium Bible Institute; Dr. Donald Fowler to pursue studies in French; Mr. Floyd Votaw to organize a library for the Brethren seminary in Africa; Dr. E. Michael Grill to participate in the American Psychological Association's comprehensive review of psychology and take several graduate courses; and Dr. Myron Yeager to develop his work on Samuel Johnson at the Clark Library in California for future publications. ■

Growing Christians (Continued from page 30)

Asia; he wished to travel north into Bithynia; but in each case he was forbidden by God's Spirit. Doubtless, the Spirit of God used circumstances to lead the Apostle on toward Europe.

The Lord opens doors. The Lord shuts doors. As you will seek God's will, be aware of these circumstances.

To be sure, circumstances can be deceptive, and the Lord will at times lead absolutely contrary to human reasoning; but when circumstances are viewed in a spirit of submission, prayer, and desire for God's leading, they often provide the clue for determining the will of God's Spirit.

RULE FIVE. To know God's will, you must abide in Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

To abide in Christ means simply to live in Him — to find in Him your moment-by-moment delight. As you abide in Christ, ask God to lead you, and to reveal to you His will. If you have truly presented yourself to Him, and desire His plan for your life; if you have searched the Word, and considered the circumstances — this guidance will come. It will come in the

form of a deep conviction in your heart, showing you without doubt what your course should be. If that conviction does not come immediately, keep abiding, keep praying, keep seeking, and simply wait upon the Lord. Do not act until you are sure. But be assured that God's will *can* be known, and known with certainty.

Knowing God's will is a day-by-day process. You cannot know God's specific will years in advance, but you can know His will today. And by abiding in Christ day after day, you will remain in God's will in future years. Allow nothing to sever that daily closeness to the Lord, for in a moment of human impetuosity, you may make a decision which would throw the entire course of your life out of God's best plan for you.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" (Col. 1:9).

The preceding article is an excerpt from a BMH Booklet Handbook for Young Christians by Rev. Tom Julien. The booklet may be obtained by contacting the Brethren Missionary Herald Company, P. O. Box 544, Winona Lake, Indiana 46590, for \$1.00 per copy.

How Grace Brethren Ministers Get Enough Money to Retire!

1. By winning Publisher's Clearing House Sweepstakes!

Problem: God doesn't seem to answer their prayers.

2. By wealthy parishioners dying and leaving them lots of money!

Problem: Not enough such parishioners die and leave them money.

3. By building up their life savings through the "fabulous" salaries they receive! in the ministry!

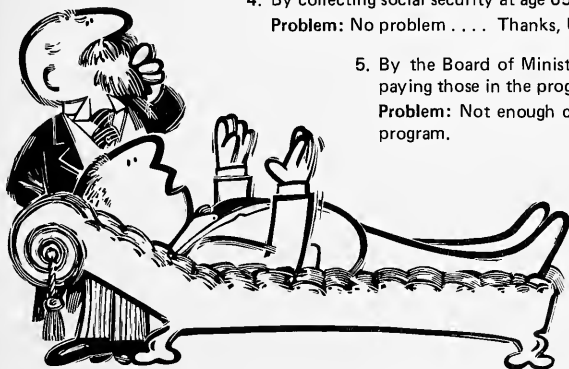
Problem: Not enough Grace Brethren churches pay fabulous salaries.

4. By collecting social security at age 65!

Problem: No problem . . . Thanks, Uncle Sam.

5. By the Board of Ministerial Emergency and Retirement Benefits paying those in the program a handsome monthly allotment!

Problem: Not enough churches and individuals contribute to the program.



Send your contributions to:
Board of Ministerial Emergency and
Retirement Benefits
Pastor Clair Brickel
14319 Brookville-Pymont Road
Brookville, Ohio 45309

WE SOLVE PROBLEMS!

A wife of noble character who can find?
She is worth far more than rubies . . .

Her children arise and call
her blessed;
her husband also,
and he praises her;

Many women
do noble
things, but
you surpass
them all . . .

A woman
who fears the
Lord is to be
praised . . .

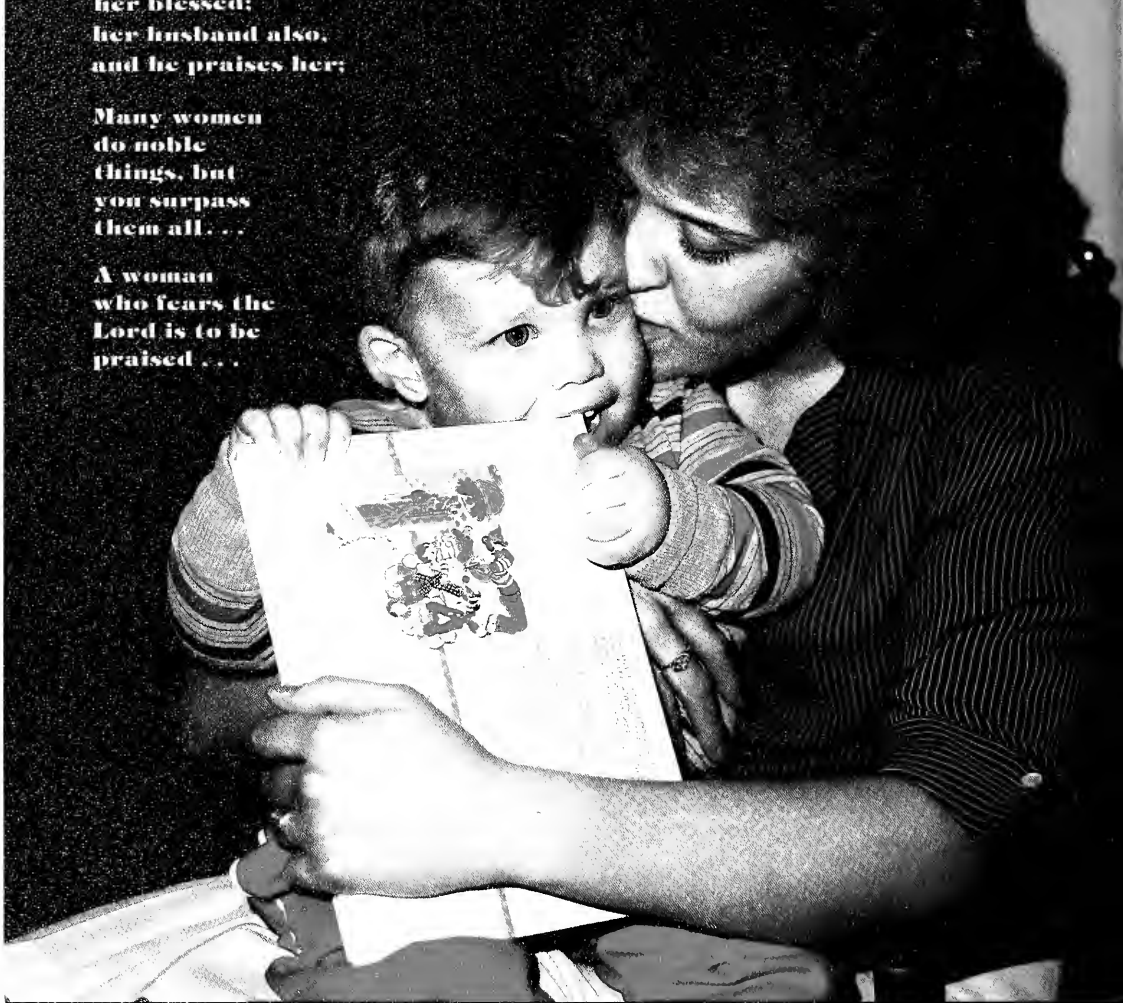


Photo by Al Dis

Mother's Day 1984

BRETHREN MISSIONARY HERALD
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BRETHREN MISSIONARY

HERALD

JUNE 1984



**Grace Seminary Library
Receives 50,000th Volume**



What's in a Name? Ziyad or IBM

by Charles W. Turner
Editor

I think that all of us remember the name of a classmate in school who had an unusual name. For the sake of friendships, I will not seek to recall the gems that I remember. In olden days, the naming of a child was a very important step, because the name was to give significance to the future of the child. This was especially true of biblical names and naming of the child was done with great care.

Industrial and manufacturing companies have also used their corporate names to give impact to their enterprises. During the past years, companies have taken to using initials rather than names. This can be an interesting matter, because the use of initials can also be a means of losing all of the corporations' identity. After all, the purpose of the name is to be able to be identified. Some corporations have used their initials with great success. It is hard to miss such names as IBM, GM, GE, or BMH. However, how does the following list seem to help you—ATO, or ISI, or maybe KMW? Do not ask me for help as I am unable to identify those initials with their companies.

There are many companies that have not followed the route of initials. They have chosen to select names by the use of computers. Companies exist that do nothing else but select and give names to those who request such information. The most famous corporate name change is the change of ESSO to EXXON. The cost of this name change ran to the grand figure of \$200 million before it was all over. Exxon had to change thousands of signs at their gasoline stations.

Here is a list of names of the new breed of twentieth century companies—Ziyad, Zymos, or Zytrex. Do you recognize any of them as familiar household words? They all have one thing in common as they came out of a computer. All you have to do is select a dynamic prefix—something with ex or ix, feed it into a computer, combine it with five or six other letters, and you have instant confusion. Plus, the bill at the cost of \$50,000 to \$125,000, and another bill to redesign the graphics for \$100,000 to \$750,000. Or, for a more practical solution, give a monkey a banana and a piece of chalk and let him write out a new name for you.

Names do have much importance. Isaiah spoke of Christ and

said, "...his name shall be called Wonderful, Counsellor...The Prince of Peace" (9:6). It will be at the name of Jesus every knee shall bow and every tongue shall confess. The Good Shepherd knows His sheep and will call them by name. So it is important not only to have a name which is familiar to you and your friends, but it is also important to have a name with an official listing. The very best official standing that you can have is the one that lists you in the Lamb's Book of Life.

Sometimes when I go into a new area, it is interesting to pick up a local telephone book and check the listings. I do have a tendency to look and see if there are any listed under the category of Charles Turner—rare is the city that does not have a few Turners and almost without exception there is a Charles. In fact, I have found about ten other Charles Turners who are also preachers.

So my name is not unique. However, I feel confident that when the call comes to meet my Lord, I will not have difficulty in understanding which person He is calling.

So there is much in a name. I am glad that God knows mine and that He will use it someday to call me. ■

BRETHREN MISSIONARY



herald

Volume 46 No. 6 June 1984

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EXTRA COPIES of back issues are available. One copy, \$2.00; two copies, \$3.00; three to ten copies, \$1.50 each; more than ten copies, \$1.25 each. Please include your check with order. (Prices include postage charges.)

NEWS ITEMS contained in each issue are presented for information, and do not indicate endorsement.

MOVING? Send label on back cover and your new address. Please allow four weeks for the change to be made.

TOLL-FREE NUMBER for merchandise orders: 1-800-348-2756.

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Dr. Lester E. Pifer, Liz Cutler

Women's Missionary Council:

Nora Macon

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reported in the herald

35 YEARS AGO — 1949

Rev. C. Lee Jenkins accepted a call to pastor a church in Tippecanoe, Indiana. Lee was a student at Grace Seminary.... The new Grace Brethren Church of Fremont, Ohio, was dedicated. Pastor was Lester Pifer.

15 YEARS AGO — 1969

Rev. Herman Hein and family headed for Alaska and Kenai was the city in which they hoped to establish a new Brethren church. ... Grace Schools announced a graduating class of 96 in the college, and 35 in the seminary.

5 YEARS AGO — 1979

Labeled the surprise of the year, Pastor Ed Jackson announced a move from Kenai, Alaska; to Orlando, Florida.... Tim and Mary Coyle began their ministry at the new church in Newark, Delaware.

letters

Honest, honest, honest! I am not responsible as Editor of the *Herald* for having my photograph on the front of the magazine this month. Grace Schools did the selection. So this notice will save me those letters from some personal friends who might have some comments.

However, it did take me thirteen years to make it to the front cover and I have to admit that my grandson, Nathan Turner, beat me by one month of having his color photo in the *Herald*. If you noticed the very good-looking boy on the Mother's Day picture with his charming mother, Carla Turner, that was Nate. For that photo I will take full credit for its appearance with due credit to a very proud grandmother. *Honest, honest, honest!*

Cover Photo: Grace Theological Seminary Library has attained a new milestone by acquiring its fifty-thousandth volume, according to Robert Ibach, director of Morgan Library. The honored volume is a 1796 German edition of John Bunyan's *Pilgrims Progress*, donated by Rev. Charles W. Turner, executive editor and general manager of the Brethren Missionary Herald Company in Winona Lake, Indiana. (Photo by Rolly Ortega)

Prerequisites for a Pulpit Ministry

by Glenn O'Neal

Pastor Timothy was having problems. Some of the leaders were challenging his teaching and he was impatient with those who were slow to respond to his exhortations. Not everyone was happy with his ministry. Decisions had to be made. Should he deal with the issues firmly? Should he resign? Should he wait for the problem to resolve itself?

When word of the problem reached the Apostle Paul, he carefully penned a letter "to Timothy, my beloved son..." (2 Tim. 1:2). Paul's thoughtful counsel to Timothy has been a source of challenge to Gospel ministers ever since.

Both 1 and 2 Timothy have provided a solid basis for establishing standards for young men entering the ministry. The Book of 2 Timothy is especially helpful in providing reassurance to the pastor whose confidence has been shaken by problems similar to those of Timothy. Everyone who is called to proclaim the Word of God must carefully establish principles on which his ministry will be based. Paul warns Timothy that many people will not want teachers who possess such standards when he declares, "... the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires" (2 Tim. 4:3). In other words, some people will look for teachers who say only what they want to hear.

It is sometimes comforting to realize that the dilemma of the preacher is not new. Even in Paul's day there were many by-paths beckoning the one who was attempting to proclaim God's message. Timothy was urged by Paul to "retain the standard of sound words which you have heard from me..." (2 Tim. 1:13). His reminder to Timothy of these standards should be helpful to every minister in setting his goals for a preaching ministry. They would also prove of benefit to every church as it seeks God's choice for a pulpit minister.

What was the "standard of sound words" to which Paul refers which was a treasure to be guarded (2 Tim. 1:14)?

THE MINISTER'S MANNER OF LIFE

The first standard of which he speaks is the *minister's manner of life*. The exhortation to Timothy was, "you therefore, my son, be strong in the grace that is in Christ Jesus" (2 Tim. 2:1). A paraphrase of this verse could be, "let every area of your life demonstrate the strength that comes from the grace of the abiding presence of Christ." Before he counseled him as to what he was to say, he dealt

with what he was to *be*. The constancy of complaints from the laity emphasize the fact that the need for this exhortation has not diminished.

One church member put it this way, "If our pastor could fly in on Saturday night, preach on Sunday, and then fly out on Monday morning, everything would be wonderful. He's a good speaker, but when you live in the same community with him and his family through the week, you have difficulty listening to his message on Sunday."

Suffering Hardship

An important area of strength relating to the minister's manner of life is the *willingness to "suffer hardship"* for the honor of Jesus Christ. Paul invited him to "suffer hardship with me" (2 Tim. 2:3) or, in other words, "take your share of the suffering."

Three illustrations emphasize the task of the ministry and all speak of the personal sacrifice involved. The soldier only succeeds as he suffers hardship in pleasing the one who enlisted him (2 Tim. 2:3-4). The athlete receives the prize by following the rules laid down by others (2 Tim. 2:5). The farmer receives his share of the crops only after working hard (2 Tim. 2:6). Paul concludes this exhortation by presenting what should be a continuous challenge to those who would use the ministry for their own purposes: he was willing to "suffer hardship, even imprisonment as a criminal" (2 Tim. 2:9), for the honor of the Christ he served.

Personal Purity

Another necessary characteristic of the minister's manner of life is a *demonstration of personal purity*. The last statement of 2 Timothy 2:19 is, "... Let every one who names the name of the Lord abstain from wickedness." Paul then compares the servant of the Lord to the pot or pan used in a home and declares that "if a man cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work" (2 Tim. 2:21). The "these things" evidently refers to the aforementioned wickedness which was being perpetrated by the worldly and empty chatter of Hymenaeus and Philetus. Paul stresses the diligence with which one must seek this inner purity and sincere purpose of honoring Christ when he adds, "Now flee from youthful lusts, and pursue after righteousness, faith, love and peace, with those who call on the Lord from a pure heart" (2 Tim. 2:22).

The message which the preacher delivers begins long before he enters the pulpit. It starts in the demonstration of words and deeds which his audience has observed. It may come from a good reputation which has been reported by

others. However it comes, there is no justification for a minister to expect a favorable response to his message, or to assume his congregation will build a sincere purpose of life, unless he himself has responded wholeheartedly in dedication of his life to Christ.

THE MINISTER'S ATTITUDE TOWARD PEOPLE

The second "standard of sound words" of which Paul speaks, involved the *minister's attitude toward people*.

A rude awakening for many ministers is the slow response of people to the simple gospel of Jesus Christ, and their hesitancy to grow in the Christian life.

Constantly the minister is faced with discouragements as he attempts to minister to the needs of his flock. Slight differences in minor points of doctrine become the test of whether one Christian will fellowship with another. A divergence of views on some organizational policy sows seeds of division which seem never to be healed.

Timothy was experiencing a conflict over the teaching of divisive doctrine. There were those who had been spreading the idea "... that the resurrection has already taken place, and thus they upset the faith of some" (2 Tim. 2:18).

The reaction of a pastor to such problems usually takes one of two forms. The easiest way out is to become discouraged and quit. "I love to preach," he might reason, "but I just can't stand these unstable people!" Another possible response is to exert his authority with severity. "I'm going to clean up this problem if it's the last thing I do. What this church needs is a good house cleaning!" The trouble with the latter response is that often when the broom has swept clean, he has no one left to listen to him preach, or pay his salary!

Loving as Christ Loves

Paul reminds Timothy that a part of being "strong in the grace that is in Christ Jesus" (2 Tim. 2:1) is to demonstrate to people the same love that caused Christ to pray for those who were crucifying Him: "Father, forgive them for they do not know what they are doing" (Luke 23:34). Paul's word to Timothy was, "The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition..." (2 Tim. 2:24-25). The pastor constantly encounters those who vex his soul because of their selfish opposition to the advancement of the cause of Christ. Not all of these will be outside the church of Christ. The effective minister must develop the attitude of forbearance by constantly reminding himself that every individual is a soul for whom Christ died and thus has value and exciting potential.

Paul left no delusions as to the task before him in dealing with wicked men ensnared by the devil (2 Tim. 2:26). He even suggested that "in the last days" these men will be even more intense in their opposition (2 Tim. 3:1). Some of the attributes listed were, "... lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God" (2 Tim. 3:2-4).

In determining his attitude toward people, the effective preacher should keep constantly in mind that everyone with whom he speaks, no matter how unresponsive, will have to answer to Jesus Christ. This is a sobering thought,

and the basis for challenge. The minister is to "... be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" (2 Tim. 4:2).

In spite of the fact that one must look at opposition from the world realistically, a constant encouragement to the minister is the possibility that "God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil..." (2 Tim. 2:25-26). One of the greatest joys that comes to a pastor is to see lives who have been "delivered... from the domain of darkness, and transferred... to the kingdom of His beloved Son" (Col. 1:13). If ever the preacher loses the expectation of the transformation of lives, he has lost much of his effectiveness.

In spite of the deceivers there are many who come to the Lord, grow in the faith and constantly demonstrate the reality of the power of God in their lives. These are the ones of whom Paul speaks as he tells Timothy that "... the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Tim. 2:2). To see one's ministry multiplied by the teaching program of those who have responded to the Gospel because of his efforts, that is the reward which spurs the pastor to constantly minister to a world that is being "... held captive..." (2 Tim. 2:26).

THE MINISTER'S PRESENTATION OF THE WORD OF GOD

A further "standard of sound words" worthy of consideration is *instruction in relation to the presentation of the Word of God*.

Evidently Timothy was in danger of succumbing to the temptation of minimizing the importance of the forthright proclamation of the Word of God. Perhaps the opposition had caused him to reduce his forcefulness, or the false teachers had lured him into the snare of dealing with false issues. Whatever the problem, Paul exhorted him "... to kindle afresh the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of timidity, but of power and love and discipline. Therefore, do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with me in suffering for the gospel according to the power of God" (2 Tim. 1:6-8).

Throughout the book Paul constantly challenges Timothy to present God's message with confidence and enthusiasm. Of particular help are his answers to four questions that are vital for an effective ministry of the Word of God.

1. Why should one believe it?

He first of all points out that the basis for boldness in preaching the Gospel is the fact that God's eternal plan has been made sure by "... the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1:10). The appearance of Christ after His death is a substantiation for the claims about Christ recorded in the Old Testament. He chided the doubting disciples by declaring, "O foolish men and slow of heart to believe in all that the prophets have spoken" (Luke 24:25). Luke then affirms that "... beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures" (Luke 24:27). Thus the risen Christ places His stamp of approval upon the authority of the Old Testament.

Eagle River Grace Brethren Church CELEBRATES THEIR INDEPENDENCE

by Liz Cutler
*Promotional Secretary
Grace Brethren
Home Missions*

Alaskans generally manifest an independent spirit, and the Eagle River Grace Brethren Church is no exception. Located 12 miles outside of Anchorage, this young congregation established their independence with a decision to go self-supporting on January 1 and are looking forward to constructing their own building.

"Primarily, the issue was that we had more money coming in than we should have for a Home Mission church," recalled Pastor John Gillis shortly after the decision was an-

nounced. "There was no sense in taking any more money from the Grace Brethren Home Missions Council when we had more than sufficient to meet our needs here."

The action came a little more than a year after the church met for their first worship service, which was held in August 1982 by Pastor Gillis and a group of believers from the Anchorage Grace Brethren Church.

"We're basically involved in sharing the faith in the community," noted the pastor. Other ministries involved a strong Sunday school program and a women's work.

"Alaska is somewhat unique in that we do not just go into a com-

munity calling, without making appointments," noted the pastor. "Alaskans have some objections to people just dropping in. They just don't do that up here," he added.

The church's basic strategy for reaching the community is sharing the Gospel on a one-to-one basis. "You reach one couple and you have got a new circle of influence," he said.

Gillis left a successful ministry at the Simi Valley, California, Grace Brethren Church to work with the young congregation in the forty-ninth state. The major difference he and his wife, Ruth, have found in the new work is the independent spirit of the people in the community. "There is kind of an



Pastor Gillis leads a service of the Eagle River Grace Brethren Church.



Pastor John and Ruth Gillis

isolation," he said. "You have to break those barriers down with personal contact and befriending people on some other level."

He has also found that the Alaskan people prefer variety, even when it comes to preaching. "They like things to differ, which is unusual for me, because I have a pretty traditional approach to anything," he admitted. "So, I've made an awful lot of adjustments, even in my own personal thinking."

At the time the church went self-supporting, they had a member-

ship of 62 people, with an attendance reaching into the 120s. Many of those individuals, though, were waiting to come into the membership. "Without having a building, we don't have a baptistry," explained the pastor. "We don't do much baptizing during the winter, although another local church is very cooperative (in letting us borrow theirs). A lot of people who would normally be coming in monthly are put off, so you have a lot of them coming in during the summer when you have a baptismal service scheduled," he added. "Even then, we use the lake because the people prefer it. That's a chilly experience, because the water doesn't get much over 40 or 42

degrees."

Fire Lake and Mirror Lake, just outside of Eagle River, are used most frequently for such services. But the group is looking forward to the day when they can be held in their own building. They now meet in a local elementary school and homes and are looking for property with the anticipation of construction in the near future.

"Like anything else, the success of anything is dependent on the will of God, not individuals," concluded the pastor. "Like most areas, the success story here is God's timing, God's place, and God's math. When you get them together, something is going to happen. ■

Council Reevaluates Jewish Work

For several years, the board of directors of the Grace Brethren Home Missions Council has been evaluating their involvement in Jewish evangelism. "There is a philosophical conflict between our church-planting ministry and the unique kind of ministry we have in the Fairfax District of Los Angeles," said Dr. Robert W. Thompson, western field secretary for the Council. He oversees the work of the Grace Brethren Messianic Testimony, which is located at 469 North Kings Road.

With that conflict and other difficulties in view, officials for the Council have recommended termination of the work as it exists in Fairfax.

Thompson cited as contributing factors a failure to touch the middle class Jew in the area, excessive costs incurred at the Mission in relation to results, and the evident 'social nature' of the ministry. Also taken into consideration was the increasing high risk of visitation (once a stable part of the work) in a community with rising crime rates and so few people at home for door-to-door work compounded with extra security measures taken by individuals, such as dogs, security alarms, gates and fences.

"Since our plans for the future are uncertain as we contemplate the possibility of other avenues of ministry to the Jews, it seems wise that we wind down our present ministry at the Brethren Messianic Testimony," he added. Rev. Doyle E. Miller will be terminating his work as superintendent of the work. He and his wife, Jaynie, are hoping to continue in some other Jewish ministry.

Miss Isobel Fraser will continue on at the Fairfax location as the Council continues to explore new ways of effectively reaching Jewish people for Christ.

"The Grace Brethren Home Missions Council is not deviating from our historical

posture written into our original articles of incorporation," stressed Dr. Lester E. Pifer, executive secretary of the Council. "The articles specifically state that we are 'to encourage evangelization of Jews in the United States of America, through active missionary cooperation,'" he added.

"We also recognize that many Jewish folk are responding to the Gospel through local Grace Brethren churches, he noted, "and that they are being integrated and disciplined there."

Thompson also expressed continued support of Jewish missions by the GBHMC. "We carry on a ministry to the Jews today because of our desire to be obedient to the Word of God," he stated. "Christ has commanded His followers to 'preach the Gospel to every creature.' Because of this, we have an obligation to include the Jew in our evangelistic efforts."

He said that ministry among the Jewish people is carried on because of the place they take among all people of the world for whom Jesus Christ died. "The Scriptures are plain that the death of Christ avails for all and, today, candidates for redemption are among all the nations of the world," he noted.

"The church of Jesus Christ subscribes to the promise of God that those who bless the Jew will, in return, be blessed of the Lord," he added. "History has demonstrated that those who have treated the Jew favorably have enjoyed a special portion of God's blessing. A careful perusal of those nations that have bitterly persecuted the Jews will show they have been the recipients of God's rod of judgment," he added.

Thompson feels there is justification for Jewish evangelism in light of the place these historically significant people hold in the spectrum of God's prophetic judgment. "Although rejected by God in this particular dis-

(Continued on page 11)

Pressed into Him

by Nathan Leigh, *Pastor
Grace Brethren Church
Makakilo, Hawaii*

What can you do when a sister or brother in Christ in whom you have placed your trust turns and attacks you? You pour yourself into the life of a fellow believer and then see so much growth. The excitement of it all lifts your spirit to a new high, only to see that same person flip-flop back down the steep hill and he seems worse than before.

What can you do? A week before Christmas you learn that a family's beautiful three-year-old daughter has cancer; Christmas eve she is gone. That feeling of helplessness haunts your stomach and you think, what can I do?

No commentary will help you now. All the church programs in the world cannot cure this hurt. Out of the last ten seminars you attended, ranging from "Knowing Everything There Is to Know about Everything" to "Five Easy Steps to Becoming the Apostle Paul," not one of them taught you how to handle this kind of hurt.

So what you are left with is *Him*. As you are pressed into Christ you realize this is where you should have been from the beginning. There is no Wisdom 101 taught at school. I am a firm believer in schooling, in programs, and in the right kind of seminars; but they are only tools. All the answers are in *Him*. "For it pleased the Father that in him should all fullness dwell . . . for in him dwelleth all the fullness of the Godhead bodily.

And ye are complete in him . . ." (Col. 1:19, 2:9-10).

All believers would agree that in Jesus we have eternal life, yet many times I think we forget His definition of eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). I cannot speak for anyone else, but for me sometimes I forget this truth. The Christian life, the spiritual man, the new man, or whatever you choose to call it, all begins and ends with Him—knowing Him, being pressed and sometimes even crushed into Him.

The Scripture states in Romans that all things work together for good, not that all things are good. Items that may seem bad, such as attacks on you, will be used for good by our Heavenly Father to turn and press us into Jesus. In Him

we find the strength to have joy and victory.

Look at Paul. Here is a man that was stoned and left for dead, scourged, imprisoned, mocked, hunted and shipwrecked. Yet, when writing to the Corinthians, he can say, "For our light affliction, which is but for a moment." *Light affliction?* He "suffered the loss of all things" (without being proud of it), took the spoiling of his goods and counted everything of his gain as "dung." Why? "That I may *know* him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

We can have all the doctrine in the world and the best programs and biggest churches, but if we don't know Him like this, then we have missed it!

God says, "Be still, and know that I am God" (Ps. 46:10). Slow down! Get into the Word. Spend time with Him in prayer. Don't spend most of your time getting to know *about* Him. Let His Spirit help you to *know* Him.

May God let us all come to know the love of Christ that we might be filled with all the fullness of God! ■



Pastor Nathan Leigh

(GBHMC editor's note: Pastor Nathan Leigh is a graduate of Washington Bible College and also attended the University of Hawaii. He and his wife, Armida, have a one-year-old son, Christopher Alan.)

Police Chaplain Carries a Bible; Not a Gun



Pastor Sheldon Perrine chats with Hemet Police Chief Roger Miller during one of his visits to the police station.

by Liz Cutler
*Promotional Secretary
Grace Brethren
Home Missions*

Police Chief R. Mitch Miller leans pensively back in his chair. "If I didn't think there was a need, he wouldn't be here," he says, with his left hand resting on his chin. "He has been a big help in a lot of cases, particularly where people were willing to listen to him."

Who is Chief Miller talking about? He is discussing the work of Sheldon Perrine, chaplain for the Hemet, California, Police Department since 1981 and pastor of the Grace Brethren Church there.

"I'm a reserve officer with the stipulation that I do not carry a gun, but a Bible," stresses Perrine, 62, who moved to Hemet in 1979 to pastor the Home Mission work. While he is authorized to ride with any officer at any time, and assists in counseling crime victims, suicide attempts or others in need, he is frank about his reason for volunteering his time. "My basic interest is winning people to Christ," he says.

The time he spends is his own, and the only expense to the department is the navy blue uniform he wears.

Each Thursday, from 1 to 3 p.m. and later from 11 p.m. to 1 a.m., he

is at the police station and available to talk with any of the 47 officers on the department. "That way, I catch all three shifts," he says. He also spends an hour at the Fire Department in a similar capacity and has offered his services to the city manager for other city employees. He is also on call 24 hours a day to assist either department in the line of duty.

He began his work in early December 1981, and it was a month later that he received his first call to console the wife of a murder victim. Since then, he has served in many different ways. He distributes Bibles to those in the holding cells at the local department (the county

jail is in Riverside, 35 miles to the west), delivers death notices, comforts families of suicide victims, deals with runaway teenagers, and counsels crime victims. At the fire department, he performs similar duties, as well as works with area social agencies in providing housing and clothing for fire victims.

On one memorable occasion, he was called to a hostage situation. Not realizing the severity of the situation (he had only learned he was needed through a telephone call), he parked his car in front of the home where an armed man had barricaded himself with his grandmother as hostage. The officers at the scene quickly informed the chaplain of the possible danger and whisked him away to another location, where he was able to talk with the man on the phone. Within five minutes, Perrine was able to convince him to give himself up and he walked out of the house peacefully. (Also as a result of the incident, Perrine was given a police radio for use in his personal car.)

"Every time we've used him, it's been very successful," says Don Gardner, the field training officer for the department.

In addition to serving the public, Perrine also leads the Bible study at meetings of the local Christian Peace Officers Association, and offers invocation at city council meetings twice a month. "He's accepted real well within the department," notes Gardner.

Since beginning his unusual ministry, the chaplain has led several officers to Christ and encouraged others to attend the Grace Brethren Church, which is located at 26121 South Hemet Street. Perrine sees his work with the city as an arm of the church. "It's reaching out to people who are hurting, crying and in desperate need of spiritual help," he notes.

Gardner, a six-year veteran of the department, was one of those who was hurting several years ago when he called the pastor during his off-duty hours. "I kind of wonder what my life would have been like if I hadn't called him," he now

says, recalling how his marriage was falling apart. "That night changed my entire life and put it back together. I owe an awful lot to him."

Officials at both the police and fire departments recognize the value of Perrine's services to their employees. "If they (the firemen) are having a problem, anything he can deal with will increase our productivity," notes E. L. Price, deputy chief-training officer for the fire department. (The department employs 34 firefighters.)

Price and acting chief Barney Phillips approached Perrine to be the fire department chaplain after seeing his success with the police department and realizing the need

for his services. "We saw that people out there needed our help other than to put out a fire," adds Phillips.

"We are privileged with a chaplain that shows a caring attitude, gives direction and counseling and puts them (fire victims) in touch with their clergy, if that's what they need," adds Price.

Perrine came to Hemet, a desert community of 25,000 people, with two and one-half years experience as a police chaplain in Albuquerque, New Mexico. He recognizes the needs of such a ministry and strives to meet those needs. "I'm here, I'm available," he says. "I don't try to push on anybody." ■

COUNCIL REEVALUATES JEWISH WORK

(Continued from page 8)

pensation as a 'favored people,' they still remain the key for understanding God's calendar," he said. "This special role should challenge us to make every effort to alert them to their place in history and to encourage them to place their trust in the One whose name is Jesus, the only Saviour of the world," he stressed.

He notes there is a great appreciation of the role Israel has played in the lives of every believer. "It must not be forgotten that God selected Israel to be the vehicle of revelation to the world," he said. "The Scriptures are clear that through them came the oracles of God. This special privilege given to Israel also provided the human vehicle for bringing our Saviour into the world." He noted that God selected one maiden from this nation, who bore a child conceived by the Spirit of the infinite God. "Little wonder that in our gratitude, the Jew holds a special place in the hearts of Christians in the evangelistic effort," he said.

Thompson does not apologize for the high priority which is placed on Jewish evangelism in the Grace Brethren Home Mission program. "It may be that we use the expression 'to the Jew first,' but we do so not because they enjoy that special place of distinction which was once theirs and shall be again; but also because our hearts are moved with compassion for a people whose eyes have been blinded to the truth. Like the writers of the New Testament, our prayer is that 'All Israel be saved,'" he concluded. ■

Husband, Consider



by Russ Dunlap, *Director*
Grace Brethren Missions Stewardship Service

I recently read where four out of five wives will be widows. God has much to say in His Word concerning the widow. The entire chapter of Genesis 38 is devoted to the account of Tamar, a widow, and Judah's treatment of her.

Exodus 22:22 says, "Ye shall not afflict any widow or orphan" (NIV). In Matthew 23:14, Jesus condemned the Scribes and Pharisees because they had devoured the widows' houses. In other words, the widows were being ripped off by the very religious leaders that were supposed to be looking out for their interest and care.

In 2 Samuel, chapter 14, we find Joab conspiring with the wise woman from Tekoa to enact the part of a widow before King David. The conspiracy was to get King David to have his son Absalom return to Jerusalem. Psalm 68:5 indicates that God has a special concern for the widows. This concern is repeated in Isaiah, chapter 1, verse 17. Further, in Mark 12:43, we see a widow coming to the special attention of Jesus when she gave everything she had into the synagogue's treasury. So impressed was Jesus that He called His disciples to Him to point out how this widow had given everything she had to live on while the others were only contributing out of their surplus or abundance.

A quick look around your church or a visit to most any retirement home should make most of us husbands realize our wives will most likely succeed us. God expects us to care for our families during life and, I'm sure, also during death. A little planning can go a long ways toward easing the grief and pain of

Your Widow

this experience. We have a small booklet available entitled, *Memo To My Loved Ones*. This gives a place to list information about your heirs, your will, banking accounts, insurance policies, and many other pieces of information that would be ideal to have accumulated in one place. It also contains a space for funeral arrangements and other requests that you might have but never have taken the time to discuss them, much less to actually put them down in writing. Needless to say, each person with any assets and/or family should have a will. Where a person or family has more sizable assets which have accumulated during his life, there are definite steps that can be taken in the course of estate planning to reduce taxes, other estate costs and needless delays of time.

Recently, one of our ministers discussed with a gentleman over 90 years of age about having a will. As yet, he had never taken the time to have this done. Fortunately, it was completed just a few months prior to his death. His will included a provision for a percentage of his estate to go to Grace Brethren Missions, with the balance going to his children. Had he not completed the will, state law would have determined the distribution of his assets. His desire to make a final contribution to Grace Brethren Missions would have been unfulfilled.

If you haven't done so already, now is the time to take care of these matters! Please send the following coupon for information which will help you. ■

Grace Brethren Missions Stewardship Service
P. O. Box 587
Winona Lake, IN 46590

Please send me the following:

☐ Booklet, *Memo To My Loved Ones*.

☐ Information about wills.

☐ Please have someone contact me. I have questions about estate planning.

Name

Address

City State Zip

Phone Number

News Update



Betty Tamkin, 57, wife of Warren Tamkin, home mission pastor at Frederick, Maryland, died on April 7, following an extended illness. Services were held Tuesday, April 10, at Hagerstown, Maryland.

She was born near Warsaw, Indiana, and accepted Jesus as her Saviour while employed as a secretary/book-keeper at the Westminster Hotel in Winona Lake, Indiana, following her high school graduation. It was at the hotel she met her future husband when he came to Grace Theological Seminary in the fall of 1947.

They were married on June 18, 1949, after she had attended Bob Jones University for one year, and Warren had graduated from seminary.

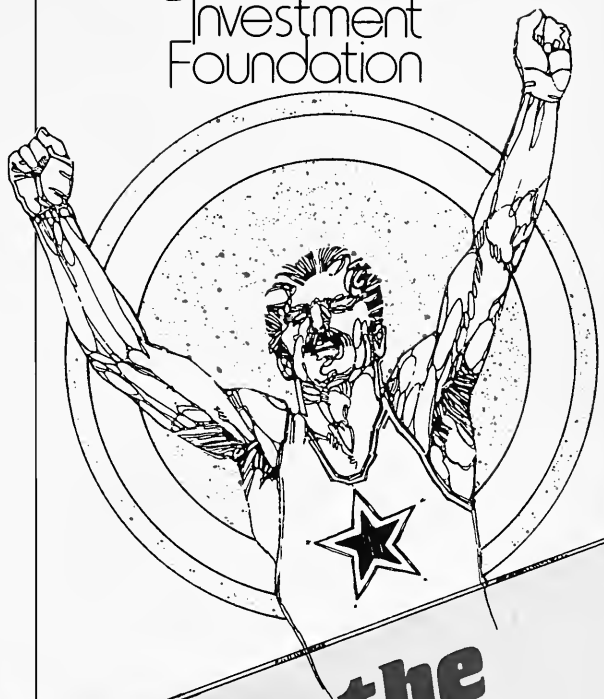
Together, they served pastorates at Martinsburg, Pennsylvania; Hagerstown, Maryland; Warsaw, Indiana; Elizabethtown and Warminster, Pennsylvania; and Island Pond, Vermont, as well as a ministry at Southeastern Bible College. They moved to Maryland to begin the Frederick Grace Brethren Church in August 1982. Six months later, her serious and extremely painful cancerous condition became apparent.

She is survived by her husband, Warren; four children—Deborah, Ronald, Dawn, and Mollie; her mother, Mabel Vanator of Warsaw, Indiana; and several sisters and brothers.



Groundbreaking—The Sebring, Florida, Grace Brethren Church recently broke ground for its new facility. It will be located at the corner of Thunderbird Road and Thunderbird Hill Road. Turning over the soil are, from left, Steve Figley, the first pastor; Rev. Paul Mutchler, moderator of the Florida District and chairman of the District Mission Board; Theodore Appleman, Dr. Wendell Anderson, Richard Metzger and Guy Johnson, building committee members; Rev. William A. Byers, southern field secretary for Grace Brethren Home Missions; and current Pastor Jay M. Fretz. ■

The
Grace
Brethren
Investment
Foundation



Going the Distance!

The Grace Brethren Investment Foundation is going the distance with the new and established Grace Brethren Churches as they strive for church growth. Our low-interest loans make that final stretch for the tape come thousands of dollars sooner when compared to a commercial loan.

Support the FGBC team.

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the
GBIF

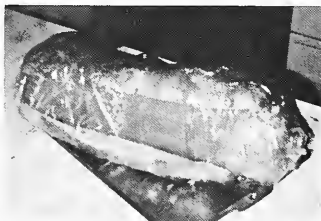
box 587 • Winona Lake, IN • 46590

BMH

NEWS REPORT

□ The Lots Are Ours! Finally, after months of red tape, the purchase of land for the new Grace Brethren Church of Frederick, MD, was completed. A special dedication service was held on March 18 at which Dr. Lester E. Pifer was the speaker. Warren Tamkin, pastor.

□ The Singer Hill Grace Brethren Church of Johnstown, PA, recently held a bus promotion. It was announced that the winning bus of the day would receive the *World's Largest Hot Dog* (weight, 11 lbs., and a bun made from five loaves of frozen bread dough). Driver Barry Rouzer and bus captain, Tami Lowery, won the prize. Congratulations Barry and Tami.



Pastor Marvin Lowery was honored by the folks of the church with expressions of love on March 6 for his ten years of faithful ministry. In the morning worship hour, Don Hunt (song leader) presented the pastor with a thorn tree representing hardships, but decorated it with real roses and hundreds of dollars in tens. The evening service was then followed with a fellowship of love.



□ Dr. Donald P. Shoemaker was formally installed as the new senior pastor of the Grace Brethren Church of Seal Beach, CA.

The speaker at the installation service was Gordon Kirk, senior pastor of Rolling Hills Covenant Church. Other participants included: George Peek, pastor emeritus, North Long Beach Brethren Church; Dennis Brown, state assemblyman 58th district; Rich Buhler, pastor El Dorado Foursquare Church; Mike Ryan, pastor First Covenant Church of San Francisco; Robert Kliever, pastor Westminster Brethren Church; Glenn O'Neil, professor of practical theology and former dean, Talbot Theological Seminary.

Pastor Shoemaker and his family have been members of the Seal Beach church since 1976 when he assumed a teaching position as a professor of biblical studies at Biola University in La Mirada. He will conclude his teaching at Biola at the end of the semester.

Pastor Shoemaker is a graduate of Grace College and Grace Theological Seminary in Winona Lake, IN, and held pastorates in Long Beach, CA; and in Indiana.

□ TO KEEP YOU THINKING AND PLANNING—The National Youth Conference will be held Wednesday, August 1, through Tuesday, August 7, 1984, at Manchester College, Manchester, IN. The National Conference of the Fellowship of Grace Brethren Churches will be held Saturday, August 4, through Friday, August 10, 1984, at Winona Lake, IN.

MISSIONARY TELEPHONE NUMBERS

Argentina:	England:
Futches—011-54-1-250-0973	Kowalkes—0044-21-705-0162
Nairns—011-54-1-250-1215	Steeles—0044-021-705-8893
Brazil:	France:
Hodgsons—91-231-4716	Craigens—0033-79-324-396
G. Johnsons—91-235-2192	DeArmeys—0033-7-895-3844
Millers—91-226-2896	Goods—0033-85-483-373
Pettmans—91-721-2724	Griffiths—0033-85-801-007
West Germany:	Harrells—0033-7-895-3844
Haak—0711-755-974	Hoberts—0033-85-583-250
Mandukas—07152-21953	Julien's—Off.: 0033-85-331-295;
Pappases—0711-751-290	Home: 0033-85-331-428
Peughs—0711-711-178	Peer—Contact the Hoberts
Ramseys—07152-45609	Mexico:
	Sharp—905-696-7337

□ Robert Poirier is now the pastor of the Calvary Grace Brethren Church of Dayton, OH. His address remains the same as listed in the *Annual*. Pastor Taylor is no longer associated with this church.

change your annual

Bruce Barlow, 104 Fifth St., Winona Lake, IN 46590 / Dan Ramsey, Egerlanderstr. 2, 7250 Leonberg, W. Germany / William Swanner, 8192 Redford Lane, La Palma, CA 90623 / Telephone No. for the parsonage at Ankenytown Grace Brethren Church, W. Carl Miller, pastor, is 614/694-8175 (the church phone remains the same / Discontinue the use of the P.O. Box number for Arvada, CO, Dayne Nix, pastor, and address mail only to the street address given.

deaths

Death notices must be submitted in writing by the pastor.

ANKENY, Elizabeth, 96, February 23. Ellet Grace Brethren Church, Akron, OH. Richard Bell, pastor.

AUSTIN, Sue, 94, February 19. First Brethren Church, Johnstown, PA. Charles Martin, pastor.

BOSS, Roy, 73, March 17. Grace Brethren Church, Wooster, OH. Robert Fetterhoff, pastor.

BRIGHTBILL, Hannah, January 19. Grace Brethren Church, Myerstown, PA. Luke Kauffman, pastor.

COPENHAVER, Beulah, 88, February 10. Grace Brethren Church, Kittanning, PA. Richard Cornwell, pastor.

FURST, Carl, 77, March 28. First Brethren Church, Johnstown, PA. Charles Martin, pastor.

FURST, Lula (wife of Carl Furst), 75, February 1. First Brethren Church, Johnstown, PA. Charles Martin, pastor.

GETTLE, Charles, December 29. Grace Brethren Church, Myerstown, PA. Luke Kauffman, pastor.

HAWN, Ward, 80, February 16. Grace Brethren Church, Osceola, IN. Gordon Bracker, associate pastor.

HESS, Robert, 76, First Brethren Church, Johnstown, PA. Charles Martin, pastor.

KING, Evelyn, March 11. Ripon Grace Brethren Church, Ripon, CA. Glen Shirk, pastor.

LIECHTY, Thelma, March 17. Bethel Brethren Church, Berne, IN. Larry Edwards, pastor.

LOHR, Charles, November 6. Grace Brethren Church, Lanham, MD. Russell Ogden, pastor.

McNEELY, Donald. Mr. McNeely was a key lay leader at the Los Altos Brethren Church, Long Beach, CA, and served as an elder, song leader, vocalist and Sunday school teacher. Twenty-seven area pastors were in attendance at the memorial service. Richard Rohrer, pastor.

NORTON, Viola, 93, February 2. Grace Brethren Church, Kittanning, PA. Richard Cornwell, pastor.

PLUCK, Doris, 69, February 4. Ellet Grace Brethren Church, Akron, OH. Richard Bell, pastor.

POLMAN, Leila, 82, April 15. She was the wife of Leo Polman who preceded her in death in 1979; and mother of Pastor Gerald Polman, Lansing, MI; Mrs. Max (Elaine) Brenneman, Warsaw, IN; and Mrs. Robert (Joyce) Griffith of Hollidaysburg, PA. — all three have followed their parents' footsteps in actively serving the Lord. A memorial service was held at the Winona Lake Grace Brethren Church, Winona Lake, IN, on April 18; interment in Inglewood, California. Charles Ashman, pastor.

ROHRER, Ferdie C., January 27. Mr. Rohrer was a former pastor of the Grace Brethren Church of Okeechobee, FL. Memorial service was held in the Maitland Grace Brethren Church, Maitland, FL. R. Paul Miller, pastor.

STIFFLER, Gertie, 74, January 10. Leamersville Grace Brethren Church, Duncansville, PA. John Gregory, pastor.

STUDER, Ethel, 82, February 11. A memorial service was held at the Grace Brethren Church, Wooster, OH. Robert Fetterhoff, pastor.

YOUNT, Ruby, 75, January 28. Grace Brethren Church, Kittanning, PA. Richard Cornwell, pastor. ■



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HERALD MINISTRIES

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BMH JUNE '84 15

Awaiting the Arrival

by June Immel



Oh, her lavender and pink room looks so pretty. Canopy bed, ruffles, frills; so clean, light, and airy. Thank you, Lord, for Lisa. I wish she slept here every night.

Now Kirk and Karl's room. Red, white and blue. Very American. National Football League design bedspread for Karl. Space Invaders for Kirk. Their room appears so fresh and organized at this moment. But I know that an hour after they arrive home it will be a disaster area—enter at your own risk! Oh, well, boys will be boys. I'll not complain—much. Thank you, God, for my two teen-aged sons.

There! I think I'm ready for them. Yes, you've guessed it—my three lovely teenagers are coming home for their two-week vacation. I love having them around. They keep me young!

I better check my list again to make sure all is ready:

- ✓ Beds made
- ✓ Floors swept, mopped, waxed
- ✓ Clean throw rugs down
- ✓ Furniture dusted
- ✓ Window sills dusted
- ✓ Curtains washed, dried, hung back up
- ✓ Bathroom cleaned: tub, wash basin, stool
- ✓ Towels hung
- ✓ Chocolate chip cookies made, in jar
- ✓ Cokes and 7-Up in frig
- ✓ Dining room table made larger
- ✓ Supper started: tacos and cokes
- ✓ Remind Etienne to wash the lettuce in Clorox, rinse three times (tomatoes also); grate cheese; chop onions; make hot sauce; fry hamburger, drain; make taco shells

Whew! All done. Now the waiting.
Waiting is hard.

They will be home for only two weeks. I'll greet them with open arms. We will talk, laugh, play games, eat, and work together. Yes, together again. Some day for eternity. No separations in heaven for the five of us. Praise the Lord. Forever to be together.

I wonder, is all ready for us in heaven? Is God checking His list? What's left for Him to do before He's ready for us? When will we be home? Today? Tomorrow? This week? Next week? This month? This year? Next year?

I'm ready for our children. All the work is finished. Evidently His work is not finished or He would be arriving. We need to continue doing His work.

We're ready and anxiously awaiting His arrival. Are you? ■

Sunday, August 5

Missions Celebration

2:30 p.m.
Rodeheaver Auditorium
Featuring Grace Brethren missionaries
home on furlough

Wednesday, August 8

Foreign Mission Luncheon

12:30 p.m.
Grace College Dining Commons
Showcasing our new appointees and
new mission fields

FMS Corporation Meeting

After the Luncheon
Grace College Dining Commons
Informing FMS Corporation members
about our Society's business and
status

Foreign Missions Challenge Hour

7:30 p.m.
Rodeheaver Auditorium
Following a special missionary speaker
will be the commissioning of our
new appointees

GRACE BRETHREN FOREIGN MISSION

Special Events at National Conference

Foreign Mission Luncheon

The annual Foreign Missions Luncheon will take place during national conference. It will be held Wednesday, August 8, at 12:30 p.m., at the Grace Schools Dining Commons by reservation only. Tickets are \$6.75 per person. The coupon below (or a reproduction of it) may be used. This, plus payment, must reach the FMS office no later than July 17, 1984. Reservations without an accompanying check cannot be honored.

Please reserve _____ tickets for the Foreign Missions Luncheon on Wednesday, August 8. Enclosed is a check in the amount of \$ _____ for the tickets, at \$6.75 each.

Name _____

Address _____

(Mail to: Grace Brethren Foreign Missions, P.O. Box 588, Winona Lake, IN 46590. Your tickets will be mailed to you in acknowledgement of your reservations.)

Extending Our Reach



Ike and Nancy GRAHAM
Children: Benjamin, 8; Seth, 5; Rachel, 4; and
Joel, 2
Destination: Japan
Projected Departure: Fall 1984
Home Church: Grace Brethren Church,
Homerville, OH
Support Level: \$39,000

1984 Appointees



Marlin and Sue Weaver
Children: Benjamin, 6; Julia, 2
Destination: France
Projected Departure: Fall 1984
Home Church: Grace Brethren Church, Lititz,
PA
Support Level: \$30,500



Jim and Faye HOCKING
Children: Jay, 5; Jennifer, 3
Destination: Central African Republic
Projected Departure: Fall 1984
Home Church: Grace Brethren Church,
Winona Lake, IN
Support Level: \$37,400



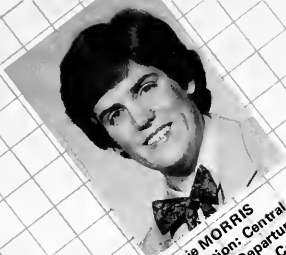
Paul and Sue BROOK
Children: Jennifer, 20 months
Destination: Cameroon, Africa
Projected Departure: Fall 1984
Home Church: First Brethren
Church, P.A.
Support Level: \$37,400



Jane FRETZ
Destination: Germany
Projected Departure: Fall 1984
Home Church: Penn Valley
Church,
Telford, PA
Support Level: \$14,500



James and Elizabeth SCHAEFER
Destination: Mexico City
Projected Departure: Fall 1984
Home Church: Grace Brethren
Church, Temple Hills, MD
Support Level: \$27,500



Margie MORRIS
Destination: Central African Republic
Projected Departure: Fall 1985
Home Church: Community Grace Brethren
Church, Whittier, CA
Support Level: \$18,700



Bob and Marilyn SALAZAR
Children: Colleen, married; Alan, in college;
Jeffrey, 16
Destination: Spain
Projected Departure: Fall 1984
Home Church: First Brethren Church, Taos,
NM
Support Level: \$31,000



Ted and Vivian RUIZ
Children: one expected in July
Destination: the Philippines
Projected Departure: Fall 1984
Home Church: Grace Brethren Church,
LaVerne, CA
Support Level: \$34,000



Ed and Susan MILLER
Children: Jessica 7; Stephanie 5; Jonathan,
11 months
Destination: Brazil (north)
Projected Departure: Summer 1984
Home Church: Big Valley Grace Community
Church, Modesto, CA
Support Level: \$29,500



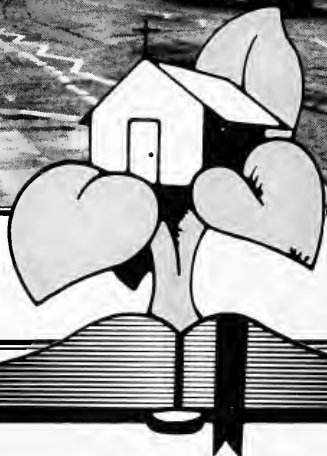
Dan and Mary Lou MOELLER
Children: Michael, 16 months
Destination: Central African Republic
Projected Departure: Fall 1984
Home Church: Grace Brethren Church,
Winona Lake, IN
Support Level: \$36,300



Cecil and Debbie O'DELL
Destination: Japan
Projected Departure: Fall 1984
Home Church: Grace Brethren Church, Long
Beach, CA
Support Level: \$35,000

In addition to the above appointees, the
following are also preparing for missionary
service:
Buzz and Debbie INBODEN—Spain (depart-
ure delayed due to health reasons)
Greg and Sally STAMM—Germany (approved
candidates ready for appointment)

St. Alpheges looms in the background of High Street.



IN SOLIHULL

PLANTING CHURCHES ON THE WORD OF GOD

by Phil Steele

If you're expecting smoking factory chimneys and row upon row of dingy "back-to-backs" in Solihull, you're in for a pleasant surprise. With 1,000 acres of parks and gardens, a wealth of well-preserved seventeenth and eighteenth century buildings, and rural countryside within minutes of the town center, Solihull looks more like a green oasis than the industrial and commercial center it is. However, beneath the country's royal veneer lies a Britain in desperate spiritual

St. Alpheges, once the center of community life, now stands in the shadows.



Information at a Glance

City: Solihull, England
Population: 200,000 (Birmingham metropolis — 2.5 million)
Missionaries: Dave and Cindy Kowalke
 Phil and Elinor Steele
Date Present Ministry Began: August 1982
Pressing Prayer Request: The location and solid establishment of a second weekly Grace Bible Fellowship as a tool for future outreach.

Beneath the country's royal veneer lies a Britain in desperate spiritual need.

need.

With an ancient village center dating back to 1200 (when St. Alpheges, the parish church, was founded), Solihull has quite remarkably maintained its distinctive medieval character and charm. During those early founding years of the town, England wrestled from the feudal manor, its power and influence. In Solihull, as in all of England, the Church through history

held sway over the future of the parish community. Even today the districting of new communities is based largely upon the parish concept.

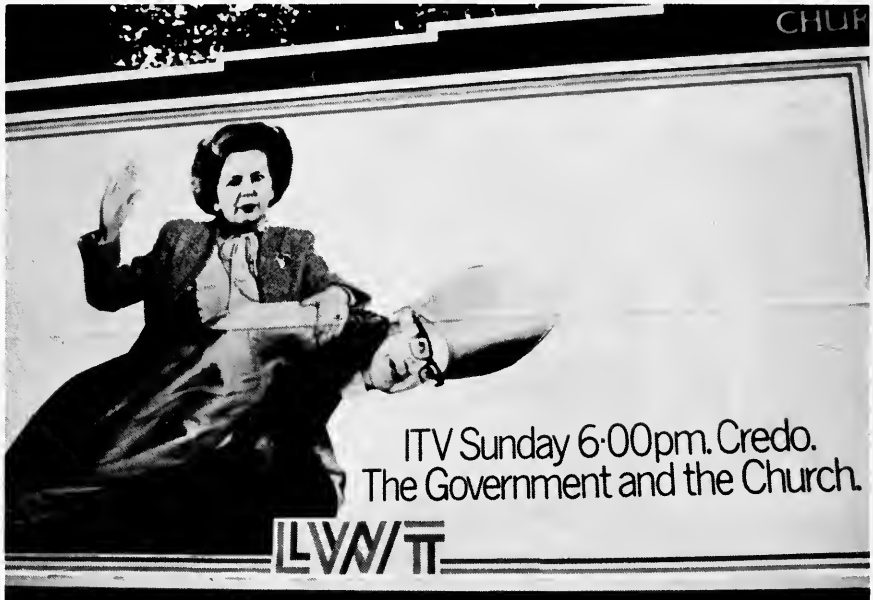
In the midst of the swirling events of the early industrial revolution Solihull remained virtually untouched. It was not until the years following 1930 that Solihull began to grow dramatically both in population and importance so that today it holds a premier

position as one of Britain's model communities. With the privatization of major businesses and an expanding housing market, Solihull lies at a strategic intersection in Britain's future.

Central to the strategy for church planting in Britain is the selection of vital and growing population centers which offer a fertile breeding ground for the establishment of local Grace Brethren churches. Solihull, located on the south fringe of the vast greater Birmingham metropolis, became the target point for this pioneering effort in

(Continued on page 22)

The State and the Church have a history of incompatibility.



The large majority of its churches, and perhaps all its seminaries, have tragically sacrificed their distinctive biblical origins.

(Continued from page 21)

England. Geographically at the heart of England, Solihull offered both an opportunity for good foundation laying and a significant springboard for future church planting efforts in other parts of the country.

In Britain, as in much of the world, the pendulum of church history has swung in tune with secular world history. In Europe when the Dark Ages lifted its veil to reveal a new emphasis in progressive art, literature, and philosophy (through the Renaissance), the German

Reformation gave rise to a growing theological dialogue.

Similarly, following the heavily suppressive and almost puritanical Victorian era in England, the secular world burst its seams with its newly discovered freedoms and liberties. The English Church, in like fashion, embraced an extreme in both doctrine and practice, so that today the large majority of its churches, and perhaps all its seminaries, have tragically sacrificed their distinctive biblical origins.

This record of violent

reactions to extreme positions has prompted concern to restore a biblical balance and an attempt to return the pendulum to full center. The church planted in England will only find lasting root in a sensitive but confident reliance upon the sufficiency of God's Word. The England church planting team's motto says it best: "Planting Churches on the Word of God."

The present ministry in Solihull uses a Sunday morning service for collective worship as well as a Thursday evening Bible Fellowship (Grace Bible



The temporary home of
the Grace Brethren Church,
Solihull, England

*The ultimate success . . . to win and
train men for key leadership roles*

Fellowship) to emphasize the threefold priority of evangelism, discipleship, and mutual care. (This is at the heart of the concern to be biblical Christians.) This emphasis is the single greatest tool for introducing new contacts to the Scriptures. It also leads toward the goal of an indigenous British church.

Among the most important of these early foundational stages of church planting is the recognition and training of men with leadership potential. The ultimate success of the mission to Solihull will be

measured by the ability to win and train men for key leadership roles. Both missionary couples, the Dave Kowalkes and the Phil Steeles, are working in Solihull toward the goal of a self-governing and self-propagating church. This involves discipling and teaching people to become a team of leaders.

The birth day of Grace

Brethren Foreign Missions in Great Britain has become a reality. A growing group of British Christians stand committed to the nurture of this first born assembly. The anticipation for the future can only be measured by the confidence in Jesus' own promise to build His church . . . in Solihull. ■



Super Special

Speakers

National

August 5-7, 1984

Pastors and Wives

Breakfast

Enjoy a special breakfast for pastors and wives and Christian education workers on Monday, August 6, at 7:00 a.m. The breakfast will feature a challenge by Dr. Joe Aldrich. Held at the Grace College Dining Commons. Tickets are by donation: \$4.

Monday Night Youth Celebration

On Monday, August 6, at 7:00 p.m., the entire Brethren National Youth Conference will come to adult conference to share in a super celebration service. Held at Billy Sunday Tabernacle, the evening will feature top National Achievement Competition participants, Operation Barnabas teams and more!

Pastors' Wives Breakfast

A time of fellowship and encouragement at the Grace College Dining Commons on Tuesday, August 7, at 7:00 a.m. Kevin and Tina Huggins will share a personal message. Tickets by donation: \$4. Pre-register to assure your ticket.



Aldrich

Dr. Joe Aldrich, president of Multnomah School of the Bible and author of *Lifestyle Evangelism*, is a graduate of

Dallas Theological Seminary and former pastor of the Mariners Church, Newport Beach, California.



Moody

Rev. Larry Moody is the Director of National Services for Search Ministries, Inc., and co-author of *I'm Glad You Asked*

by Victor Books. For the last ten years, Larry has been involved in a ministry of lifestyle evangelism and discipleship.



Anders

Dr. Max Anders is pastor of the Grace Community Church, Marietta, Georgia, and a visiting professor in Christian Education at Dallas Theological Seminary and Grace Theological Seminary. He also draws from a previous ministry as Director of Research and Development for Walk Thru the Bible.



Baker

Mrs. Bonnie Baker is the Children's Ministries Curriculum Director for the Thomas Road Baptist Church, Lynchburg, Virginia. She is a frequent workshop speaker at Sunday school conventions.



Huggins

Kevin and Tina Huggins will share from their ministry experience at the Pastors' Wives Breakfast on Tuesday morning.

Kevin is chaplain for Grace College and a popular speaker to youth and parents. Together, they are active in counseling and discipling young adults and frequently minister to youth pastors and wives.

Sunday, August 5		Pastors and Wives Joe Aldrich, speaker	
Worship Celebration 9:30-11:00 Billy Sunday Tabernacle Joe Aldrich, speaker		GENERAL SESSION	
		10:00 Begin	TRACK 1
		12:30 Lunch	FRIENDSHIP EVANGELISM Larry Moody, seminar leader
		2:00 Continue	A Search Ministries Seminar Designed to present a model of friendship evangelism, this track will train and motivate believers to share their faith through the natural bridge of friendships with non-Christians. Seminar notebook available at \$5 each.
CE Awards Celebration 7:30-8:30 Billy Sunday Tabernacle Sunday School Division Winners Sunday School of the Year Church of the Year And more!		4:00 Conclude	SUPER CELEBRATION Conference

The National CE Convention is sponsored by GBC Christian Education and corresponds with the National Conference for the Fellowship of Grace Brethren Churches. The three simultaneous tracks on Monday are designed to give practical help to pastors and their wives, church staff members and the grassroot workers in local churches. The cost for track participation is \$10 for individuals and \$13 for couples. Lunch is not provided. People attending the Friendship Evangelism track will want to purchase a seminar notebook; cost: \$5. All Monday workshops will be at the Winona Lake Grace Brethren Church.

Winnona Lake, Indiana



Complete the form below and mail to:
GBC Christian Education, Box 365,
Winona Lake, Indiana 46590. Please in-
clude a check for the full amount.

★★★★★★★★★★★★★★★★★★★★ Pre-registration Form ★★★★★★★★★★★★★★★★★★

Number who will attend Young Teen Conference _____
☐ Will attend full week ☐ Will attend _____ days
 Cost: _____ (number of teens) X \$ _____ (\$7 per day per
 teen or \$35 per week per teen) Total cost: \$ _____

Convention cost _____
Combined Total* _____

Brethren National Youth Conference 1984

North Manchester, Indiana



DATE

WEDNESDAY, August 1, through TUESDAY,
August 7, 1984.

LOCATION

Manchester College
North Manchester, IN 46962

CAMPUS

In a small town located amid farm and lake country of Northern Indiana. The college boasts a beautiful air-conditioned auditorium, a brand new gymnasium with racquetball courts, Nautilus weight room, and indoor track, two smaller gyms, spacious athletic fields, mini-conservatory, as well as six tennis courts. In addition, the community swimming pool is nearby.

AGE

A young person must have completed the 7th grade by conference time. Individuals who have been out of high school for one year or more are eligible for the Post-High Division (Ph.D.)

COST

Conference Fees Include: all meals, lodging, campus fees, insurance, and program costs.
Pre-registration — \$75, due by June 15
Conference fee — \$100, due **BEFORE** or at registration
Post-Hi Division — Same as above
LATE Pre-Registration — \$10 penalty for late registration — after June 15.

For a conference brochure and complete registration information, write: **GBC Christian Education, Box 365, Winona Lake, Indiana 46590.**

Speakers

DICK PURNELL, a nationally known speaker and a faculty member with the International School of Theology. He has served as a pastor and now is a staff member with Campus Crusade for Christ. With an unusual blend of humor, candor, sensitivity and wisdom, Dick pinpoints specific needs you may face and offers practical, Biblical solutions.

ED LEWIS and DAVE BOGUE, returning with their team-teaching challenges to "Take the Torch" for Christ. Ed is the National Director of Youth Ministries and also Foreign Missions Director of Personnel for the Fellowship of Grace Brethren Churches. Dave is youth pastor at the Winona Lake Grace Brethren Church. This team has been used by God in a number of camps, youth retreats, and conferences, emphasizing commitment to God and practical daily living.

JOE ALDRICH, former pastor and presently the president of Multnomah School of the Bible. He is a challenging speaker to young people.

PETERS BROTHERS, with their seminar that shocked the world and made national headlines, revealing the truth about rock music. Pastors Steve and Dan Peters will share their documented research through speech and audio visuals to the entire conference.

KEVIN HUGGINS, current Chaplain at Grace College: He will be back again sharing with us in seminars, and **DR. JOHN WHITCOMB**, professor, and well-known speaker on Science and the Scriptures, will present a seminar on Creation and Evolution.

AL HOLLEY, once again joining us in music and praise. Al will be with us for the week sharing his special musical ministry. He has recorded several albums, and we look forward to fellowshiping with him again.



Women Manifesting Christ

Officiary

President

Mrs. Margie Devan, 2507 Vancouver Drive,
N.W., Roanoke, VA 24012 (Tel.
703/366-2843)

First Vice President

Mrs. Althea Miller, 5772 Karen Avenue,
Cypress, CA 90630 (Tel. 714/995-6140)

Second Vice President

Mrs. Triceine Custer, 2515 Carriage Lane,
Powell, OH 43065 (Tel. 614/881-5779)

Secretary

Mrs. Florence Lesh, Route 3, La Porte City,
IA 50651

Assistant Secretary

Mrs. Virginia Sellers, 216 E. Pine, Wooster,
OH 44691 (Tel. 216/263-6334)

Financial Secretary-Treasurer

Miss Joyce Ashman, 602 Chestnut Avenue,
Winona Lake, IN 46590 (Tel. 219/267-7588)

Assistant Financial Secretary-Treasurer

Mrs. Donna Miller, Route 8, Box 277, War-
saw, IN 46580 (Tel. 219/267-2533)

Literature Secretary

Mrs. Betty Hall, Route 8, Box 297, Warsaw,
IN 46580 (Tel. 219/267-3634)

Editor

Miss Nora Macon, 705 Terrace, Winona
Lake, IN 46590 (Tel. 219/267-7527)

Prayer Chairman

Mrs. Debbie Adams, R.D. 4, Box 94-A, Kit-
tanning, PA 16201

Missionary Birthdays

AUGUST 1984

*(If no address is listed, the address can be found on pages 31-33 of
the Grace Brethren Annual.)*

Argentina

Jackie Nairn August 3, 1971
Mrs. Betty Nairn August 18

Brazil

Mrs. Evelyn Johnson August 10
Jeffrey Farnor August 20, 1967

Central African Republic

Jeffrey Skeen August 4, 1980
Kathy Warnemuende August 16, 1981
Kirk Immel August 26, 1968

France

Miss Trudy Kauffman August 2
Julie Weaver August 2, 1981
Matthieu DeArmey August 8, 1982
Stephanie Nord August 11, 1983
Ginette DeArmey August 12, 1970

Germany

Rev. David Manduka August 10

Mexico

Rev. Jack Churchill August 20

The Philippines

Mrs. Kim Hulett August 23

Spain

Rev. Bob Salazar August 20
Mrs. Marilyn Salazar August 20

In the United States

Rev. Bill Burk August 5
Miss Ruth Kent August 21
Dr. Jake Kliever August 21
Rev. David Griffith August 26
Mrs. Lois Belohlavek August 29

WMC OPERATION AND PUBLICATION OFFERING

Even though WMC does not have "offices" as
such, and the officers do not get paid for
their work, we still incur expenses. This
offering goes toward those expenses
and keeping WMC running.

Goal: \$10,000

Send before September 10, 1984

Offering Opportunity

WMC Idea File

— The WMC of the Atlanta (Marietta), Georgia, Grace Brethren Church had an officers retreat in the summer. It lasted one day and was held at a place other than the church. The officers thought the day of prayer and planning was much fun and very fruitful.

— Several WMCs have carry-in picnics during the summer months. They meet at a member's home or at a park about one hour earlier than their regular meeting times. These are excellent times to invite guests.

— The Orlando, Florida, WMC concentrates on missions. Each month they gather missionary prayerletters, pass them out, and get in groups of two or three to pray for the missionaries and their needs. It's helped the ladies to get to know the missionaries much better.

— After having a big cleaning day and not having the necessary supplies, the Ozark, Michigan, WMC had a shower of cleaning supplies for their church. Each lady brought some product or device, so at the next cleaning day, everything was available.

— Another popular (and effective) idea among our WMCs involves getting new ladies involved. Each month several of the ladies who are driving call a woman and invite her to go to the meeting. The WMC lady then picks up the lady, takes her to the meeting, introduces her, and makes her feel welcome.



So many times we are faced with the concern that our children have the proper concept of death. We want them to understand it, yet not dwell on it.

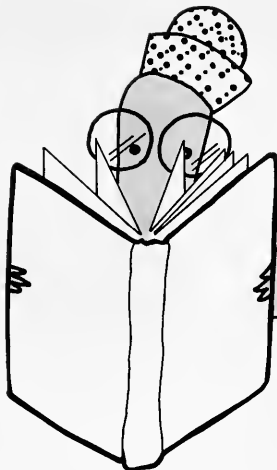
An interesting illustration was brought to our attention last summer. Our acreage is part of a 40-acre farm which is bordered by two creeks. We have been fortunate to inherit many lovely bushes and flowers all the way from roses to honeysuckle to, yes, even thistle! Along with the moist shaded areas come the thrill of our son and the detest of our daughters and their mother, garter snakes. We see them often and frequently happen along the outgrown, discarded skin of a snake. These thin dry skins are quite interesting. The stripes and scars of the snake are evident on the skin. Its detailed appearance is easily definable.

The first time our son found a snake skin outside, he bounded into the house, anxious to find out what he had. As I explained, the analogy became apparent and I went on to explain it to him. The snake no longer had need of the old dry skin, so it slid out without anyone seeing it and having obtained its new skin, was "perfect" once more, no scars or flaws.

Our own transformation from this old body into our new one is much the same. We have a body that contains our being. The body is adequate to house us until God decides it is no longer needed. He wants us to have a perfect body, one without pain, scars, and all of the sickness we go through. At a time when we don't know or even see, God slips us out of that old skin and carries us, who have believed on Him as our Saviour, to heaven where we receive a new, perfect body. The "house" or "shell of skin" we leave behind is no longer important and, therefore, we will bury it in the ground.

Our Lord and Saviour knows what is best for us and His timing is perfect. We can have comfort in that and can reassure our children also. It's sad that the most glorious promotion for the Christian is unseen through the tears of grief by those left behind. Our loss is heaven's gain. May God be praised! — Betty Bergen, Waterloo, Iowa ■

1984-85
WMC
READING CIRCLE



UNDAUNTED HOPE by Florence Newberry Gribble, MD, reprinted 1984 Brethren Missionary Herald Company.

Undaunted Hope is a missionary biography of James Gribble, a heroic missionary pioneer in one of the darkest regions of the African Continent.

COME UP TO THIS MOUNTAIN by Lois Neely, Tyndale House Publishers (Paperback)

Come Up To This Mountain is the inspiring story of HCJB and the pioneering missionary spirit of C. W. Jones. A man of dreams, relentless energy, and immense practicality, C. W. Jones took that "soft whisper of the Andes" and, through hardship and tragedy, built it into a massive 500,000 watt radio center, a "mighty shout echoing around the globe."

AN ISRAELI LOVE STORY by Zola Levitt, Moody Press (Paperback)

An Israeli Love Story is a fictional romance between two Israeli young people set against a background of terrorist activity in Israel. It explains the thinking in that troubled land and gives insights into the beliefs and unbelief of Jewish people.

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Dr. Herman A. Hoyt



The Hoyt Home

“Mr. Grace”

C. H. Lackey, pastor of the Grace Brethren Church at Portis, Kansas; and Dr. Herman Hoyt enjoyed a successful fishing trip in 1976 with Hud Turner, member of the Portis church.



by Denny Brown

Leaving a legacy is an accomplishment that few achieve. Those who would aspire to doing so usually fall short of their aspiration.

Dr. Herman A. Hoyt has been a part of our Fellowship

since its birth, as well as having been a part of Grace Schools from its beginning. Generational transitions are always the easiest to make, since they are forced upon us. But we share regrets and concerns when a change involving a person, personality or leader-

ship occurs.

Dr. Hoyt's ministry while at Grace touched countless lives. His travels influence thousands of people who respect him not only as a theologian, but also as an encourager, a teacher, and a friend. To many he was "Mr. Grace" for many years. In my travels I benefit from the plowing and planting of Dr. Hoyt throughout our Fellowship.

The Hoyt residence at 1201 Presidential Drive, Winona Lake, Indiana, was recently acquired by Grace Schools in an annuity agreement with Dr. and Mrs. Hoyt. Although they have moved to Lancaster, Pennsylvania, Dr. Hoyt will remain a permanent "Grace" fixture in our hearts and minds.

Thank you, Dr. Hoyt. ■

Grace Reaccredited for Ten Years

by Dr. Vance A. Yoder
Grace College Academic Dean

Grace College has been reaccredited recently for ten years by the North Central Association of Colleges and Schools. North Central, the largest of our country's regional accrediting associations, renews accreditation of member colleges periodically for a stated period, with ten years as the maximum allowed before review is again made.

The recent evaluation team, consisting of four educators from other N.C.A. colleges, commended Grace with the following statement:

Since its founding . . . with an enrollment of 25, Grace College has demonstrated a pattern of consistent growth and development. The development of its faculty, the refinement of its programs, its obvious responsiveness to concerns expressed by previous N.C.A. teams, all demonstrate a genuine desire to operate a quality institution. While the future is problematic for all independent colleges, the college's ability to identify a specific constituency interested in the kind of education provided, coupled with the steady support of the sponsoring church and alumni, bode well for the future of the institution.

A clear and purposeful mission was cited as committing "the college to the Bible and the Christian world view as the integrating theme of its educational programs." The statement of Grace's mission also includes "a holistic philosophy of education with a liberal arts emphasis."

Of the human resources the evaluation report remarks: "Strength in the faculty lies in the commitment and dedication of the individuals who teach at the college and the consonance of their goals and academic philosophy with those of the institution." Particular commendations were also made for the library, student services, and financial management: "All of the auxiliary services contribute significantly to the college's mission by providing a learning en-

vironment away from home which is consistent with the beliefs of the sponsoring body."

With the heart of a college centered in its academic program the team reported that "strengths in the educational program lie in the appropriateness of the curriculum to the student constituency and in the dedication and hard work of the faculty. The fit between the way courses are taught, especially in the affective dimensions of teaching, and the needs of students is clearly consistent. . . . Team members verified educational experiences and instruction by examining syllabi, textbooks and other course materials, attending classes, observing classrooms and laboratories, and in discussions with members of the Grace College community. Department budgets and expenditures were examined. The education experience is the result of a hard-working faculty, carefully selected students, an attractive environment for learning and instruction, and a supportive administration."

Faith and learning are conscientiously integrated at Grace and this fact was clear to the evaluators: "Interviews with students indicate that those standards contribute significantly to the school's recruiting efforts. Interviews with faculty revealed extensive efforts are being made to integrate the belief system into the content of the courses offered. The team observed general satisfaction among faculty and students with the quality of institutional life."

Several suggestions were also made for the development of a comprehensive master plan for the next decade, less reliance on tuition income in the total budget, adapting to changing student interest in various career fields, and a wider role for the entire campus community in decision-making.

Grace College has been a four-year evangelical Christian college for thirty years. Affiliated with the Fellowship of Grace Brethren Churches, it looks forward to serving with continued distinction in the future. ■

1984 Grace College Graduates

from Grace Brethren Churches

NAME AND HOME CHURCH	MAJOR(S)		
ASSOCIATE OF SCIENCE (Nursing)			
Leeta Christie, Sidney GBC (IN)	(also Behav. Science)	Laura Barber, GBC of Simi Valley (CA)	Elementary Education
Cindy Clark, Valley GBC, Hagerstown (MD)	(also Psychology)	John Boal, Uniontown GBC (PA)	Bus. Admin., Bus. Ed. Psychology
Veisa Dingus, Lehigh Valley GBC, Bethlehem (PA)		Andrew Bonham, Huber Heights GBC, Dayton (OH)	Counseling
Patrice Fukuda, Waimalu GBC, Aiea (HI)		Janet Catlett, Kent GBC (WA)	Bus. Admin., Psychology
Nancy Keener, Ashland GBC (OH)	(also Behav. Science)	Thomas Chappell, Winona Lake GBC (IN)	Psychology, Computer Sci.
Serena Myers, Lansing GBC (MI)		David Clawson, Winona Lake GBC (IN)	Business Admin.
Cheryl Tweeddale, Penn Valley GBC, Telford (PA)		Steven Conder, Goshen GBC (IN)	Computer Sci., Math
Tammy Voignier, Ft. Myers GBC (FL)	(also Behav. Science)	Scott Denuell, Community GBC, Union (OH)	Math Education
BACHELOR OF ARTS			
Timothy Anderson, Winona Lake GBC (IN)	Bib. Studies	Susan Dowsett, Lexington GBC (OH)	Accounting, Bus. Admin.
Peter Bitner, Calvary GBC, Hagerstown (MD)	Bib. Studies	Timothy Ellis, Patterson Mem. GBC, Roanoke (VA)	Elementary Education
Rodney Dawson, Winona Lake GBC (IN)	Bib. Studies	Carlene Finster, Peru Brethren Church (IN)	Speech, Psychology
Christine Friddle, York GBC (PA)	Elementary Education	David Friddle, Canton GBC (OH)	Psychology, Bus. Admin.
Paul Gregory, Yakima GBC (WA)	Bib. Studies	Lisa Gearhart, Ghent GBC, Roanoke (VA)	Elementary Education
Thomas Kiefer, Fairlawn GBC, Akron (OH)	Bib. Studies	Elizabeth Geary, Canton GBC (OH)	Business
John Nelson, Winona Lake GBC (IN)	Bib. Studies	Kimberly Gegner, GBC of Greater Wash., Temple Hills (MD)	Art
James Pitsenbarger, Ashland GBC (OH)	Bib. Studies	Lynn Gibbons, Bellflower GBC (CA)	Psychology
Timothy Poyner, Hagerstown GBC (MD)	Chris. Ministries	Ruth Gilmore, Wash. Hgts. GBC, Roanoke (VA)	Psychology
John Rummel, Hagerstown GBC (MD)	Psychology	David Harper, GBC of Simi Valley (CA)	Life Science
Joseph Scarcella, Ellet GBC, Akron (OH)	Business Admin.	Beverly Hodgdon, Wooster GBC (OH)	Bus. Admin.
Curtis Shriner, Ashland GBC (OH)	Business	Sheri Hoffer, GBC of Lititz (PA)	Elementary Education
BACHELOR OF SCIENCE			
Jerald Abbitt, Phoenix GBC (AZ)	Bus. Admin., History Music Education	Lisa Holland, Ghent GBC, Roanoke (VA)	Business Admin.
Lori Aulger, Southview GBC, Ashland (OH)		Julie Hurlburt, Woodville GBC, Mansfield (OH)	Business Admin.
		Ruthann Johnson, Ghent GBC, Roanoke (VA)	Elementary Education
		Susan Johnson, Washington GBC (PA)	Chemistry
		Steven Kern, Woodville GBC, Mansfield (OH)	Business Admin.
		Madison Knight, Bethel Brethren Church, Osceola (IN)	Business
		Charles Lawson, Trotwood GBC (OH)	Business

1984 Grace Seminary Graduates

from Grace Brethren Churches

Robin Leoffler, GBC of Ormond Beach (FL)	<i>Business</i>
Victoria Lord, Fort Wayne GBC (IN)	<i>Elementary Education</i>
Stephen Makofka, New Holland GBC (PA)	<i>Music Education</i>
Cindy Martin, First Brethren Church, Johnstown (PA)	<i>Psychology</i>
Sharon Mason, Community GBC, Warsaw (IN)	<i>Elementary Education</i>
David McClellan, GBC of Kent (WA)	<i>Speech</i>
Michael McDonnell, GBC of Ormond Beach (FL)	<i>Psychology</i>
Debra Miller, Homerville GBC (OH)	<i>Counseling</i>
Gregg Miller, Ireland Road GBC, South Bend (IN)	<i>Physical Education</i>
Jeanette Newswanger, New Holland GBC (PA)	<i>Art</i>
Peggy Owens, Leesburg GBC (IN)	<i>Music Education</i>
Michael Richards, GBC of St. Petersburg, Pinellas Park (FL)	<i>Speech Commun.</i>
David Rosner, Uniontown GBC (PA)	<i>Speech</i>
Janet Ryerson, Winona Lake GBC (IN)	<i>Art Education</i>
Anita Sellers, Wooster GBC (OH)	<i>Elementary Education</i>
Lorrie Shaver, Ft. Lauderdale GBC (FL)	<i>Counseling</i>
Carol Shuler, Community GBC, Warsaw (IN)	<i>Criminal Justice</i>
Catherine Simms, York GBC (PA)	<i>Elementary Education</i>
Scott Simms, Wooster GBC (OH)	<i>Business Admin.</i>
Lori Spicer, GBC of Norton (OH)	<i>Elementary Education Psychology</i>
Frank Stuber, Maumee Valley GBC, Toledo (OH)	<i>Elementary Education</i>
Tina Takeuchi, Waimalu GBC, Aiea (HI)	<i>Elementary Education Psychology</i>
DaLonna Taylor, Flora GBC (IN)	<i>Business, Psychology</i>
Donald Thompson, Winona Lake GBC (IN)	<i>Elementary Education</i>
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Dana Welling, Goshen GBC (IN)	<i>Elementary Education</i>
Kelly Whitacre, Eagle River GBC (AK)	<i>Speech Commun.</i>
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NAME AND HOME CHURCH

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DIPLOMA IN THEOLOGY

Stephen Galegor, Winona Lake GBC (IN)

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David Sang, Winona Lake GBC (IN)

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Stephen Adriansen, Worthington GBC (OH)

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M.A. IN CHRISTIAN SCHOOL ADMINISTRATION

Peter Dixon, GBC of Greater Washington, Temple Hills (MD)

Michael Hough, Lanham GBC (MD)

John Seitzinger, East Side GBC, Blacklick (OH)

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Louis Huesmann, GBC of Columbus (OH)

Scott Inboden, Norton First Brethren Church (OH)

Daniel Jackson, Osceola GBC (IN)

Ken Ritchie, Ashland GBC (OH)

MASTER OF THEOLOGY

David Plaster, Warsaw Community GBC (IN)

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Trevor Craigen, Warsaw Community GBC (IN)

The Bible is constantly under attack. The one who is called to preach the Word of God must be convinced that God has spoken! Paul gives the reassuring affirmation that "all Scripture is inspired by God..." (2 Tim. 3:16). The preacher's task is to proclaim that revelation.

2. What is the central theme of God's revelation?

The thrust of the apostle's message found in his challenge to "remember Jesus Christ, risen from the dead, descendant of David, according to my gospel" (2 Tim. 2:8). Proper occupation with these truths which involve the person of Christ, the purpose of His first coming, and the promise of the second coming, will be a constant deterrent to wrangling about words without purpose (2 Tim. 2:14), and engaging in "...worldly and empty chatter..." (2 Tim. 2:16).

It is apparent that the whole Word of God focuses upon this major theme. The preacher's task is to relate faithfully that theme as it is found in the entire Word of God. Paul counsels Timothy to "Be diligent to present yourself approved unto God as a workman who does not need to be ashamed, handling accurately the word of truth" (2 Tim. 2:15). The "workman" with which he would be most familiar would be the tentmaker. It is interesting to note that the word "handling accurately" literally means "to cut straight." Now what would cause a tentmaker to be most embarrassed? Probably it would be to have a piece of material fail to fit the pattern because he had not cut it straight. His plea is obvious. Be careful in the treatment of the Word so that all the pieces fit together according to God's plan.

3. What will be the effect on the hearer?

The first effect will be enlightenment which will lead the hearer to a knowledge of Christ as his Saviour. Paul reminds Timothy "...that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

Once a person has responded to the Gospel, the Word of God becomes the means by which he is equipped for a productive Christian life (2 Tim. 3:17). It is good for "teaching" (2 Tim. 3:16) because it is the infallible source of truth. "Reproof" (2 Tim. 3:16) probably refers to that which enables one to refute the false teacher but could also involve the ability to resist any suggestion which would lead to looseness of morals. "Correction" in the same verse refers to improvements or revisions of life necessary to put a person on the path of pleasing God. "Training in righteousness" (2 Tim. 3:16) enables one to mature in his dedication to Christ with a growing discernment of His will in every phase of life.

Anyone who has observed a body of believers will recognize that these effects are desperately needed to revitalize the church. The pastor must dedicate himself to preaching the Word if he hopes to accomplish these results.

4. How should one proclaim the Word?

The command is to "preach the Word..." (2 Tim. 4:2). The usual word emphasis given to this phrase is "Preach the Word." However, there are reasons to believe that the intent was for the word stress to be "Preach the Word." This is indicated by the solemnity of the charge given in verse one, and the meaning of the word "preach" which is "to herald a message." Further evidence for this contention is emphasized by the words "be ready in season and out of

season" (2 Tim. 4:2) which would seemingly refer to the action of preaching.

Most people would agree that there is a dire need for preachers who herald the message with urgency. There are many sincere, dedicated ministers of the Gospel, but it is alarming to find that many of them sound like they don't really believe the message they preach. In contrast to the ability of a great actor to make that which is unreal become real, many preachers make what is real seem very unreal. One remedy is for the minister daily to ask the Lord to make the message of God's revelation vitally important; ask Him for a sense of urgency stemming from the high privilege and responsibility he has in proclaiming it; and ask Him for enablement from the Holy Spirit to proclaim the message with life-saving power.

Not only must this message be presented with urgency, but it needs to be proclaimed vividly. Paul didn't say this in his letter to Timothy, but he practiced it. He constantly used enlightening illustrations which made the truth come to life.

Notice several of these vivid illustrations in chapter 2, some of which have already been mentioned. He used three pictures to stress the idea of dedication to the task; the soldier (3, 4), the athlete (5), and the farmer (6). He compared the diligence of one who handles the Word of God to a workman who does not want to be embarrassed with his work (15). The word of wicked Hymenaeus and Philetus is referred to as "gangrene" (17). The analogy is made between the honored servant and the honored vessel in a large house (20, 21). He concluded with a reference to the state of the deceived as being "held captive" in "the snare of the devil" (26).

If a preacher would apply himself diligently to the task of developing applicable illustrations, he would find a marked improvement in the attention of the listeners as well as their comprehension of the message. The Lord apparently felt this was a necessity. He constantly spoke of the sower who went to sow, the prodigal son, the ones on whom the tower of Siloam fell, the wedding feast. He presented spiritual truth by employing illustrations from the everyday activities of people. Preachers would do well to take some lessons in this regard from the Master Teacher!

So far we have talked about three standards that are of vital concern to the minister; namely, his *manner of life*, his *attitude toward people*, and his *presentation of the Word of God*. The Lord we serve, the life-giving message we have to proclaim, and the eternal welfare of the souls for whom we are responsible demand that we not be satisfied with mediocrity. The ministry must be challenged to higher standards.

Again Paul's words to Timothy were, "Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard through the Holy Spirit who dwells in us, the treasure which has been entrusted to you" (2 Tim. 1:13-14). ■

All Scripture references are taken from the NAS Bible.

The preceding article is an excerpt from the book Make the Bible Live (a basic guide for preachers and teachers) by Dr. Glenn O'Neal, professor of practical theology at Talbot Theological Seminary. A copy may be obtained for \$3.50 by writing to the Brethren Missionary Herald, P.O. Box 544, Winona Lake, IN 46590, or calling toll-free—1-800-348-2756.

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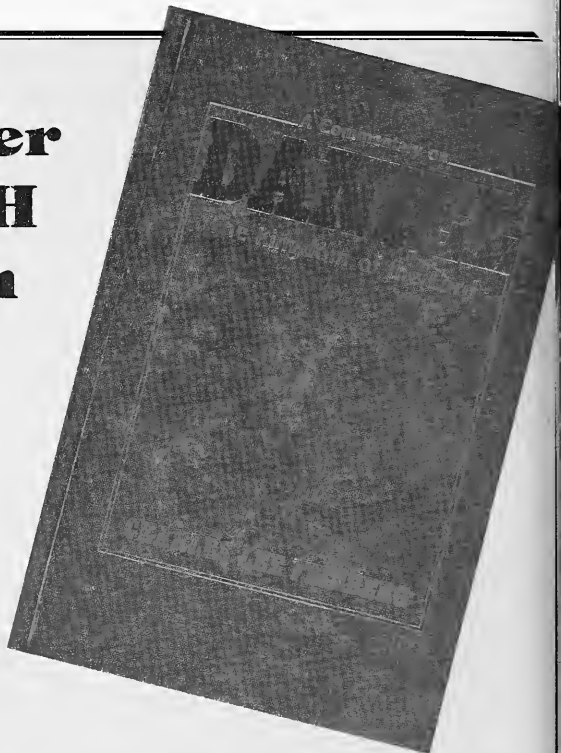
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HERALD

JULY 1984

I'll Be Suing You — in the Old Familiar Places

by Charles W. Turner
Editor

No, I did not say I'll be seeing you, a very common expression today. Unfortunately, the word "suing" is becoming as common as the word "seeing." It just might be coming from a friend or some other familiar place. Yes, I am aware of the fact there is some very definite Bible teaching on the subject, and it should be heeded.

There are more attorneys per capita in the United States than any other country in the world. It seems that on a given day most of them are in court—suing someone. There is a classic story of a man in California that appeared recently in the *Wall Street Journal*. He has sued his brother and his sister and his neighbors and the trash collector and the . . . shall I go on? He is slowing down his suits a bit since he started in the early 1930s. In fact, during the past two years he has only initiated 15 cases. In times past, he averaged about 20 a year.

How much has he collected? The estimates do vary. He says that it is somewhere between \$150,000 and a quarter

of a million dollars. His "friends" say that the amount is much too conservative. Now 78, Robert Agnew, has won 75 percent of his cases and is smart enough never to hire a lawyer to do his work. He does it himself.

The filing of lawsuits for just about everything shows some of the problems of our times. It shows above all things the inability of mankind to work out their problems one with another. This has reached some very frightening aspects. Certain areas of our lives and work have been threatened by these events. You have probably read of the widely discussed trial in Oklahoma where a woman has won a suit against a Church of Christ for \$827,000 in actual and punitive damages. She admits having a sexual affair and when reprimanded publicly by the church she refused to make a public confession. She sued because her privacy had been invaded and intentionally caused her emotional distress. The case, though, is being appealed, but it has some rather frightening implications in a church seeking to discipline her own members.

The ability or the lack of

ability for mankind to get along is a rather long-standing case. The suit of Mr. Agnew against his brother really is not too strange. The first two brothers in history had an even greater consequence. Remember the Cain and Abel account? There it was not a law suit; it was murder. So there remains nothing new in the universe, just a touch of veneer—society covering the really inward problems of mankind. There is a solution to our problems and it is obedience to the will of God and the power of God to transform lives in Jesus Christ. The cry of humanity in this generation is all about "rights." Yes, we do grant that there are rights of others. However, a touch of love and concern in the meeting of the rights of others and the willingness of the offended to reach out for understanding goes a long way in curing our misunderstandings. The absence of maliciousness and no spirit of revenge is certainly the Christian way. When one seeks to inflict punishment on others and not to seek a solution to the differences, then we are pursuing pathways that are questionable and possibly outside of the will of God. ■

BRETHREN MISSIONARY



herald

Volume 46 No. 7 July 1984

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letters

Dear Editor,

I received my copy of the April Brethren Missionary Herald last week, and was distressed to read the article by David R. Nicolas entitled, "What About Women as Leaders Over Men in the Church?"

Surely the Brethren have advanced beyond this type of archaic thinking. In reference to Paul's teaching about women in the church, I believe Paul was speaking to the women of that period in time. Mr. Nicolas refers to the sins of Eve, this argument is always brought up when discussing women in the church. Why are women always made the scapegoat in this line of thinking? When Christ went to the cross, the sins of Eve were finished.

Jesus was truly kind to women and demonstrated this in His life on earth. Why do so many Christian men refuse to accept that Christ went to the cross for all of us? By refusing to accept this fact, they deny to half of creation, liberty and freedom.

Men have been in charge of the church since the beginning, and what a mess they have made of things. Let Christian men, open their hearts and minds to what Christ did on the cross and they too will have liberty. — Canada

The Prayer Amendment: A Misguided Christian Crusade

by Dr. Donald P. Shoemaker, *Senior Pastor*
Grace Brethren Church of Seal Beach, California
Assistant Professor of Biblical Studies, Biola University

The prophet Elijah once challenged the false prophets of the land to a contest to see just whose "God" was the real thing. Both Elijah and these prophets would pray and sacrifice to their own "Supreme Being." The God who answered with fire upon the sacrifice would be the true God. The biblical account (2 Kings 18) tells us that the God of Israel was the one who answered.

Passages in the Bible, like the story of Elijah, have had great influence upon the Jewish and Christian understandings of God and the prayers we offer to Him. There is a certain exclusivism in such prayers, a certain focus of our minds to a God who is, for us, *someone specific*, not just any god by just any definition you please. Not just "to whom it may concern."

Protestants with a strong sense of biblical roots ("Fundamentalists," if I may cautiously use the title) value deeply the experience of prayer. It is our point of contact with a God who is specifically our Creator and Saviour, and who is seen and known and approached in the person of Jesus Christ.

With this heritage in mind, I can only express frustration and bewilderment at the effort fundamentalists have undertaken to cement into the constitution the right to offer prayer in the public schools (to "put God back in the classroom," some would say). Not in three decades of Christian experience have I seen more zeal, more determination and more sense of urgency than I have seen in recent months as the prayer issue has exploded onto the political scene.

But has this crusade been in the best interests of either the fundamentalists or the nation as a whole? I am firmly convinced that it has not been. And I speak as one who has come full circle on this issue.

I was a devout Christian attending a public high school when, in 1962, the Supreme Court banned governmentally composed or sanctioned prayer in public schools. I remember standing before my church and urging all true patriots to turn out for a local school board meeting which would debate the impact of this decision. The crowd at the board meeting was so massive that it had to be moved to the

school gymnasium. Loud applause thundered across the gym as these populist board members said they would follow the will of the people and not what nine black-robed men told them to do.

But I think my zeal was misguided, as was the zeal which was expended in behalf of a prayer amendment. There are five reasons why I say this.

First, voluntary, vocal prayer in the classroom is theologically bankrupt. It must either be a prayer so bland and generalized as to offend no one, or a prayer which is so specifically sectarian as to offend all others.

One great difference between religious traditions is over how God is to be defined and approached, and fundamentalists especially believe that it does matter how we pray and to whom we pray. Religious exercises are not the same as the academic examination of the Bible (which the court specifically allows), but are a display of reverence and respect before whatever deity is being addressed. And many different deities will be addressed!

It should dawn on Christians supporting a constitutional amendment that this devotional exercise comes close to violating their own biblical conviction that they ought to worship the Lord their God, and serve Him exclusively.

I don't think that our little children ought to be the ones having to discern with maturity the words of another pupil's prayer. Should a Jewish child sit piously as a prayer is offered in Jesus' name? Does a Grace Brethren child manifest reverence while a Mormon child confesses his belief in the preexistence of his soul? Should the Mormon child meditate on a prayer addressed to the Trinity? Should a Baptist youth bow reverently as a Christian Science prayer recites from "Science and Health," as a prayer is prayed to the Virgin Mary or as some values from eastern mysticism are extolled?

Second, this amendment is spiritually unnecessary. True voluntary prayer from the heart and the personal reading of Scripture have never been banned from the schools. As one congressman has said, "As long as there are math tests, children will pray in school." The most meaningful prayer is going to be the one spoken spontaneously from the heart, not the one having to compete with a host of contrary expressions day after day.

Third, the amendment is politically opportunistic. It has become the great bandwagon for politicians who do not really plan to consult the specifics of their faith anyway before making decisions and who absent themselves from prayers in their own legislative chambers.

I am amazed with how quickly Christians gravitate toward politicians who link the push for prayer to a national romance with an undefined supreme being. Prayers to this nameless "god who made America great" seem more a return to a civil religion where deity supports the actions of the state than a return to true biblical piety. Christians surely must see that governmental references to deity are not what make up righteous activity. For example, godliness pertains to how we get and spend our money, not to what pious phrase is printed on it.

Fourth, an official time for voluntary, vocal prayer is practically unworkable. How will those who wish not to participate be treated? Should they leave the room? Daydream? Do assignments? One congressman supporting the amendment even suggests that peer pressure to pray would not be all that bad. But how worthwhile is a prayer done under duress?

Who will compose the prayer? The child? The parent? What will we do the second time around if a student's first prayer is offensive? Will the teacher take him aside and "help" him? And who will pray? Will there be a sign-up, or can anyone chip in as often as he wishes? Or will we take turns around the room? Will this, too, lead to peer pressure which is psychologically coercive?

Finally, the prayer crusade is socially distracting. There are many other pressing issues more worthy of attention. A "moment of silence" (a proposal defeated a week before the defeat of the amendment permitting organized, vocal prayer) is so neutral and innocent as to scarcely harm anyone and might have

some practical value. But is it worth our precious time and energy (or trivializing the constitution)?

Let's turn our attention, for example, to the "religious freedom of speech" issue. In the last session of Congress several liberal and conservative senators (many of whom oppose a prayer amendment), introduced a bill permitting students to meet voluntarily on campus to discuss religious issues. It would have banned any discrimination against a meeting of students because of the religious content of the speech at those meetings.

Many evangelicals, including myself, have been distressed to find our own views dubbed inappropriate for a tax-supported forum simply because these views arise from religious conviction. At the same time, equally persuasive philosophical views (which we oppose) are granted that forum because they claim to be non-religious. Measures like the above would allow school officials to give religious ideas the same expression other viewpoints enjoy. They deserve our support.

The answer to prayerlessness and godlessness is not an amendment. Those who wish to live by the Christian Scriptures would do better to follow the prayer admonitions they contain. Praying for those in authority so that we might enjoy peace and practice our own godliness is high on the list.

There need be no return to a romantic notion of "God and Country" which was never really there. We would do better to strive to preserve the religious liberty of all, including ourselves. This liberty includes the right to speak out in advocacy of our values. In doing so, our religious tradition can be a moral conscience for our government and not its handmaiden or tool. ■

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Cross-cultural Grandparent



(GBFM Editor's note: Rosella Cochran is a medically retired missionary living in the Bethany Missionary Residence in Winona Lake, where the Ndomales have lived during their stay in the States. This article first appeared in the Warsaw Christian School newspaper, The Eagle's Eye.)

by Rosella Cochran

The Ndomale family has made a positive and lasting impression on the Warsaw-Winona Lake community.

In 1980, they, like Abraham of many years ago, left their country and their people and came to a land unknown to them. They left two of their offspring in Central Africa, bringing the three youngest (Philomene, Dorcas, and Seth) to America with them. In the summer of 1982, the two oldest children came for a visit. At the end of the vacation, their son Abdias returned to Africa to continue his schooling. Esther remained in Winona Lake.

Joseph is now completing his course of study at Grace Seminary. Daily he and the three girls leave for school. Georgine and four-year-old Seth remain at home. Georgine is a well-qualified and reliable babysitter, so Seth has playmates most of the time. Like the rest of the family, Seth has learned English well and uses it fluently.

Esther completed sixth grade at Warsaw Christian School and is now at Lakeland Christian Academy. When asked the best thing that has happened to her, she replied without hesitation, "I'm here! I got to come to America to be with my family." She is especially grateful to the Christians here who have helped pay her travel and school expenses.

When the question was directed to Philomene, "What is the best thing that happened to you?" she exclaimed, "Abdias and Esther

came!" Obviously, they are a closely knit family. Philomene won the hearts of the audience at Warsaw Christian School when she played the part of Sly Fox in the sixth grade musical, "Pinocchio." She is a good student and her presence adds quality and charm. What does she enjoy doing most? "Acting and singing," she says.

During her four years in America, Dorcas has grown from a typical six year old with front teeth missing to a vibrant young lady of ten. Her most memorable experience: being baptized by Pastor Ashman at the Winona Lake Grace Brethren Church. She was born into God's family shortly before coming to America.

At Warsaw Christian School on Grandparents' Day, when Dorcas was asked to read her story, she cleared her throat and started like several others, "I love my grandma." Then she continued, "My grandma went to Africa before she came here." I was proud when she introduced me to the class as her grandma.

Dorcas loves me, her adopted grandma. I love her, too, and her entire family has become dear to me. I will miss them, as will many others, when they return to their homeland.

Soon the Central African Republic will welcome home a native son and his family, now strengthened and better prepared to serve their Saviour and Lord. They have been strengthened, and we have been enriched by their presence in our midst. ■

Joseph Ndomale was graduated from Grace Seminary on May 18, 1984.



Rev. John Zielasko congratulates Joseph.

“You Don’t Love Us”

by John W. Zielasko

In 1972, Board member Dr. Bernie Schneider and I were on an administrative trip to Africa. Just before leaving the country we met with some of the Brethren pastors in Bangui.

At one point in our fellowship together, one of the pastors said to us, “You don’t love us.” I asked him how he could possibly come to such a conclusion in view of all that the Brethren mission did in that land.

“But you have never helped any of our men get a theological education in either Europe or America as other missions have done,” he told us.

That pastor was Joseph Ndomale. And as a result of that meeting, we worked out a mutual agreement with the African church in order to get a few of their leaders into graduate seminary education, so that they in turn could train their own leaders. Among the conditions agreed to with the church in the C.A.R. were the following:

- 1) The person would be selected by the African church.
- 2) It would be someone already

in the ministry, tried and proven.

- 3) The church would contribute toward the financial cost.

Pierre Yougouda was the first to be selected and ultimately to be graduated from Grace Theological

Seminary. Joseph is now the second.

Mr. Ndomale returns to his church as the elected chairman of the Church Union. Pray for him as he assumes this responsible position.

We do love you, Joseph and Georgine. ■



Georgine and Joseph Ndomale

The President of th



by Nora Macon
with Joseph Ndomale

Four years ago a national pastor from the Central African Republic arrived in the United States with part of his family. Knowing very little English, he had a large task before him. He had come to study at Grace Theological Seminary, so he could return and teach his own people.

Having been graduated in May 1984, Joseph Ndomale returned to his homeland in June.

Many things have happened during the Ndomales' four years in the States. The family learned to speak English. All of Joseph's classes were in English (which meant his papers were, too). He began to work for the maintenance department of Grace on the grounds crew. Since she is excellent with children, Georgine began to babysit. The Winona Lake Grace Brethren Church (WLGBC) was

warmed by their smiles and friendliness.

Because of financial and education reasons, the two oldest children remained in Africa when the family left. The three youngest children, Philomene, Dorcas, and Seth, accompanied their parents. Two years ago the two other children visited the parents during the summer. Daughter Esther remained at the end of the summer, but son Abdias returned to the C.A.R. to continue his education.

The children attended Christian schools in the Winona Lake/Warsaw area and were good students. They speak excellent English.

It was a good four years—not easy or always smooth, but a time of learning and growing. The Ndomale family touched and encouraged many folks' lives.

I talked to Joseph after graduation to hear some of his thoughts about his family stay.

Union Returns Home

Q What was the hardest thing to adjust to in the States?

A The hardest thing to adjust to was the language, particularly the pronunciation. That difficulty concerned my wife and I as adults, not the children.

Q What changes have taken place in your life while you were here?

A There are many changes that have taken place in my life. I have survived the bitter cold of so rough winters! To hear my family speak to me in English. To see my wife and children use the phone; even though I had a phone in my office in Africa, none of them had used it before.

Q What are your impressions of the United States and do they differ any from your first impressions?

A My impressions are positive, especially because of the family of God, because of the mission's work through which we have been saved, and also for the kindness of the Grace Brethren churches in their generosity in supporting my children in their schooling. My current impression does not differ from the first but it is deeper than ever.

Q How do you view Grace Brethren churches in the States? How are they different from your churches in the C.A.R.?

A Grace Brethren churches in the States are materially rich and able to do much financially. Some are doing exactly that in providing for many needs—mission goals, building programs, ministries, and so forth. But spiritually, we have the same Saviour as the authority over us both in the States and the C.A.R. We feel at

home here and in WLGB.

Q How has your training at Grace Seminary helped you? How will it help you when you return to your ministry?

A My training at Grace Seminary is very helpful as an eye-opener on many things I did not know. It is also setting me on the track of how to do the studies and research by myself. I will use what is convenient with the situation I will find myself in back in my country.

Q What are some of the biggest differences between the United States and the C.A.R.?

A People are the same, food is the same. The culture is different. The way food is prepared is different. But a potato is the same anywhere! People are the same everywhere. They have the same needs. Another difference is schooling. We have a different system of schooling in C.A.R. It is based on the French system.

Q What will you miss the most about the United States? Would you like to return to the States again someday?

A We will miss many of our friends. I will miss my professors from Grace. I will miss my brothers and sisters in WLGB and some of my ground workers, like Ernie Ringler. I sure would like to come back someday to visit—everyone of my family would like to come again.

Q What do you miss the most about the C.A.R.?

A I miss my mother and my son. I have not seen my mother for four years and my son for two.

(Continued on page 10)



The Ndomale family: (seated l. to r.) Esther, Georgine, Joseph, Seth; (standing) Dorcas and Philomene.

Q What is the first thing you would like to do upon arriving home?

A See everyone of those I miss—my mother, my son, and my church congregation.

Q What are you looking forward to the most?

A Starting to work and visiting many churches.

Q Is your family eager to return?

A Yes, except we have mixed emotions. My youngest son is very excited about going to Africa. He talks about it all the time. He was only six

months old when we left, but we've been showing him pictures and talking to him about Africa.

Q Will the children attend school in Bangui?

A Yes, they will. My oldest son has two years of school to go at Yaloke, so he will stay there.

Q Have they forgotten French, Sango, or Kabba?

A Yes, they forgot French and Sango. They try their best in Kabba—I impose Kabba. We speak it at home.

Q What will you be doing when you go back to the C.A.R.?

A I will be pastoring my home church (Castor in Bangui). I will supervise the Fellowship of Churches. I will travel and be chairman of the executive committee of our churches. We have a moderator for our churches who is elected for one year. He works with the national conference. Besides the moderator, we have the President of the Union, elected

A The main concern is the big decrease in the number of missionaries. There are many empty stations. That means a lack of teachers in our schools. We need people to teach us. Also pray for needs in our schools, financial and building needs. But especially pray for people who will come and help us.

Q Is there anything else you would like to say?



Rosella Cochran, adopted grandmother, spends time with the Ndomale children.

for four years. (Joseph is the President.) He works with the executive members, representatives of each region, and they meet and decide things for the churches.

Q What would you like us to pray about your return and your country?

A Well, hmmm. The biggest thing is I really want to say *thank you* to each and everyone who has helped in our stay and schooling. If I could name them all, I would. I really give thanks to the Lord for everyone who has helped us and encouraged us, for everything that has been done for us, and for those who prayed for us.

“Miracle” Reaches Brazil

by Ivanildo Trindade

Inasmuch as the Brazilian people would like to see a miracle happen in the country's toughest economic ordeal ever, a miracle of another kind will reach them very soon. That is Dr. John C. Whitcomb's booklet, *Does God Want Christians to Perform Miracles Today?* The Brazilian edition recently came off the press and has been shipped to that country.

The impact of the book might be compared to publishing a book dealing with Mormonism from a biblical perspective and distributing it, say, in Utah. In other words, the book will certainly strike at the very heart of the system of the fastest growing evangelical group in Brazil—the charismatics.

Though this was obviously not the author's intent, it is true that the book will stir up a lot of controversy. But, by God's grace, it will also illuminate many who are being led astray

by the charisma of their religious leaders.

Dr. Whitcomb traveled to Brazil in June, lecturing at churches and universities in Belem and Brasilia. Taking advantage of the opportunity, he officially presented the book to the evangelical community of Brazil.

In a country where sound evangelical literature is close to nonexistent, the publication of this book is a very special blessing. On behalf of my people, I would like to thank all of those who were directly or indirectly involved in the production of the “miracle” and ask all of you to pray for a positive impact both of the book and of Dr. Whitcomb's visit on the Christians in Brazil. ■

(GBFM Editor's note: Ivanildo Trindade and his wife, Naza, live in Winona Lake, Indiana, while Ivanildo is attending Grace Theological Seminary.)



The BMH staff helped to publish Dr. Whitcomb's book in Portuguese. They are (left to right): Mike Baker, Mike Prentovich, Dave Beeson, Don Cake, Gurney Smith, Greg Hoffert, Charlotte Austin, Tom Miller, Scott Kantenwein, Charles Koontz, and John Leonard.

*"It is appointed for men once to die, and after this
the judgment"—and*

PROBATE!

by Russel H. Dunlap
Stewardship Director

To learn more about probate, estates, and such, I recently visited two county courthouses here in Indiana. Probate records are public records and available for the asking, though both offices were rather reluctant and possibly suspicious of the motives for wanting to review some specific cases.

In one case, a man died leaving a will for his assets to be divided equally among four children. He had no real estate or personal property that was reported. The only assets recorded were a checking account, and a small amount of cash totaling about \$5,500.00 (funeral expenses must have been prepaid). The expenses in handling the probating of the will amounted to about \$325 for attorney fees and \$75 for court fees. For the amount of work required, the fees appeared to be reasonable. After other expenses, about \$5,000 was distributed equally to the four children about one year after the man's death.

The word probate comes from the Latin *probatio* which means "proof." We use the term probate to mean the process by which a document (will) is established or proven by a probate court as the duly executed last will of a person. This process is needful and necessary in carrying out the final affairs of a person. As state laws differ a great deal, one should consult an attorney to have a will properly prepared. For example, there have been cases where the witnesses have not signed with everyone present (as required by some state laws) which caused the will to be declared invalid. In such a case, the final wishes of the person may not be carried out as intended.

The probate cost is usually determined by the size or amount of property being disposed of by the deceased's will. This cost, and various fees involved, covers the administration and supervision of the assets or other arrangements as stipulated in the will. For this reason, it is good stewardship to have as much of the property as possible pass outside the will. For example, in the case referred to above, the man could have had his banker arrange the amounts

to be paid out directly to the four children. Had this been properly arranged, both time and expense would have been saved.

Arrangements for dispersing property outside the will are referred to as 'will substitutes,' legal methods of owning property that are used primarily to avoid the expense and time delays of probate. Some of these are life insurance contracts, trust arrangements for money and/or property, and property owned jointly by two or more people with rights of survivorship.

Financial hardships can be encountered because of the probate process. Here again your attorney should be able to help you arrange your affairs to avoid as much of this as possible. Also to soften this hardship, many states have laws that provide a family allowance from the estate to meet support needs, until the estate is settled.

Probate of a will may be opposed or contested on many grounds. Some points of contest may be: validity of the will because of improper execution, fraud, mistake, lack of competence, a revoked will, or lack of intent. The probate of a will would usually be contested by persons having a valid and legal interest in the deceased's estate.

In examining a number of estates that had been probated, none of the wills provided any consideration for God's work. It seems since everything we have comes from God and His blessings on us, we surely should honor Him and His work with a portion of our estate at our deaths. We should ask ourselves, what will our heirs do with that which we have accumulated during our lives? Will they honor God with the assets? What an opportunity to include a verbal testimony in your will concerning your faith in Jesus Christ, and also honor God by leaving a bequest to your local church, home and foreign missions as God directs! If you haven't provided for these in your will or through an annuity or trust fund, pray that God might direct you to do this soon.

If you have questions or need assistance, please contact me at Grace Brethren Missions Stewardship office, P. O. Box 587, Winona Lake, Indiana 46590. ■



Mariano

Navajo Medicine Man

Angie Garber



by Angie Garber

"Don't you know that is a missionary?" the old medicine man asked his wife as he entered the door of his cabin, returning from herding his large flock of sheep. I had just finished reading a portion of the Word of God to her.

For a long time I had been afraid to visit Mariano's home. Now he stood before me, his turquoise earrings and heavy beads a contrast to his white hair tied in the traditional knot at the back of his neck.

When I started to speak in his own language he broke out in merry laughter. "*Nisha', nisha',*" he repeated. "*Nisha', nisha'.*"

"What did he say," and "How about you," are so alike in the beautiful tonal language of the Navajo

who call themselves *Diné*—"the people." I had mistakenly used the high tone which changed the meaning of the word and he knew it.

In a few weeks I returned. This time he listened as I read the words of Acts 17:24-31: "God that made the world . . . hath made of one blood all nations of men . . . now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world." Had he never heard? "Mmmmm, Mmmmm," he exclaimed as I read. He could understand.

As I left I gave him some used clothing, which sealed our friendship. Many times after that I would go to his home to read the message of hope. He would sit crosslegged on the floor of his hogan, interspersing the reading with his, "Mmmmm, Mmmmm." Perhaps he meant, "That is good."

One day after our service I asked him if I could buy one of his sheep. He went out to the flock grazing near the hogan and selected a nice young lamb to put in our van. When I paid him eight dollars he told my Navajo companion with a smile, "Tell her next time it will be more."

Mariano was well known as a five-night singer. Often he was called to sing over a sick neighbor or a worried friend.

He carried four rattles made of deer hooves which a helper would shake during the all-night ceremony. Sometimes his little grandson, John, would accompany him and was permitted to shake the rattles. He hoped to make this child a medicine man when he grew to manhood.

Being a healer was a profitable occupation. Mariano had a herd of five hundred sheep which he guided over the hills surrounding his home. Often he carried a gun slung over his shoulder. Many coyotes roamed the sagebrush watching for a dinner of spring lamb, and he was prepared to defend his flock against the enemy.

Spring was lambing time with round-the-clock vigils. After that came shearing, when ten families would help him. After a week of hot, hard work, large bags of wool were ready to take to the trading post. Some wool was stored in the hogan for the women to card, spin, and weave into colorful Navajo rugs. Mariano was cheery and generous, killing six or more sheep for meat for his shearers and their families. He carried his money in small tobacco bags and paid his helpers cash for their work.

In the fall there was plenty of food. Mariano harvested the variegated Indian corn which was roasted in the husks in an outside oven made of stones and earth, then brought into the hogan to be eaten as roasting ears. What was left in the field was later

gathered and dried in the hogan or on top of it. Later it was shelled, ground, and used for bread or blue corn mush. Squash and pinto beans were also brought in from the gardens to provide food for the family.

Another joy of the fall season was gathering pinon nuts. The warm, dry days caused the pinon pine cones to burst open, and a strong wind would send them to the ground in brown showers. Whole families would go to pick the treasured nuts. If it was a good year, there would be enough to sell at the trading post.

Some years food was not plentiful. Once I asked an old friend, Mariano's cousin, what she ate when she was little. She laughed and said, "We just didn't have anything to eat! Not anything!" Those must have been very hard times for Navajos. Boys herding sheep all day would put a piece of frybread in their pockets for a snack during the long hours. If they were fortunate they might kill a prairie dog or jack-rabbit to roast over the fire.

Deer hunting was another way to provide food for the family. Venison was eaten fresh or dried in the arid New Mexico air. Roasted in the fire, it was a delicious treat to enjoy around the fire in the evenings—listening to the rustling of the dried leaves in the brush shelter, caused by the autumn breeze. The family sitting around the campfire, with the flickering light playing on their brown features, painted a picture of rest and serenity.

Mariano had many heartaches. Not all of his ceremonies brought healing. He saw those around him leave for the "place of the spirits." Tuberculosis was a dreaded disease which robbed many homes of mother, child, or father. He saw his own grandchildren die, and then his daughter. Her husband dug a grave, wrapped her body in a rough cloth, and covered it with earth, while the now motherless boys watched.

Eventually his time came to join them. His old body was wearing out, and he needed an operation. I usually went to his place to read the Bible to him, but this time I was to take him to the hospital. When I stopped at the hogan his two old friends, also medicine men, helped him to the seat beside me. Their chants through the night had not helped. It was sad to see him put in a wheelchair and taken into the hospital—the last time I would see him alive. He was too old to survive the operation.

"I don't like to see my old friends go into the hospital," I told the doctor.

"But it's nice to see them come out well," he answered.

"But so many of the old ones *don't* come out."

(Continued on page 16)

Norria Trujillo

"That's true," he soberly agreed.

We held a short service at the mission station when his body was returned. After the wooden box was lowered in the ground his few belongings were thrown on top before it was covered with "Mother Earth," his native soil. The custom in the old days was to kill a man's horse or burn his pickup truck after he died, but it isn't done as often now.

But what of Mariano's little grandson, John, who shook the rattles? His father, Lee, took a job at the Grace Brethren Navajo Mission, learned to read his own language, become a Christian, and eventually became a pastor there. He had been a medicine man too, but left the old way to become a teacher of the Word of God. Many Sunday mornings he would go out to pick up his relatives and bring them to church at the mission.

Lee's brother José told him not to bring "that Book" around, but through love and patience José came to know the Lord. When the little church was built at the edge of the mesa near his home, he found joy in caring for it. I visited him in the hospital just before his death and, with the help of a Navajo nurse who attends that church, read from the Navajo Bible, "In my Father's house are many mansions" (John 14:2). His sweet smile, which we all treasured so much, was his last gift to me.

John eventually went to Utah to finish school, and there he met and married Nora, a Navajo girl from Arizona. Norria, their first child, was born there. Later John and Nora entered Bible school in Cortez, Colorado. When they finished school they came back to John's home area, near Grace Brethren Navajo Mission and School. Here he followed in his father's footsteps, preaching to his relatives and neighbors.

John and Nora now live at Tonalea, Arizona, near Nora's home, where John is pastor of the Red Lake Community Grace Brethren Church. John and Nora have six children.

Every summer John packs his family and Nora's mother into his pickup truck and comes back to attend camp meeting in his home area. There under the brush arbor he tells his people of the Good Shepherd who gave His life for His sheep and has the only cure for the sin and sorrow which is all around them. From the mesa rim he can look out over the wide valley where his grandfather's sheep used to graze, but the songs that ring out are far more power filled than the chants he once knew. "What can wash away my sin? Nothing but the blood of Jesus." There is eternal life in those words.

Recently John returned to have the service for his grandmother who died at the age of 107. He had al-



ways visited her when he returned for camp meetings. She was blind and deaf but always seemed to know him. As he stood giving out the message which can give victory over death, I recalled again the old man who heard that wonderful story so late in life and uttered his forceful "Mmmmm" as I read from the Navajo New Testament.

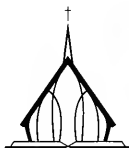
As the Gospel is handed from generation to generation, it is much more than an Indian legend. It is changing and molding lives. John's daughter, Norria, now attends Grace College. All her life she has dreamed of becoming a doctor. She likes to help people and is amazed at the way God fashioned our bodies. Most of all Norria desires to be in the will of God. If He wants her as a doctor she would like that, but if He has other plans for her she wants His will to be done. Sometimes school is hard, and it is difficult to be so far from her family, but she has learned to adjust to college life and has made many friends.

Years have passed since I first went to visit that old medicine man's house. Now I love his children. Many Navajos still don't know Christ, but it's exciting to see many others living for Him. John is pointing his people to the Great Physician, and Norria may be the one who carries on the family medical practice—bringing healing not through traditional chants and rituals, but through medical knowledge and a relationship with the true and living God! ■

(GBHMC Editor's note: Angie Garber came to the Grace Brethren Navajo Mission in September 1951 as the first schoolteacher. Today, she is "retired," but she continues her ministry of visitation in the Navajo homes.)

GBHMC

News Update



CONSTRUCTION REPORT

Volunteer construction crews have begun to arrive at the Grace Brethren Navajo Mission and Boarding School in Counselor, New Mexico, and work is well underway on the proposed multipurpose facility. Workers will be arriving throughout the summer to lend a hand with construction. Thomas R. McDonald of Cartwright, Oklahoma, is the construction superintendent.

As of mid-April, more than \$114,000 in cash gifts have been received for the new building. A \$50,000 deferred gift annuity has also been designated for the project. Total estimated cost of the building is \$175,000.

Funds are still needed, according to Dr. Lester E. Pifer, executive secretary for the Grace Brethren Home Missions Council, which oversees the operation of the Mission. Gifts toward the building may be given through your local Grace Brethren church or directly through the Council, Box 587, Winona Lake, Indiana 46590. Please designate your gift for the Navajo Capital Campaign.

If you desire to volunteer your skills on the construction crew, contact Ralph Hall at 219/267-5161.

WORKSHOP/CONFERENCE SCHEDULES ANNOUNCED

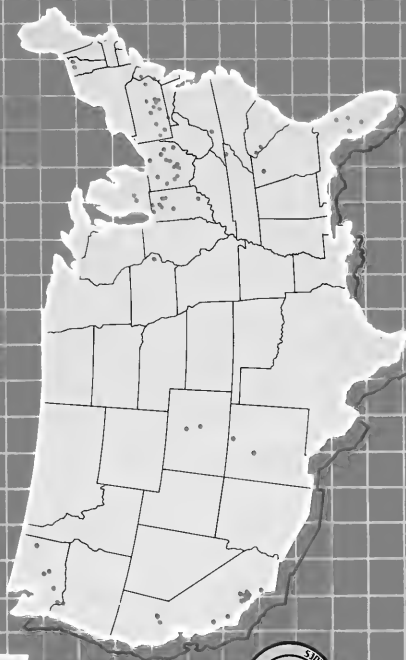
The 1984 Grace Brethren Home Missions Pastors' Workshop will be held August 3 and 4, just prior to the National Conference of the Fellowship of Grace Brethren Churches. Community Grace Brethren Church, Warsaw, Indiana, will host the two-day event.

Various speakers will address the theme of "Harvesting Through an Effective Ministry." Special sessions are also planned for the ladies who attend.

Information regarding the workshop has been mailed to each pastor in the Fellowship. For additional information, contact the Grace Brethren Home Missions Council, Box 587, Winona Lake, Indiana 46590.

Thursday, August 9, is Home Missions Day during national conference. A special luncheon/corporation meeting is planned for 12:30 p.m. at the Grace College Dining Commons. Reservations are required for the \$6.75 per plate meal, and may be made by writing Grace Brethren Home Missions, or stopping at the conference hospitality booth prior to August 9. Those not desiring to attend the luncheon are invited to the Grace Brethren Home Missions/Grace Brethren Investment Foundation corporation meeting, which is scheduled to begin at approximately 1:30 p.m. There is no charge to attend the corporation meeting. ■

GBCs assisted by the GBIF
since 1973



The
Grace
Brethren
Investment
Foundation

across the nation!

Grace Brethren Churches are calling for the Grace Brethren Investment Foundation to lend a hand in church growth. In 29 years the GBIF has loaned \$20,976,805 to at least 175 growing Grace Brethren churches. Without the GBIF's low interest loans, many of these works may never have gotten off the ground!

Your GBIF deposits earn 6.5 percent or, with continuous compounding, 6.72 percent. While this is happening, your funds are helping establish Christ-centered GBC's across America. What an exciting opportunity!

Box 587, Winona Lake, IN 46590

Stepping into a Home Mission Ministry

by William F. Tweeddale
*Pastor, Community Grace
Brethren Church-Suntree
Melbourne, Florida*

On Easter Sunday 1983, our people crowded into the Penn Valley Grace Brethren Church in Telford, Pennsylvania, where I was pastor. We were approaching a record Sunday morning service of almost 500. A year later, I stood before a group of less than 50 people in a rented auditorium in Melbourne, Florida. To say the least, the intervening year had been one of change for my family and me.

God equips His servant for the special work He desires to accomplish through him, and, in this way, my wife, Carol, and I were called to another corner of His vineyard, to the metropolitan area of Melbourne on the east coast of Florida.

I was fortunate, as I left my ministry of five years at Penn Valley, that the congregation

also felt with me my call back into home missions. It has been my life-long passion to be involved in church planting. As I have sought to be faithful to that commitment, it has also cost in the uprooting of my family to follow the call of the Lord, in forsaking a comfortable study and well organized church to help start a new one. But the joys I experience in meeting with a group of committed believers who desire to share their Lord through the establishment of a new Grace Brethren church far outweighs the inconveniences we have forfeited to serve the Lord Jesus Christ.

When you contrast the work of home missions with that of a pastor in another ministry, there is a difference. The home missionary does not have the demanding execu-

tive burdens of an established church. Instead, his life is wrapped up in growth and development. At times, the established pastor cries out to the Lord for more time for the simpler pastoral ministry while the home missionary cries out for just a few more people with whom to make decisions.

Like a beaver, the church planter is in the process of weaving a dam to keep the precious water in a useful reservoir to feed the ecosystem. We see multitudes of people going over the rock and losing not only their souls but their self-worth to a world totally indifferent to God. We must build a wall to preserve



Pastor William Tweeddale



ose who would otherwise be
t.

The work takes care and at
nes is so fragile, but one day
e church here in the Suntime
a of Melbourne will be
ong, and will be a mighty
trument in the Lord's hand
ed for preserving precious
as. Although we have had
endances of over 80, the
il work is being done in de-
oping and challenging a
dership to help build that
aining wall.

When I first met with the
urch at Melbourne, there
are representatives of two
nilies who were duly bap-
ed members of the church.
ne family was to leave
most as soon as we arrived.)
om that meeting, God has
en developing His church,
th a great deal of behind-
e-scenes work having been
complished through Earl
ore, the former pastor.

Soon after we arrived, we
d a planning session with
e church leadership. We
mmered out a purpose
ement and a plan of action
th some definite steps to be
complished. The next thing
is to see God work in send-
g us some more committed
nilies.

With four men, meeting on
enn Ernsberger's sailboat,
e began a discipleship minis-
y. After meeting with these
an weekly for six months,

they were challenged to
leadership and will be starting
their own discipleship groups
soon. They will also be placed
before the body as our elder-
ship.

The ladies, under the leader-
ship of my wife, are also meet-
ing once a week. They, too,
are having their vision
stretched. Our whole church is
looking forward to seeing God
perform exponential growth
through discipleship.

New families are being
added to our church almost
monthly. We have a piece of
property in sight, and the next
steps will be focused on our
initial building program.

The Suntime development,
in which we are located, is a
magnificent country club com-
munity boasting of one of the
finest golf courses in Florida.
However, there is a balance be-
tween tourism and industry
here. Melbourne is in the high
tech area of the state, and lies
in the shadows of Cape Ken-
nedy and its NASA program.
Unemployment is almost non-
existent in the surrounding
county.

However, this is a needy
area. There are four churches
in Suntime, a new community
with a population which is
rapidly approaching 10,000.
We are the only Bible-preaching
church in the area.

The community is so new
that there is not even a church

building within the develop-
ment. We have the opportunity
to have that first church, but
the cost of property is almost
astronomical. Parcels along the
main road to Suntime sell for
\$70,000 an acre. It will take a
great commitment of time and
talent to build a church here,
but He who owns the cattle on
the thousand hills is doing it
and the gates of hell will not
prevail against it.

We are moving into a new
era of our church. This year
we hope to see a "sold" con-
gregation behind a solid core
of leadership anticipating great
things from God.

Thank you for your con-
tinued prayers and for your
desire as a Fellowship to build
a Bible-teaching Grace Breth-
ren church in the greater Mel-
bourne area. ■

*(GBHMC Editor's note: Pastor
William Tweeddale has been pastor
of the Community Grace Brethren
Church-Suntime since the fall of
1983. He has also ministered at the
Penn Valley Grace Brethren Church,
Telford, Pennsylvania; and home
mission works at Lancaster, Pennsyl-
vania; and St. Petersburg, Florida,
which are now self-supporting
churches. From 1980 to 1983, he
served on the board of directors of
The Grace Brethren Home Missions
Council, Inc. He is a graduate of
Barrington College, Rhode Island;
and Grace Theological Seminary.
He and his wife, Carol, have four
children.)*



Gold Country Shines Again

by Chuck Manning, Elder
Gold Rush Community
Grace Brethren Church,
Auburn, California

Auburn, California, in the heart of the Gold country, the center link in the golden chain of the 49er mining camps, shines again—not with gold, but with precious souls won to Christ through the ministry of the Gold Rush Community Grace Brethren Church.

In 1977, three families who moved from Sacramento to this historic Sierra Nevada foothills town were without a Grace Brethren church. Richard Cron, then pastor of the Sacramento Grace Brethren Church, caught the vision and organized a Bible study in Auburn. A few months later, a fledgling church began Sunday school and church

services in a local funeral home.

At this time, Dr. Lester E. Pifer, executive secretary of the Grace Brethren Home Missions Council and Dr. Robert Thompson, western field secretary, encouraged the work and recommended Grace Theological Seminary graduate Duane Jones as the first pastor. Duane, his wife, Kathy, and their two children, followed God's leading and moved to Auburn.

In 1979, the new church was added to a growing list of national home mission points, and it continued to thrive. Then, in 1980, God was faithful in providing a unique place of worship—the chapel building of a former Army hospital, built in 1944 and now owned by Placer County.

Although other church groups wanted the use of the chapel,

county officials accepted the offer of the Gold Rush Community Grace Brethren Church, and granted a low cost, but escalating, 25-year lease.

Three years passed and many were won to Christ. The result was a spiritual nursery school with many babes in Christ receiving nourishment and encouragement. Still, being self-supporting seemed to be an elusive target.

With the help of Grace Brethren Home Missions and the Grace Brethren Investment Foundation, six choice acres of land nearby were purchased. But the chapel rent had escalated from \$250 a month to \$1,000 a month and the land mortgage added another \$800. The high overhead soon became very difficult for the small congregation. With that financial burden in mind, and with the long-term availability of the present facilities, approval for the sale of the property was granted.

In May 1983, Pastor Jones was called into the Grace Brethren Chaplaincy, serving with the U. S. Army. He and his family were commissioned as the church's first missionaries in July.

At about the same time, Paul Hoffman, singles pastor at the Long Beach, California, Grace Brethren Church, was seeking God's will, desiring to pastor his own church. By midsummer, he had accepted the call to lead the Auburn congregation. When he arrived with his wife, Lyn, and their two girls, Kathryn—9, and Ellen—seven, two other families from the Long Beach



The congregation of the Gold Rush Community Grace Brethren Church following a Sunday morning worship in April 1984

Pastor Paul Hoffman, his wife, Lyn, and daughters, Kathryn, and Ellen



Duane and Kathy Jones were commissioned as the first missionaries from the Auburn church as he entered the U.S. Army chaplaincy. From left are: Major Gary Coad, Pastor Paul Hoffman, Pastor Roy Halberg of the River City Community Grace Brethren Church in Sacramento, Pastor Darrell Anderson of the Sierra View Grace Brethren Church in Placerville (CA), and Charles Manning, Gold Rush Community Grace Brethren Church elder.



church, the Hamiltons and the Burches, accompanied them. Paul had compiled a 100-page evaluation and five-year plan for the young church and prayed that the Lord would send some families with him to help in the work and supply other specific needs. The two laymen and their families were the answer to that prayer. Even so, Paul relied on Christ's promise in Matthew 16:18, "I will build *my* church."

Part of the work was to begin with a Bible study in the Hoffman's home, an "upper room," where "seed families" would gather to pray and learn from God's Word how Jesus builds His church. But the week before the group was to meet, Hoffman's neighbor presented him with a petition containing 70 signatures from others in the neighborhood. It asked the city police department and county officials to prevent the Bible study from taking place in the Hoffman home. Pastor Paul later received a letter from county officials threat-

ening legal action from the district attorney if the Bible study should begin.

The church and others began to pray. They soon learned that city ordinance did not prevent a home Bible study from taking place; and it was merely a policy of the county planning commission to "discourage" group meetings.

The group was allowed to meet. As a result of the petition, the Lord has opened many doors in the community, and the pastor has had many opportunities to share the Gospel in his neighborhood.

Over the past months, church attendance has doubled, and the men, under the direction of Tim Burch and David Glenwinkel, have begun renovating the chapel to make room for the new folks. More than 30 decisions have been made for Christ, and, best of all, these folks have been baptized and have joined the church. A Singles Bible Study has also begun, with decisions for Christ being made the first night it met.

So many people from all over the Fellowship of Grace Brethren Churches have helped this growing church at Auburn with financial support and prayer. Pastor Hoffman calls these people his "partners in the Gospel." With their help, souls are being won, leaders are being trained, and saints are being disciplined in this northern California community.

There are many needs and difficult decisions ahead about the land and other financial matters. It is the goal of the church in Auburn not just to be *self-supporting*, but *others* supporting as well. Pray that it would be a missionary church. Pray, most of all, that their love would grow for the people in the community, knowing that if they love them their labor will be a success; for love never fails. ■



hoping to help in Christian e

Pastor Roy Halberg, *President*
Ed Lewis, *Director of Youth Ministries*
Brad Skiles, *Director of Administration*
Kevin Huggins, *Timothy Teams Coordinator*
Sue Rike, *SMM Coordinator*

Friendship Evangelism Does It Work?

An Interview with Larry Moody



Rev. Larry Moody is the Director of National Services for Search Ministries, Inc., a ministry devoted to teaching people how to share Jesus Christ through natural bridges of friendship. A graduate of Dallas Theological Seminary, he has been involved in a ministry of lifestyle evangelism and discipleship for over ten years. This summer, he will lead a friendship evangelism seminar at GBC Christian Education's National CE Convention, August 5-7.

DOES FRIENDSHIP EVANGELISM WORK?

Yes. People are finding it to be the most natural way to present Jesus Christ in the relationships which they have. Our goal at Search is to teach people that evangelism is a process and not a program. It's not a point in time activity, but a long-range, — building-your-life-into-someone-else commitment that includes sharing the claims of Christ. And that can happen in ten minutes or ten years.

LET'S TALK ABOUT TIME . . . IN FRIENDSHIP EVANGELISM, HOW LONG SHOULD IT TAKE TO LEAD A PERSON TO CHRIST?

It's important to remember that evangelism takes place with the leading of the Holy Spirit. We can't put God in a box with time. It will take as long as the Spirit wants it to take in leading a person to Christ. But this I know, where

the non-Christian is in his own spiritual pilgrimage will have a lot to do with where I enter into the evangelism process. I've been on airplanes where I've led someone to Christ in less than a 40-minute trip. But that's because they were ripe and ready. There have been other people I have talked to for years and they still haven't trusted Christ. And with those who haven't accepted Christ, I don't feel like I've failed. I recognize they are not ready to be harvested.

CAN YOU ILLUSTRATE FRIENDSHIP EVANGELISM BY SOME PERSONAL EXAMPLES?

Sure. I'll give two examples that will help you see the range of what might happen.

The last person I led to Christ was a week ago. This fellow was a friend of a Christian who had spent the last year-and-a-half loving and caring for this person. Ben, the non-Christian, began attending a discussion group I lead—it's where people can come and ask any question about God and life. After attending four of those sessions, he and I got together on three occasions to talk about his questions and objections to Christianity. A week ago he walked into my office and God allowed me to do the reaping. Someone else did the sowing and watering and cultivating. Someone else established the relationship. It was a situation where, within three months, we saw a person move from being totally cold to the Gospel to being open and accepting Jesus Christ.

Another illustration: In my old neighborhood my wife and I prayed, looked for and took every opportunity to share Christ with our neighbors. After three-and-a-half years, not one person trusted Christ. I was discouraged then. Larry Moody, the evangelist, hadn't led any of his neighbors to Christ. But you see, I was buying into the idea that evangelism is just reaping. When Jesus taught His disciples about evangelism in John 4, He talks about sowing and reaping and that one will sow and another will reap.

A year after my wife and I moved, one of our former neighbors came to see us. Their marriage was falling apart and they knew Ruth and I had something different. We

outh, and church growth

Staff News: Fifty-nine Operation Barnabas teens are traveling throughout the South and Southeast. Ed Lewis and Sue Rike join eight other adult leaders in the program. Two CE staff members are adding partners to their lives this summer. Jim Folsom married Stephanie Cooper on June 9, and Bonnie Osborne will marry Bill Weberling on July 14. Congratulations to both!

GBC Christian Education Box 365, Winona Lake, IN 46590 Tel. 219/267-6622

ad an opportunity to lead that couple to Christ . . . but, ill, that was just one couple in a neighborhood we had oured our lives into.

Now, a year-and-a-half later, five couples have trusted Christ in that neighborhood—all led to Christ by that first couple—and they have a neighborhood Bible study with fifteen non-Christians attending.

Did we do evangelism those three years when no one accepted Christ? Absolutely. We were sowing, we were cultivating and we were watering. But God didn't give us the opportunity to reap. We have to remember that reaping belongs to God.

WHAT ARE SOME COMMON MISTAKES PEOPLE MAKE IN FRIENDSHIP EVANGELISM?

The first primary mistake is making a friendship on the basis that "this is the new gimmick to get people to trust Christ" as opposed to being a genuine friend. If we are going to do friendship evangelism, building bridges of friendship to better enable one to share the Gospel, then we have to be committed to unconditional love. In unconditional love, I will love that person whether or not they trust Christ. My love and caring doesn't change on the basis of whether they are believing what I am believing. That's the kind of love Christ demonstrated.

The second mistake is building a friendship to build a friendship. The people making the mistake spend time doing friendship, but they never get around to doing evangelism.

Ruth and I had a couple over to our house last night that we've now met with three times. They are from another country and just recently became our neighbors. They came to our house at 8:00 and left at 2:00 in the morning.

I can remember seven different times during the evening I prayed that God would give me the opportunity to talk with them about Jesus Christ. Three different times I tried to bring our conversation to the Gospel, but it wasn't natural and they weren't comfortable with it. So I didn't force it.

Now when they left last night, I didn't feel guilty. These are people we care for. I prayed earnestly for an open door before they came and it wasn't there. So rather than force a door open, I allow the Spirit to do the work. And last evening we had a great time just being their friend.

But as friends, we want to introduce them to Christ. And the last time we were together, we talked with them about Christ and about him being an agnostic, which is what he said, versus my being a Christian. Last night the door didn't open. But I feel like I did just as much

Want to Work in the Harvest?



We Can Help!

GBC Christian Education has designed a convention especially for you. Held August 5-

7 at Winona Lake, Indiana, the conference features three

workshop tracks on Monday. A "Friendship Evangelism" seminar led by Larry Moody and a track on "Methods and Strategy for Discipling Christians," led by Max Anders, will help equip harvesters. A third track, "Problem Solving in Children's Ministries," will give a new vision and practical help to children's workers.

Also featured are messages by Dr. Joe Aldrich, author of *Lifestyle Evangelism*.

Pre-registration is not necessary. For information, call: GBC Christian Education, 219/267-6622.

(Continued on page 24)



New Score Boards

First-class digital score boards will be used for the second year during the 1984 national Bible quizzing competition. Donated by Pastor Ray Feather, national quiz master, and his Okeechobee, Florida, congregation, the new equipment has greatly enhanced the Bible quizzing at Brethren National Youth Conference.

Score boards aren't cheap. The original estimate for constructing the score boards was \$5,000. But the men of the Okeechobee Grace Brethren Church volunteered their time and built the new equipment for half the estimated price.

Especially to be thanked for their work on the equipment are Ed and Nancy Dearborn, John and Cheryl Koch, and Ray and Sharon Feather.

The sound system used in the national quiz program was a gift of Durwood and Claudine Brooke from Fort Lauderdale, Florida.

Special thanks to all these dedicated people.

(Continued from page 23)

evangelism last night as the other night when Ben trusted Christ.

WHAT MAKES FRIENDSHIP EVANGELISM WORK?

Prayer. It's amazing how little evangelism time is spent in prayer. If it's God doing the work in a person's heart and if it's God tenderizing me to want to spend time with non-Christians, then it's going to come through prayer.

I've often said there are two reasons why people don't trust Christ. First, they don't know any Christians. Second, they do know some Christians. It's the second reason that troubles me. Many Christians don't spend the time they need to spend in developing their own relationship with the Father, the Son, and the Holy Spirit. They do not communicate with the Father about non-Christians they know, that they will have love for them and will take advantage of the opportunities and share Christ clearly.

HOW DOES THIS TYPE OF EVANGELISM MESH WITH A SENSE OF URGENCY IN SHARING CHRIST WITH OTHERS?

I have to always remember that my goal is to see someone trust Christ. It would have brought me a great deal of pleasure to see my neighbors trust Christ last night. And there was a sense of urgency as I prayed throughout yesterday that they would come to know Christ. But I've found that, as a good salesman, I can get people to buy. Later, though, I find out they were really just interested in looking, not buying.

So I need to be careful that I go where the Spirit of God has opened the door.

I look for every opportunity I can to lead people to Christ. I never pass up an opportunity I know of, consciously saying, "I'm going to pass on this one." It can happen in ten minutes when someone walks into my office or in five years. And it's my willingness to be patient that allows God to, as Paul says in 2 Corinthians 2, open doors. ■



Women Manifesting Christ

ON TO MATURITY



"As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" (1 Peter 2:2)



Missionary Birthdays

SEPTEMBER 1984

(If no address is listed, the address can be found on pages 31-33 of the Grace Brethren Annual.)

Argentina

Scott Nairn September 20, 1977

Brazil

Mrs. Grace Pettman September 8

Mrs. Eileen Miller September 18

Jay Farner September 19, 1974

Central African Republic

Erin Stallter September 8, 1981

Mrs. Betty Hocking September 11

Miss Lila Sheely September 30

France

Dr. Trevor Craigen September 1

David Viers September 3, 1976

Ethan Hines September 21, 1981

Mexico

Mrs. Alys Haag September 11

Puerto Rico

Caryn Schrock September 22, 1977

In the United States

Miss Rosella Cochran September 1

Miss Ruth Snyder September 8

Mrs. Loree Sickel September 10

Offering Opportunity

WMC OPERATION AND PUBLICATION OFFERING

Goal: \$10,000

Send before September 10, 1984

This offering helps cover the expenses of running WMC. Even though the national officers do not get paid, funds are needed to cover postage, printing, travel, office supplies — everything it takes to keep an organization going. WMC has been running in the red for a few years; help keep us in the black.

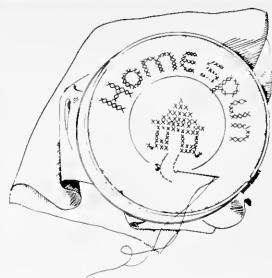
WMC Idea File

— Schedule a planning session for your council's new officers before the September meeting. Make a day day of it—a mini retreat. A time of careful planning, prayer, and fellowship will be a boost to your council.

— One council reported that in August its members begin making counted cross-stitch bookmarks, napkins, and pictures for missionaries for Christmas. They also study each of their missionaries, learning about their countries, their needs, their families, their work, and special prayer requests.

— Plan now how to invite and involve new ladies in WMC. The September meeting is a good one to which to invite them. Make the new women feel welcome, and don't forget to keep inviting them after the first meeting.

— Please pray for the national WMC board and national officers as they meet in July before national conference. Many important decisions will be made at these meetings.



There's Always a First Time

by Elizabeth Schaefer
Missionary Appointee to Mexico

I get so excited about WMC! The fellowship and growing time is a joyful time to me. It's part of my heart. I'll miss it so much when I go to Mexico this fall.

But there's one meeting I'll never forget, and that's the Mid-Atlantic District WMC meeting held at district conference time this spring. It was such an honor for me to participate on the program, to share the message on my heart about my future ministry in Mexico with my husband. The ladies made me feel that I was a part of them, even though I had just met some of them for the first time! But through their actions and words they assured me that they loved me and were deeply interested in me! Not only that, they *wanted to know* what was on *my* heart. These ladies made me feel so special, cared for, and loved. I'm part of their family, you see. And they were sure that they made me feel that I am a part.

You know, new missionary ladies don't automatically blossom into exciting speakers. Nor do they automatically overcome any fears they have about speaking in front of groups. But it's something they must do anyway. I must (and do want to) speak and share my heart of love with others—not just as a missionary but as a member of WMC! And the ladies in my district were willing to listen to what I had to say. They were interested and let me know it.

I have had no greater encouragement as I depart for the field. The ladies back home are behind me in their love, their interest, their prayers. They allowed me to have a chance to share my heart with them, and now they know me better. I'll never forget this opportunity that they gave me.

New things—first-time experiences—can be frightening. But now my first WMC rally speaking engagement is behind me, and as I look back I can say that my apprehension didn't last long. Their love for me overcame my fear, and then I enjoyed my time with them immensely!

I want to say a big, loving *Thank You* to the ladies of my home district for helping me progress through somewhat scary experiences by assuring me that they are behind me so that now I can eagerly go forward without fear! Ladies, I love you! ■

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seek to praise the King.

Trumpets raised,
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Horns will blow;
all will know
that we praise the King.

Cymbals ring;
a voice to sing;
brass resound
ringing round
hear us praise the King.

Music o'er,
rings no more.
But we're not through
praising You.
Our lives will praise the King.

by Kim Kyle

Resounding Brass Album

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Winona Lake, IN

46590



Focus on Faculty



Dr. Charles R. Smith

Director of Seminary Admissions, Professor of Christian Theology and Greek

Birthdate: April 22, 1935

Salvation: in 1945

Education: Memphis State University, 1952-53

B.A., Bryan College

Th.M., Dallas Theological Seminary

Graduate Study in History: North Texas State University

Th.D., Grace Theological Seminary

Favorite Biblical Books: 1 Corinthians and Colossians

Favorite Scripture: Colossians 1

Favorite Topics of Discussion: The Bible, Don Fowler, Beagles, the Yankees, biscuits and grits

Favorite Subject to Teach: Biblical Authority

Joined Grace Faculty: September 1970

Marriage: August 19, 1956, to Ellie Faye

Children: Steven Russel (27) and Douglas Charles (25)

Hobbies: Reading, electronics

Latest Accomplishment: Becoming a Grandpa!



Mrs. Miriam Uphouse

Twenty Meaningful Years

by Kim Kyle

"If I show the girls I love them, they'll all love me. Not so! In this position there are girls who dislike me before they even know you," says Miriam Uphouse.

Most think of her as the Dean of Women, affectionately called "Mrs. U." She will be concluding years as Associate Dean of Students this summer.

"I always felt it was a privilege to work here. I am not leaving because it's getting to me. I just think a younger person would communicate better with the girls. I'm the age of their grandmothers."

Mrs. Uphouse calls herself a "late bloomer," receiving her degree at age 45. Already an LPN, she received her B.A. from Grace in 1963, while teaching part-time. She also has an M.S. in Guidance and Counseling from St. Francis College. She taught Introduction to Counseling for 10 years.

Mrs. Uphouse views her time here as 20 growthful, meaningful, fulfilling years.

"The most interesting aspect is seeing a girl change and knowing you were a small part of it. Making some impression on their lives is a sobering thought because it should be a positive one. Not everyone loved me."

Records of the Fellows



Left to right: Dr. Homer A. Kent, Jr.; Robert Ibarran and Rev. Clyde K. Landrum



She continues, "I have wanted them to like me as an older Christian woman who has been through the struggles, who is fulfilled and contented. "My role is to be responsive to the girls' needs. I don't want to be the one who just kisses their hurts. I want them to grow through them. I should tell them I'm going to be all right, . . . if you work through this thing." Mrs. Uphouse has held a prestigious position, a noble position. She has been the only woman in administration here. "I feel the men have been supportive and have listened. I have to give my husband credit. He has always been encouraging." She was Indiana Merit Mother of the Year in 1977; Grace College Alumna of the Year, 1981; and in *Who's Who of American Women*, 1983-84. She served as President of the Association of Christians in Student Development, 1969-71 and 1978-80. "I have learned about myself. The Student Body has been a mirror. The girls have been a role model to me in so many ways." She summarizes, "If I had it to do over again, I wouldn't do it. The pluses have been so much more than the minuses."

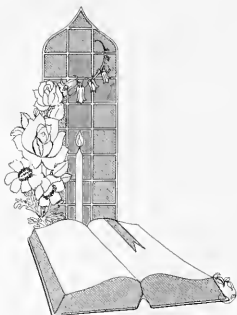


Verna May Felts
Associate Professor of Music (Piano)
Birthdate: December 15
Salvation: in Senior High School
Education: Undergraduate study, Kletzing College
B.S.M., Fort Wayne Bible College
M.M., Indiana University
Graduate work: Indiana University, University of Colorado, Florida State University and Indiana University (Fort Wayne)
Favorite Biblical Books: Gospels
Favorite Scripture: Psalm 55:22
Favorite Topics of Discussion: Music, Current Events, Gardening, Nutrition
Favorite Subject to Teach: Theory—Piano
Joined Grace Faculty: 1961 (part-time) 1968 (full-time)
Marriage: October 17, 1957, to W. Roland Felts
Children: Jeffrey (25) and Alicia (23)
Hobbies: Sewing, gardening, cooking

Grace Brethren Churches on File in Morgan Library

Rev. Clyde K. Landrum, longtime secretary of the Fellowship of Grace Brethren Churches, has presented the original minutes of the annual conference of the denomination to Grace Schools president, Dr. Homer A. Kent, Jr. The documents, covering the years 1926 to 1981, will be deposited in the archives of Morgan Library at the Winona Lake, Indiana, campus. The minutes constitute primary source material for documenting the history of the FGBC. This acquisition is an important step in the project of collecting archival records of the Grace Brethren

Fellowship, according to Robert Ibach, director of Morgan Library. "We plan to make the archives a central depository for the historical papers of the Fellowship," he said. "We are soliciting similar materials from district conferences, local churches, and individuals." The archives presently contain many of the papers of such men as Alva J. McClain, Louis S. Bauman, and Herman A. Hoyt, as well as minutes of some of the district conferences and materials on the history of Grace Schools. The definitive collection of the papers of evangelist Billy Sunday, comprising about 28 cubic feet, is also held by Morgan Library.



MARCH AND APRIL 1984

In Memory of:

Harry Beach
Nancy Beddia
Mrs. Ralph Dearing
Joe Dombek
Ralph Grandin
Virginia Hottle
Evelyn King
Opal Kuhn
Thelma Liechty

Mildred Nairn
Leila Polman
Grace Rich
Betty Tamkin

Harold Tucker
Robert Wilcoxson

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Naomi Wolf

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Mr. and Mrs. Gerald Derham
(Fiftieth Wedding Anniversary)

Given by:

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Rev. W. H. Schaffer
Rev. and Mrs. Gordon Bracker
Rev. W. H. Schaffer
Rev. and Mrs. John Burns
Mr. and Mrs. R. W. Brand
Rev. Norville Rich, Sr.
Rev. and Mrs. John Burns
Dr. and Mrs. Homer Kent, Jr.
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Mr. and Mrs. Wayne Goss
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ROMANS 9:32

2992 Formalism (1)
698 Rock of Offense.
1Cs 1:23
1219 Unbelief (1)
3904 Good Works (3), 11:6
4120 Trusting in Works.
10:3
1206 Faith (6), 10:9
1690 Not Ashamed.
Php 1:20

sued a law of righteousness, has not attained it. ³²Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone." ³³As it is written:

"See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."

10 Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. ²For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. ³Since they did not know the right

who calls on the name of the Lord will be saved." ⁴How, then, can they be saved? And how can they be the one of whom they are heard? And how can they be without someone preaching unless they are? ⁵And how is it written, "How beautiful the feet of those who preach the good news!" ⁶But not all the Israelites accepted the good news!"

Isaiah says, "Lord, believed our message, faith hearing the message is heard word of Christ. ¹They not hear? ²Their voice is

Israel Rejects Salvation
Through Faith
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1080 Solicitude (3)
2839 Prayer (23)
2990 Legalism, Gal 1:14
3983 Unwise Zeal

1077 Zeal for Souls, 11:14

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NEWS REPORT

□ Robert Moeller has accepted the position as pastor at the Grace Brethren Church, 14960 Seville Rd., Sterling, OH 44276. His duties began June 1.

□ Pastor William Snell will serve as director for Homelands Tour which will visit the countries of France, Germany, Italy, and Switzerland. The dates are September 19 to October 3, 1984. Interested persons should contact Pastor Snell at the Grace Brethren Church, 308 S. Mulberry St., Martinsburg, PA 16662 (Tel. 814/793-2513 or 793-3685.)

□ M. Lee Myers has accepted the pastorate of the new Blue Ridge Grace Brethren Church, Winchester, VA. He began his new duties May 7.

□ "After 10 years of broadcasting 'Hebrews for Heaven' on station KTUC, it has been canceled due to the Chase Policy which allows no religious broadcasts after 8 a.m." Submitted by J. C. McKillen, Tucson, AZ.

□ Ron Welsh, 100 Taywood Rd., Parkville Apt. No. 55, Englewood, OH 45322, has assumed the pastorate of the Grace Brethren Church, Englewood, OH, as of April 8.

□ Dr. Richard Kriegbaum, formerly Director of Institutional Affairs at Wheaton College (IL), has accepted the position of Vice President for Administration at Pacific College at Fresno, CA.

Dr. Kriegbaum was formerly on the faculty at Grace College, Winona Lake, IN, and only recently was a consultant on its campus. He also served several years on the board of trustees of Grace.

Richard is the son of Rev. and Mrs. Arnold R. Kriegbaum, former Dean of Students at Grace, who now reside in Silver Springs, FL.

□ Special meetings were held at the Grace Brethren Church, Lake Odessa, MI, April 22-29. The speaker was Charles Flowers. On the occasion of his forty-sixth anniversary of being licensed to the ministry, a commemorating plaque was presented to him. Bill Stevens, pastor.

□ The Kenai, AK, GBC surprised William H. Schaffer with a party on his eightieth birthday. The pastor said: "God gave Moses his greatest work after he was 80 and we are expecting great things from you."

marriages

A six-month subscription to the Herald is given to newlyweds whose addresses are supplied by the officiating minister.

Kim Baker and Glen Griffith, Bellflower Brethren Church, Bellflower, CA. Edwin Cashman, pastor.

Linda Sue Baker and Charles Alan Mitchell, Bethel Brethren Church, Berne, IN. Larry Edwards, pastor.

Elaine Booth and George Carnegis, Grace Brethren Church of Columbus, Westerville, OH. James Custer, pastor.

Joyce Hiatt and Brad Trotman, Bellflower Brethren Church, Bellflower, CA. Edwin Cashman, pastor.

Marie King and Dean Geib, Grace Brethren Church, Ripon, CA. Glen Shirk, pastor.

Sheri Swanner and Steve Cohen, Bellflower Brethren Church, Bellflower, CA. Edwin Cashman, pastor.

Donna Wenger and Barry Fornwalt, Grace Brethren Church, Myerstown, PA. Luke Kauffman, pastor.

change your annual

A. Harold Arrington, R. 4, Box 275, Radford, VA 24141 / Bob Belohlavek, c/o Foreign Missionary Society, P.O. Box 588, Winona Lake, IN 46590 / Rick Clark, 306 Ogden Rd., Winter Haven, FL 33880 / Donald Eshelman, 334 S. Lulu, Wichita, KS 67211 / Dr. Herman A. Hoyt, 101 Florentine Dr., Willow Street, PA 17584 / Arnold R. Kriegbaum, Chelsea Estates, No. 7, 2400 N.E. 146th Court, Silver Springs, FL 32688 / John Lancaster, P.O. Box 8, Midland, MD 21542 / Howard Mayes, 4955 Longford, Huber Heights, OH 45424 / M. Lee Myers, 507 Wentworth Dr., Winchester, VA 22601 / Davy L. Troxel, 102 Glenmill Rd., New Albany, IN 47150 / The new address for the secretary of the Singer Hill Grace Brethren Church, Johnstown, PA, is: 202 Ash St., Parkhill, PA 15945.

□ Jerry Young, pastor of the GBC of Lititz, PA, has received a prestigious medal from the U.S. Army Reserve. The Meritorious Service Medal was awarded for his outstanding service as chaplain of the 157th Separate Infantry Brigade (Mech), Headquarters Co., Horsham.

He has received other awards, which include the Army Commendation Medal and the Army Reserve Command Achievement Medal.

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BRETHREN MISSIONARY

HERALD

AUGUST 1984

**Home Missions:
Foundation for World
Evangelism — page 6**





1984



Grace Village
WINONA LAKE INDIANA

BRETHREN MISSIONARY



herald

Vol. 46 No. 8 August 1984

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Home Missions:
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Dear Readers,

Indeed, we will! This is just one of the many fine comments about the "Special Features." They are to stimulate and bring to our readers a viewpoint. This viewpoint may not always be accepted by all. If you have an article, please send it to us for consideration. Thanks!—CWT

Cover Photos: Standing grain by Liz Cutler. Photo insert: by Lester E. Pifer (Pastor Gary Nolan of the Coast Community Grace Brethren Church of Laguna Niguel, California, shares his ministry with Dr. Robert W. Thompson, western field secretary of the Grace Brethren Home Missions Council).

TEN YEARS AND STILL GROWING

1984 is the 10th anniversary of the Grace Village Retirement Center. October 1974 was the first month for residents to move into the retirement apartments.

The original Board of Directors was elected at national conference, August 16, 1969. Charles H. Ashman was the first elected Chairman of the Board of Directors and served until May 14, 1974, when Ralph C. Hall was named Chairman. As of July 1, 1984, Robert A. Ashman was elected to serve as Chairman of the Board of Directors.

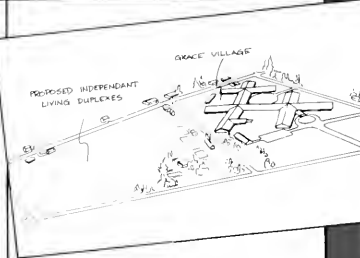
In 1974 when the first two wings were opened, there was a total of 38 apartments of various sizes. Ten years later, the village has 121 Independent and Residential Care apartments plus a 33 bed Comprehensive Health Care wing. The total number of residents in the entire complex is approximately 185

with 70 employees (full and part time).

Right from the beginning days, the intent of the philosophy of Grace Village was to provide opportunity for Christian friends to have a place of fellowship during the maturing years. Grace Village is programmed around the basic premise of honoring our Christian beliefs and Biblical teachings.

Our staff is dedicated to a ministry of concern for many and committed to the care of the individual. God has blessed Grace Village with growth and expansion on the 20 acre tract of land to an investment today of 5.5 million dollars.

Ten years and still growing . . . Next is the planning and construction of Independent Living Units. Grace Village has purchased eight acres of land just east of our present location. The plan will include the construction of duplex living units



which will add another dimension to the overall service to the retirement community. God has been good to Grace Village.

Yes!

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Numbers Are Just Not That Important!

OH??????



by Charles W. Turner
Editor

Do I remember correctly the old saying, "One little Indian, two little Indians . . . or, don't we say things like that anymore? At least, it was an early introduction to numbers and all of those complicated lessons in arithmetic, algebra, and geometry that followed. There were charts and endless memorization to find the square root and tangents of triangles. Please do not write and correct me, because now all of this seems like another world. However, math brought me into the world of reality and taught me that most things not only have names, but there is a number in them somewhere.

Every so often I hear the expression that "Numbers are just not that important," or, its twin theme: "We are just too interested in numbers." The statement most often is coming from someone whose business or church has reached a peak

and is on the way down. When the numbers were headed up, the numbers did count. Now it is quality that counts, not quantity. My, how time and circumstances do change our thought patterns!

What is there to the statement that numbers do not count and are not very important? Not very much, unless there are a lot of qualifications placed on the statement.

If numbers are not important, just why do you have one wife and maybe not five? Or, if numbers are not important, does it make any difference if we believe in four gods instead of one? Tell your school-teacher that it is unimportant that numbers make no difference when your test grade is a 57 instead of a 92.

If numbers are not important, how do you explain to the policeman he should not be lecturing you because you were traveling 72 when the speed limit is 55? Or, if numbers are not the most important thing but quality is really it, what

is your response to payday when the boss gives you five clean 20 dollar bills when you have earned 10 rather worn ones?

I think maybe the point is simple. Numbers are important and we really live our lives by them. They control our thoughts and our plans and they tell us when to go to bed, when to get up, and when to go to work. They tell us about our weight and our age and give our telephone's identity. Our mailing addresses are also controlled by numbers, as well as the price of the new car or the cost of a dozen of eggs. They tell the preacher when it is time to quit preaching and they help us find the right place in our Bibles—both by chapter and verse.

Possibly the last numbers are the ones that someone will engrave on the granite over our earthly remains—our births and our deaths.

Yes, numbers are with us—everywhere and all of the time.

There is one expression of numbers I do like, and that is "God and you (me) make a majority!" ■

BRETHREN MISSIONARY



herald

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SEEING LIFE WHOLE

by W. Russell Ogden

PART ONE

Forming a Christian World View

(All Scripture quotations are from *The Holy Bible, New International Version*, copyright 1978 by the New York International Bible Society.)

The dilemma of six seminal scientists from Indostan is recounted in an ancient legend from India. These six blind men trying to describe an elephant is a good illustration of the difficulty in forming a world view. In brief, the first blind man fell against the elephant's side and declared he is very like a wall. The second touched his tusk and said he is like a spear. The third handled his trunk and said he is like a snake. The fourth felt his leg and said he is like a tree. The fifth grasped his ear and said he is like a fan. The sixth seized his tail and insisted he is like a rope.

In a rhymed version retold by John Saxe, the final stanza reads:

And so these men of Indostan
disputed loud and long,
each in his own opinion
exceeding stiff and strong,
though each was partly in the right,
and all were in the wrong!¹

In a narrative version by Lillian Quigley, she has the argument stopped by a wise rajah who shouts from his palace window: "An elephant is a big animal. Each man touched only one part. You must put all the parts together to find out what an elephant is like."²

It is much the same with men and world views. Each of us has touched only one part of the world and life. None of us has seen the whole. How do we "put all the parts together" in a way that makes sense?

BASIC ASSUMPTIONS

The eternal existence of God the Creator is the basic assumption on which the biblical world view rests. God's existence is assumed, but not explained. He becomes the explanation of everything that follows. This kind of faith-assumption is essential to

every world view. We must always start by assuming something that seems to be self-evidently true, but is not subject to proof nor disproof. God's existence seemed self-evident when the Bible was written, and has continued to seem so to most people in every century except our own. Many people today claim not to believe that God exists, and prefer to assume that the matter of the universe is self-existent and eternal. Either view must be assumed as an act of faith.

It is important for us at this point in our thinking to notice the crucial function of our assumptions. Assumptions are determined by faith, but they in turn determine everything else that is allowed in or excluded from our world view. If we begin with God, He will be all through our world view and will dominate it in the end. If we begin without God there will be no door through which He later may enter. We will develop a material world view in which God has no place and is not needed.

Dr. Kenneth Pike of the University of Michigan and Wycliffe Bible Translators has written of this cruciality of assumptions.

For many years I had felt the weight of Romans 1:20 which says that the "eternal power and Godhead" of the Lord have been revealed to men—clearly—in nature, so that they are "without excuse." . . . I now insisted to myself, we must conclude that man is morally responsible for seeing in nature that there is a God . . . I came to the conclusion that in heaven, at the judgment seat, God will hold men responsible for their basic philosophical assumptions, and that this choice . . . is a *moral* choice" (his emphasis).³

Because our assumptions will determine our conclusions, we are motivated to choose the assumptions that will give us the conclusions we want. If humans are the rebels against God that the Bible says they are, it is not surprising that many choose to eliminate God from their assumptions and thus from their world view. This logically frees them from the obligation of submission and obedience. The choice is volitional, not intellectual.

DEFINING A WORLD VIEW

Let us now identify what a world view is. Simply stated, a world view is the way we view the world. It is what we consider to be ultimately true about God,

the universe, and ourselves. A creed—a statement of what we believe—is a skeletal world view. Your world view is your concept of reality.

TWO VIEWS

There are two categories into which all world views seem to fall. The first category begins with God: we call this *theistic*. The second category begins without God: we shall call this *naturalistic*. We could call world views in the second category *materialistic* because they assume the eternal existence of matter; or we could call them *atheistic* because they assume there is no god. I have chosen *naturalistic* as a more comprehensive term. Naturalists often spell Nature with a capital N, indicating they regard Nature as more than matter. Nature is regarded as matter plus a mysterious life-force that causes life to emerge from non-life and to steadily improve. Nature can even produce its own gods, who are usually personifications of natural forces. Far from being always atheistic (no god), naturalism often is polytheistic (many gods), and even pantheistic (everything is god).

In this study we will examine the world view of Biblical Theism. This view begins with the God of the Bible. In a second study we will look more closely at the world view of Naturalism. In a third we will explore some variations on the two themes of theism and naturalism. In a fourth concluding study we will attempt to remove elements of naturalism that have crept into Biblical Theism, and to build our world view entirely on the Bible as God's self-revelation.

CRITERIA FOR A WORLD VIEW

The value of a world view must be judged by a few simple standards on which all men agree. Christian philosopher Keith Yandell of the University of Wisconsin-Madison suggests two of these: *consistency*, and *coherence*.⁴ William Hasker of Huntington College adds a third which he calls "explanatory power,"⁵ but which in the interest of alliteration I shall call *correspondence*. The following are definitions of these criteria.

Consistency. Arthur Holmes of Wheaton College calls this the "law of non-contradiction in logic."⁶ Keith Yandell gives this description: "A system that essentially contains a contradiction is false for that reason, and cannot be true until the contradiction is removed."⁷ For example, we cannot say that God created nature and then insist that God is subject to nature's laws. The first statement puts God above nature; the second puts Him under nature. These statements are contradictory and can't both be true in the same world view. Actually, the first belongs in theism, and the second in naturalism. Within a world view each statement must be consistent with every other statement.

Coherence. This means that all parts of a world view must hold together as a unit. Holmes says the justification for coherence as a criterion is "*the unity*

of truth . . . that truth in toto is itself an interrelated and coherent whole" (his emphasis).⁸ Yandell adds, "An incoherent (world view), because of its incoherence, can't provide an adequate account of . . . truth."⁹ For example, when we say that God is one, and the universe He created is one, it is coherent to suppose that the natural laws of the universe are the same throughout the universe. To suppose a universe in which nature behaved in different ways in different places would be incoherent. To say a cow jumped over the moon is great fantasy in a nursery rhyme, but incoherent in a realistic world view.

Correspondence. A valid world view must correspond with our experience in the real world. It should explain the world as it is and "satisfy our desire to understand . . . unify the data . . . identify the cause which accounts for them . . . (be) *comprehensive . . . and simple*" (Yandell's emphasis).¹⁰ That's quite a tall order! But the way it works is this: if we held a world view that the earth is flat, navigation and astronomy would soon prove us wrong. In contrast, if we held a world view that God can raise the dead, one instance of this happening in the history of the world would validate the criterion of correspondence. The biblical world view does make this claim, and the New Testament is filled with the personal testimonies of eyewitnesses to such an event.

MAJOR CONCEPTS

A world view by definition embraces concepts of all reality. Therefore, it is not possible to fully examine even one world view. For the present purpose we shall select five major concepts that are vital to any world view and confine ourselves to these areas. The concepts are *God, nature, man, morality, and history*. In this study we shall examine the content of these concepts in the biblical world view.

BIBLICAL THEISM

Biblical Theism is the oldest and best of all world views. It measures up to all the criteria. It claims to be the original world view, existing in oral tradition from the creation of Adam until God had Moses record it in the first book of the Bible about 1400 B.C. The following are its major concepts.

The concept of God. The Bible assumes the existence of God: "In the beginning God . . ." (Gen. 1:1). It does not define Him at this point, nor explain Him at any point, but it does make Him the source and cause of all else that exists. He "created the heavens and the earth" (Gen. 1:1).

God is later defined as spirit (non-material, John 4:24). He is an infinite and personal Spirit who exists eternally in the complex trinity of Father, Son, and Holy Spirit. He is the creator, ruler, and judge of all other things. Therefore, the source of all things is spiritual and personal, not material and impersonal. Before there was a material realm God existed in the spiritual realm of His own infinite being. This assumption

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HOME MISSIONS TODAY,

A Strategic Arm for World Evangelism

by Dr. Lester E. Pifer
Executive Secretary

Our Lord, after a very decisive dialogue with the Pharisees, brings a stinging woeful indictment against these hypocritical "whited sepulchers," as recorded by Matthew in chapter twenty-three. Reading this informative passage brings one to a realization that our blessed Lord was not only assessing correctly their attitudes and character but was revealing divine insight into their spiritual condition.

He follows this with a great lament for Jerusalem, the spiritual nerve center of all Judah. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord" (Matt. 27:37-39).

His assessment of their spiritual character and conduct was accurate. He pointed out how abominable

hypocrisy is in the sight of God. He analytically reduced their problem to a condition of the heart. He then pronounces a sentence of desolation upon them.

From the opening of our Lord's ministry and His early directive to His disciples (Matt. 10:6), He showed a great concern for His homeland and His people. Jerusalem was a vital point in the evangelization of the world. It was here where His heart bled and where He paid the final price for the redemption of all mankind.

As our Lord looks down upon this nation, so vital to the evangelization of our world today, I wonder what His assessment will be. America, the last vestige of a depository of the truth of God's Word, a nation which has been so blessed by the freedom of religion, founded upon the faith of our fathers, and so populated with churches. We are a people who from earliest days of our founding fathers have been privileged with the truth in so many ways, a citadel for sending the missionary message to the far ends of the earth.

We must admit that America has strayed from the stronghold of puritanical Christianity for which it was once known. Liberalization of the truth has divested and eroded the message of God from every corner of the nation. Churches that once beamed the message of the blood of Christ are silent and ineffective. Straight line, conservative, Bible-believing churches are advancing with the truth, though in the numerical minority. This is our spiritual opportunity in a drastic hour of sinful degradation.

Make no mistake, our nation is in dire need of the delivering power of the gospel of Jesus Christ. *Newsweek* magazine reports that 35 million Americans were users of drugs in 1982. Over four million were using cocaine, that Alcoholics Anonymous membership, which has become increasingly involved in cocaine abuse, has tripled since 1968 from 170,000 to 586,000. The frontline of the fight against drug addiction is in the fifth and sixth grades. "Poly abuse is the newest bussword among rehabilitation experts. These days it's hard to find a pure alcoholic. Most addicts are hooked on a combination of drugs."

A recent *F.B.I. Law Enforcement Bulletin* reported that it is estimated that between 60,000 and 100,000 female children are sexually abused annually. "The incidence data on child sexual assault reveal that one in four females will be molested or raped by the time

she reaches age 20" Figures on male children assaults are mounting but usually are not reported. The American Humane Association estimates some 200,000 to 300,000 molestations of females alone occur every year.

The growth of the pornographic media to a multi-billion dollar industry is directly responsible for a large percentage of our moral breakdown. America's judicial system with its permissiveness has allowed this immoral industry to grow with its many facets.

The secular humanists which control the minds of our secular educational systems have and continue to set the stage for this sinful condition of our day. A professor of the Graduate School of Education at Harvard said recently, "Every child in America entering school at the age of five is mentally ill because he comes to school with certain allegiances toward our founding fathers, toward our elected officials, toward his parents, toward a belief in a supernatural Being, toward the sovereignty of this nation as a separate entity. It's up to you teachers to make all of these sick children well by creating the international children of the future."

The Apostle Paul stated long ago a truth that surely must apply to our beloved nation today. "What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. . . . For all have sinned and come short of the glory of God" (Rom. 3:9, 23).

The Psalmist declared, "The wicked shall be turned into hell, and all the nations that forget God" (9:17). The wise man of Proverbs said, "Righteousness exalteth a nation: but sin is a reproach to any people" (14:34).

Our Lord continued His assessment of world spiritual need in the Olivet discourse of Matthew 24-25. He states ten conditions which shall prevail in the last days before He returns (Matt. 24:4-12). He says it will be a day when "iniquity shall abound, the love of many shall wax cold" (v. 12). He must be grieved at the sinful conditions which prevail in the North American continent.

Your Grace Brethren Home Missions Council, its directors, staff, leadership and corps of mission personnel stand ready to evangelize this nation and our neighbor Canada. God has entrusted us with the

Gospel. A message which will release the power of God in salvation to everyone who believes. We desire to reach the lost. We are dedicated to a discipleship ministry of new converts. We are a church-planting team. We believe and are committed to the biblical fact that Jesus will build His Church. We know that He desires to use the Body of Christ, His Church, as the instrument of world evangelism. If we are not successful at home and concerned about our church-planting evangelism efforts, how can we be abroad? How can we continue to send forth qualified missionaries abroad if we do not have a substantial base of support at home?

Home missions, evangelism, soul winning, and church planting in America is vital to the evangelism of the world abroad. Never has there been a day when the need in America was greater. We trust you will stand with us, pray for us, and support with your gifts your Grace Brethren Home Missions church-planting team in these days of unprecedented opportunity. ■

*Dr. Lester E. Pifer
has led the Grace
Brethren Home
Missions Council as
executive secretary
since 1965. Prior to
that, he served as
field secretary and
later as assistant
secretary to Dr. L.
L. Grubb. He also
pastored three
Grace Brethren
churches over a
period of 15 years.*



Reading Between the Lines —



Dr. Robert W. Thompson joined the staff of the Council as western field secretary in 1965, following a successful ministry at Westminster, California. Prior to entering the ministry, he was employed by Procter and Gamble.

by Dr. Robert W. Thompson
Western Field Secretary

The quarterly reports were stacked neatly on the desk and my efficient secretary had alphabetized them for convenience in reviewing their contents. Columns of figures spaced carefully on the pages designed for efficiency in analyzing each Home Missions church. At the top of the stack was Albuquerque, New Mexico, where Mark Henning's statistics revealed a marvelous job in turning defeat into victory and at the bottom of the pile Bob MacMillan's report which reveals a growing congregation in Ventura, California. Sandwiched in between these two cover reports were 16 others that carry in detail the



Members of the Heights Grace Brethren Church in Albuquerque, New Mexico, fellowship after a morning worship.

Report From the West

progress of Grace Brethren Home Missions in the West. There are places to record attendance figures, special boxes which allow for the recording of offerings and expenditures; a Missions section which allows each local congregation to register its concern for others beyond the perimeters of their own congregation; a column for decisions and baptisms which irrefutably evidence a united burden for the lost.

These quarterly checkups, as our Home Mission pastors can readily attest, leaves very little to guess work in its detailed survey of their work. Each form is a silent witness to the plans and progress of these pioneering programs. The information recorded on these important

documents contain information so helpful in keeping our priorities straight as well as providing the facts necessary for the ongoing adjustments in each situation. These reports are a constant reminder of our responsibility to God in making wise choices and it deters us from drifting too far from our primary objectives of developing new churches.

What the forms don't tell is the blood, sweat and tears that go into any Home Mission point to make it a success. How does Randy Christie in far-off Helena, Montana, record the long hours of pounding the streets to reach one new prospect in his pioneering effort there. The charts make no provision for the countless early morning hours of discipleship that is so important in molding and conforming men to the image of Christ. There is no provision for recording the agonizing hours spent in the sterile surroundings of hospital halls where waiting is just another part of the ministry as families cling to the man of God for consolation in the crisis hours. Mere numbers on paper can never fully describe the emotions that accompany life-changing decisions in personal and public confrontations with the gospel of Jesus Christ.

How does one record Pastor Ed Jackson's ministry in a barren country where the temperature often

drops to 50 below zero or where Jim, his son at Homer, Alaska, ministers to a constituency largely dependent upon the fishing industry which often separates the families for weeks at a time. The sterile facts recorded on Pastor Ward Miller's report on San Bernardino fall far short of telling what it is really like to move from a well-established ministry in Osceola, Indiana, to a struggling wounded work in Southern California. Can mere statistics convey a faith manifested by Pastor Brian Smith and his congregation in their recent decision to purchase property at an unprecedented sum while simultaneously assuming the added responsibility of self-supporting status.

There is no place on the reports to register "blisters and calluses" on the hands of Pastor Sheldon Perrine and his dedicated people as they struggle together with the monumental task of building a new edifice in Hemet for the glory of the Lord. What column does Pastor Paul Hoffman use to relate emotions that accompany his dramatic move from a large associate ministry in the Grace Brethren Church of Long Beach to an embryonic struggling work in Auburn, California? Can Darryl Anderson at Placerville register the hassle of a rented church facility in which everything has to be carried in for each service and then carefully packed away at the end of the day? Is it really possible to record the meaningful experiences that contribute to the acculturation of Phil and Amy Guerena as they adjust in a few short months to a fully American ministry in Bell, California, after serving for years as missionaries to Mexico. It's not surprising that Ralph and Martha Schwartz, who likewise served as foreign missionaries in Brazil, have, in the brief time at Santa Maria, sent out their first full-time missionary to the Navajos in New Mexico, but where on the report is there an opportunity afforded to describe the influence that results in this type of life commitment?

Oh, yes, and there's Eagle River,

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by Rev. William Byers *Southern Field Secretary*

Distinct heritages from individual corners of our great country require specifically tailored attention as the Gospel is faithfully proclaimed. This is nonetheless true of our great southern country. The unique southerner has grown strong, coming out

of his past prejudices, and building fortresses of people to never-ending community growth. The huge infiltration and settlement of mankind from the southeast of the Mississippi River to the Atlantic and those passing through the southland to populate Florida, the sunshine state, promises to be the next largest con-

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Southern America Is "Reaching Out for the Harvest"



Groundbreaking services were held at Sebring, Florida, earlier this year.

Rev. William A. Byers has worked with the Council as southern field secretary since 1973. In addition to a pastoral ministry, he has been active in the business world.



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centration of people since the special rush on California.

These evident trends with increased populosity require unique planning to reap a spiritual harvest. Everywhere the Apostle Paul went on his missionary journeys, it was evident that careful planning prevailed as he planted churches. Paul's planning included several specific endeavors without fail. The first of his emphases seemed to be his commendation of God's faithful people. To the Christians at Rome he said, "I thank my God through Jesus Christ *for you all* that your faith is spoken of throughout the whole world." To the Philippians he said, "I thank my God upon every remembrance of you, always in every prayer *for you all*." While we Southerners would like to stake our claim a bit for Paul's likeness to us as he spoke like us in his constant referral to "you all," we must rather acquiesce to his special concern over all inclusion of God's people who were especially faithful in their service for the Lord. This warm, loving commendation must be openly shared to our faithful Grace Brethren as they labor in our southern churches. Many people of the South are being reached by loving hands as our people are building in this great harvest in this way. A typical example is our Charlotte, North Carolina, ministry. When a comment was made to Pastor Steve Jarrell in this good church concerning the fine unity of the people, Pastor Steve replied: "It is such a joy for my wife and me to seek ways each week where we can show our love to our people." This is truly the first emphasis of our churches in their ministries in the South.

The second of Paul's emphases in church-building seems to be his careful response to God's leading in the choice of where to plant local organized bodies of believers. When one makes a careful observation of the events that led up to the *locations* of the early churches (which is a fascinating study of its own) one concludes that careful planning

was done as God's leading was followed. It is always great to read in Paul's epistles how he addresses directly God's people and mentions their *location* specifically.

The establishment of local Grace Brethren churches in the South have been strategically placed. They have not sprung up by accident. God has raised up ministries in unique community locations:

Altavista, Virginia, which is in the center part of the state, below Lynchburg.

The vast Charlotte, North Carolina, area, the link between the Virginia and South Carolina communities.

Anderson, South Carolina, almost at the center of the southern district of churches.

The new East Atlanta, Georgia, ministry, in the hub of the South (opposite side of the city from the Marietta church).

Florida supported ministries line up in near perfect progression to claim the harvest! North to south on the west coast: Brooksville, Palm Harbor, and Port Richey (self-support December of 1983). These churches reach the Tampa Bay, the second largest populous area of Florida. Lakeland links our ministries with Orlando and Tampa. Orange City centers the northeast and Melbourne borders the great center of the West coast. Sebring nearby centers the southern Florida area.

The recent Florida district conference, moderated by Rev. Paul Mutchler, adapted two great specific outreach goals and encouraged all the Florida churches to be accountable to these goals for the coming year. These goals were:

1. All mission levels of giving were encouraged to exceed a 30 percent increase.
2. Established churches seek to organize and support extension ministries so that experienced pastors with their churches lend the strongest hand in building more new

Rev. William W. Smith has been eastern field secretary since 1980. He has also pastored several churches and served as director of the Grace Brethren Board of Evangelism.



by Rev. William Smith
Eastern Field Secretary

"Reach out and touch someone" is a slogan that has been fostered by a telephone company, encouraging all of us to reach out and touch people. Well, we at The Grace Brethren Home Missions Council have been doing just that. Through the years our ministries have reached out and touched a lot of people. However, since August of 1979, when we began the Bountiful Harvest program, we have been reaching out with a concentrated effort like never before.

In August of 1979, The Grace Brethren Home Missions Council launched the five-year program, "A Bountiful Harvest," in which a goal of starting and perpetuating 52 new Grace Brethren churches was set. Nineteen eighty-four is the final year of that program and we thank God that we are well on the way of attaining that goal. In the eastern division of the United States, we are reaching out in at least five categories to touch this part of our country.

First, we are reaching out with

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Dr. Lester E. Pifer leads a session during the 1984 Home Missions Pastors' Orientation/Seminar in Winona Lake, Indiana, on May 15.

Reaching Out in the Eastern Section of the United States

Bible classes. These classes may begin with one or two individuals and a teacher. Oftentimes, after a brief period, they begin to grow and develop and they become organized into a Grace Brethren church. In the eastern division at the present time we have new Bible classes in Baltimore, Maryland; Staten Island, New York; and London, Ohio. Others are ready to begin when we can secure a teacher, and the prospects for the future look very bright. It is our desire in every one of these classes that they will indeed develop and stabilize and result in a Grace Brethren congregation.

Second, we are reaching out with home mission churches. Right now there are 15 in the eastern division, each one in a different stage of development. Some are meeting in a rented facility with a small and struggling congregation. Several are meeting in a public school or rented church and are bursting at the seams, so to speak. Two or three of them are in the process of purchasing land and planning, within the

near future, to erect a church building all their own. Each of these 15 home mission churches has a full-time pastor and a congregation that desires to reach out and touch their community for Jesus Christ.

Third, we are reaching out by special assistance to churches which are under home mission supervision. There are times in the life of a congregation when they need strong supervision so that they might grow and expand their testimony for Christ. There are other cases when a congregation needs assistance financially so that they might continue to reach out in their area for Christ. There have been other times when a congregation has desired to be under the umbrella of The Grace Brethren Home Missions Council because they have felt that the identity would aid them in their total outreach for Christ. We are now supervising congregations in Dryhill, Kentucky; Cuyahoga Falls, Kettering, and Vandalia, Ohio; and Royersford, Pennsylvania. We believe that our investment in these churches is not only helping them to reach out and touch someone for

Christ, but it is fulfilling the desire of The Grace Brethren Home Missions Council to reach out and touch America for Christ.

Fourth, we are reaching out by conducting workshops and seminars. New techniques, programs, methods and styles of operation are continually studied by the Council so that we might impart to our men and to churches, up-to-date methods to win lost souls to Jesus Christ, reach the unreached, and ultimately do the most we can for God in the shortest time possible. It is true that we discuss and encourage our home mission churches to purchase land, build buildings, and attain goals of attendance and finances, but in our programs of motivation, technique, seminars and workshops, the supreme goal we have is that we might win souls to Jesus Christ. We are committed to this ministry and we encourage our pastors to never lose sight of that goal. Once a year we conduct an orientation seminar here in Winona Lake, Indiana, for those men who are coming out of seminary and are looking toward a

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Reading Between the Lines
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Alaska, where John and Ruth Gillis in just two years have seen the Lord develop a fully self-supporting body of believers who have earned money on their permanent site. All of this before they actually learned how to properly fill out the forms, but maybe that's why themselves as well as Greg Howell and his congregation in Goldendale, Washington, announced their intention to go it alone as of July 1, 1984.

The ecstasy of victory and the agony of defeat are all recorded on a few thin sheets of paper but never any losers! Such is the nature of a ministry commanded of the Lord and committed to the Grace Brethren. Each particular place uniquely different but distinctly the same with the great common denominator of need and the ministry of the Gospel.

Reading between the lines (columns) helps a little but even with this bit of help the story is far too fascinating to be recorded in mere facts and figures. In reality the real story is recorded in the lives of men and women whose destinies have been affected by the ministry of these faithful men and women who record their progress on simple forms. ■

Southern America Is "Reaching Out for the Harvest"
(Continued from page 10)

ministries.

We commend Mr. Mutchler and the Florida churches for this progressive dedication in this harvest time.

The third of Paul's emphases on church building seemed to be his encouragement of the proper men for ministries of the churches. This, too, was no second-rate planning.

We feel the Lord has given us special commitment now in the pastors that have been called to our southern churches. The congregations, along with the district and national Home Mission boards have selected pastors that are building with the long established churches a future that shows great progress in the harvest.

"Reaching out for the harvest" means reaching lovingly for the lost. It means planning our ministries in strategic places, reaching the most in the least amount of time. This harvest also must be reached by the men that are called of God. Pray for these pastors. How they need our support in these last days!

A harvest of souls is being won in this kind of planning. The South salutes you, the Fellowship of Grace Brethren Churches, for making this possible. ■

Reaching Out in the Eastern Section of the United States
(Continued from page 11)

ministry with the Home Missions Council or a pastoral ministry. We emphasize to these men the philosophy of The Grace Brethren Home Missions Council of soul winning.

Fifth, we are reaching out by a program of itineration. In the eastern division of the United States there are almost 140 established churches. We attempt to personally appear in as many of these churches each year as possible. We have a slide tape ministry, a literature ministry, a recruitment ministry, and a missions ministry that is communicated during this itineration presentation. We are dependent upon congregations, small and large, to support the total ministry of The Grace Brethren Home Missions Council. We do as much as we can to acquaint pastors and congregations of the total ministry of The Grace Brethren Home Missions Council in America.

We are seriously doing all we can to reach out and do the work which God has called us to do in the eastern division of the United States. We are counting on your prayers and your full support to help us continue to do this thing that we know God wants us to do. ■



Consider Your Investments

So you are saving for the future. Where is your money invested? Is it in a savings account? A money market certificate? An IRA? What returns are you getting? Is it just financial?

At the Grace Brethren Investment Foundation, your money not only earns 6.72 percent continuous interest, you also have the satisfaction of knowing your funds are being used to help spread the Gospel of Jesus Christ throughout North America with low interest growth loans to Grace Brethren Churches.

Consider your investments, then invest in the GBIF.

The
Grace
Brethren
Investment
Foundation



Box 567, Winona Lake, IN 46591

Is God's Will Expressed in Your Will?

by Stanley L. Bjornson*
Director of Stewardship

The Christian and Missionary Alliance

The "making of a will" is a simple, straightforward, businesslike way of handling your affairs. Moreover, it can be an expression of gratitude to the Lord for His bountiful goodness and a significant manifestation of mature Christian stewardship. Failure to make a will is to neglect the God-given opportunity provided for you to direct in writing the disposition of your property at death.

When there is no will, your family can be caused *needless inconvenience, costly delay and additional expense*. To die intestate, without a will, is to allow your state or province to decide for you the distribution of your estate. You might not agree with the decision.

The law makes no provision for stewardship, nor does it provide for the option of appointing a Christian guardian for your minor children. These decisions are the sole responsibility of each one individually and should be made after prayerful and careful consideration.

The laws of intestacy vary. For instance, in New York State, if the husband dies without a will leaving a wife and two young children, the wife receives one-third of the estate and the children receive two-thirds. Since the children are minors, a bonded guardian must be appointed by the court. Although the mother may be the guardian, she must obtain permission from the court before spending the children's share. All expenditures need to be explained to the court and a detailed accounting furnished regularly.

Furthermore, in some places when there is no will, assuming there are no children, *the spouse shares the decedent's estate with parents, brothers or sisters and nephews or nieces*. Such undue hardship on one's family can be avoided by contacting a local attorney for assistance in writing a will in accordance with local law.

Entirely apart from the distribution of your property, there are many reasons why you should have a will. Thoughtful consideration should be given in choosing the executor who will manage and settle your affairs according to the instruction in your will. Selecting an inexperienced person can be costly. Someone in whom you have confidence can serve without bond. When there is no will, *the court appoints a bonded administrator*.

As Christian parents you are entrusted with the greatest asset of all—your children. One of the most important decisions you will make during your life-

time is the selection of the person to whom you entrust the spiritual nurturing of your children. It is a decision that cannot be arrived at hastily.

Yet, when there is no will, *this decision, with its far-reaching influence, is left up to the court*. Why should you leave the rearing of your children to the appointee of the court or to non-Christian relatives when you can direct in writing your individual choice?

People often say they have no need for a will. They say everything they own is held in joint tenancy with the right of survivorship. To them this eliminates the need for a will. True, joint ownership will usually transfer property to the survivor without much delay. But what about the second death? What about simultaneous death? Joint ownership does not provide for stewardship, nor does it provide for the guardianship of minor children. In fact, when the estate is subject to federal estate tax, joint ownership can result in needless expense and additional tax. You should consult with legal counsel before assuming joint ownership is the best approach for you personally.

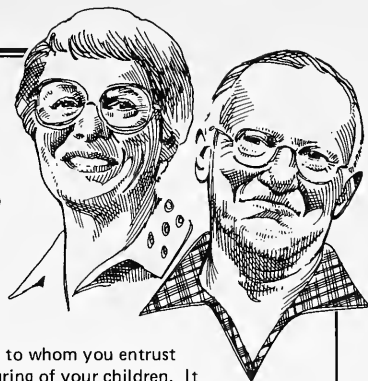
The writing of a will is the proper function of a lawyer. You should not attempt to write your own will. Probate laws change sufficiently to necessitate the services of a qualified attorney, one who is capable of clearly expressing your objectives and thus avoiding the pitfalls of a self-written will.

The federal government has made certain provisions within the law which encourage gifts through your will to the local church, to foreign missions and to Christian education.

Individuals whose children are grown and have established homes have a *special opportunity of remembering Christian causes through Christ-centered estate planning*. No matter how large or small your estate is, you have the opportunity of bequeathing a memorial to the Lord's work. Stewardship is more than just being accountable for the tithes and offerings brought into the storehouse each Lord's day. It is also the accountability of what happens to your resources in the future.

You should honor God through your estate. All that you have you but hold in trust for the Lord. As good stewards of this sacred trust you should give careful consideration to the final distribution of your possessions with a proper expression of your Christian gratitude. Is God's will included in your will? ■

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WMC Idea File

Gather your officers together and have a planning session (or day) for the coming WMC year. Try to incorporate new ideas for involving more of your church's women in WMC. Make your meetings creative, challenging, and interesting. Plan activities that will get your WMC ladies personally involved in missions. Here are just a few ideas that some WMCs have used:

- Have a special guest speaker and invite church ladies and unsaved ladies alike to attend. Be sure to be friendly (the one-on-one approach is best) and include a presentation of the Gospel.
- The Aiken, South Carolina, WMC had a "Cornhusk Wreath Demonstration at the church. We had 57 in attendance! Our demonstrator was a well-known local teacher in the art of cornhusk wreath making. It made for a very delightful and productive event in which the ladies thoroughly enjoyed themselves."
- The Westminster, California, WMC has luncheons "as an outreach program for unchurched and unsaved friends. These luncheons are held every other month with evening meetings during the other months." They've been very successful.
- In several WMCs, instead of having "secret friends" or prayer partners in WMC, each WMC lady was matched with a woman in the church who did not attend WMC. The WMC woman prayed for her partner, sent her notes and cards, and made a special effort to personally talk to her and invite her to WMC. Mo WMCs reported that this was the most effective way they had ever used to get women involved in WMC.
- One WMC council planned a seminar, "Creative Women," for its ladies. The women used book views, panels, and talks for the sessions. Women from their own church led the sessions. Some of the topics included hospitality, being a mother, crafts, what it's like to be single (never married, divorced, widow and creative use of time. The participants of the seminar become aware of each other's needs as shared. It was a very unifying experience.
- Do something special each year. Make one meeting each year a special prayer breakfast or brunch have the SMM groups and the WMC groups meet together once a year.

Women Manifesting Christ

Offering Opportunity

Offering Opportunity
WMC Operation and Publication
Expenses

Goal: \$10,000

Send before September 10, 1984

National WMC has been operating in
the red for several years. Please give
generously to this offering, so we
can end this year in the black.

Missionary Birthdays

OCTOBER 1984

(If no address is listed, the address can be found on pages 31-33 of
the Grace Brethren Annual.)

BRAZIL

Rev. Tim Farner October 1
Rev. George Johnson October 5
Rev. Ed Miller, II October 8
Aaron Green October 12, 1983

CENTRAL AFRICAN REPUBLIC

Mrs. Sharon Stallter October 8
Rev. Marvin Goodman October 22
Rev. Bob Skeen October 31

JAPAN

Mrs. Nancy Graham October 10

MEXICO

Cristi Sharp October 11, 1983

PHILIPPINES

Mrs. Vivien Ruiz October 2

IN THE UNITED STATES

Mrs. Imogene Burk October 18
Rev. J. Paul Dowdy October 18
Mrs. Ruth Snyder October 20

— A woman in the Lake Odessa, Michigan, WMC gave each lady at WMC a medicine bottle, gift wrapped, filled with little papers. There was one paper for each day of the month. On the papers were Scripture verses—a spiritual vitamin.

— One WMC group called a missionary (yes, he was on the field) and had him "talk" at their meeting. The ladies in charge had set this up with the missionary before time and had secured a telephone amplifier, so the whole group could hear clearly.

— If your church has a TIME worker or someone involved in short term missions, be sure to use that person in your meetings! He (or she) will often have slides to show.

— One WMC took the responsibility for its church's library. The ladies have organized it, bought new books, and are promoting its use. A review of a book in the library appears in the bulletin each Sunday.

— Write to your missionaries. Become interested in them personally. Share in their lives and let them share in yours. Several councils have done personal projects for their missionaries, such as sending magazines or crafts (to do) to them.

Make this year your council's best-ever in WMC!

(Continued from page 5)

tion is the foundation stone of the whole structure of the biblical world view.

The concept of nature. Nature in this view is the handiwork of God. He created it from nothing (Latin, *ex nihilo*) for His own purpose and pleasure. As soon as He had done so, however, there existed two realms—the spiritual realm of His eternal existence, and the material realm of His creation. The first is original. The second is derived. God is the master of both realms. He and His work are not in conflict. Upon the completion of His work of creation God pronounced all that He had made “very good” (Gen. 1:31). Nature is not inherently evil. The element of evil came later as a negation of something good.

The existence or nonexistence of these two realms, the order of their priority, and the proper relationship between them appears to be the basic issue in every world view. The source of conflict between all theologies and philosophies that differ is at this point of origins. This will be more obvious as we examine other world views.

The concept of man. Man was created when God took a part of nature, breathed into it a part of His spirit, and made man “in the image of God” (Gen. 1:27). Man, therefore, belongs to both realms. As far as we can tell from Scripture, He is the only creature who does.

Being a spirit-person, as God is a spirit-person, man is capable of communication and partnership with God. Inhabiting a material body he is also related to nature, and is capable of influencing and being influenced by it. In these capacities he is designated as God’s representative on earth. He is delegated a limited authority over part of the natural realm. He will be supervised and held accountable for his work, but under God he is responsible for ruling the earth.

The concept of morality. Morality originally consisted of simple obedience to God, living in harmony with His created design and purpose. All things that a man might do were good, except one. He was forbidden to eat from “the tree of the knowledge of good and evil” (Gen. 2:17). To do so would be evil, and would cause a separation from God resulting in death. When man violated this one prohibition he brought evil into the world and the sentence of separation and death upon the whole human race.

Here the Bible gives us only glimpses of a great mystery, the origin of evil. It reveals the fact that God created persons other than man to occupy the spirit realm. One of these, a cherub named Lucifer (“Day-Star”), led a celestial rebellion against God and was cast from heaven to earth (Isa. 14:12-15). He became Satan, the devil, the arch-enemy of God. The Bible indicates that many other spirit-persons rebelled with him and became the demons of the underworld.

Satan’s ambition throughout biblical history and prophecy is to seize control over nature and to rule as nature’s god. When Adam submitted to Satan rather than to God he surrendered his authority on earth to

God’s enemy. Satan became “the prince of this world” (John 12:31). All humans now enter life in a hostile kingdom where evil threatens to overthrow good. We are called upon to choose sides. Christian conversion is to be “rescued . . . from the dominion of darkness and brought . . . into the kingdom of the Son he (God) loves” (Col. 1:13). Christian morality is restored to living in harmony with the character of God and His purpose in the created world.

The concept of history. History as projected by God at creation has a purpose. Foreseeing Adam’s abdication to evil, God planned personally to accept His consequent death by entering nature as Adam’s descendant and dying as “the Lamb that was slain from the creation of the world” (Rev. 13:8). Ultimately God will “bring all things in heaven and on earth together under one head, even Christ” (Eph. 1:10), thus restoring the primal harmony of the spiritual and material realms, greatly amplifying them, and guaranteeing their restoration as permanent.

In the present time God is taking from all the nations “a people for himself” (Acts 15:14). In the future He will live with them in “a new heaven and a new earth . . . they will be his people, and God himself will be with them and be their God” (Rev. 21:1-3). History is linear. It moves in one direction from a purposeful beginning to an accomplished end. It is not reversible nor repeatable. It is the epic of God building His eternal kingdom through the lives and actions of men.

CHRISTIAN WORLD VIEW

You will notice that we have leaped in a single bound from the beginning of the Old Testament to the end of the New Testament, as though it were all one world view. Actually, it is. The only fact added in the New Testament that is not in the Old Testament is the identification of Jesus of Nazareth as God, the creator of the heavens and the earth (John 1:1-3, 14; Col. 1:15-20). God in Christ is only completing what God in creation purposed to do.

Biblical Theism now can be called *Christian Theism*. These are synonyms for the same world view. God-the-spirit has become God-in-flesh. He now belongs to both realms. As the God-man He is absolute sovereign “in heaven and on earth” (Matt. 28:18).

These five concepts are parts of the skeleton of a Christian world view. Completing the skeleton, fleshing it out, and applying it to life will occupy our lifetime. I believe this view meets the criteria of consistency, coherence, and correspondence. It is a valid world view.

SEEING LIFE WHOLE

At the Smithsonian Air and Space Museum in Washington, D.C., a motion picture called “Living Planet” is projected on a huge theatre screen. Viewers are taken from scenes of life emerging in a primal rain

(Continued on page 21)

We give God
the glory
for what you're
about to read ...

Letters

PROGRESS REPORT

Thank you for all the opportunities in ministry you have given us through Timothy Teams, Brethren National Youth Conference, Nehemiah Missions, Brethren Student Life Volunteers and other ministries. They have helped to give us the tools we needed to continue a ministry in our local church.

We are working with the youth group here at York and are hopeful because of the fresh excitement in the lives of our youth who attended youth conference.

CE holds a very special place in our hearts. Thank you, again, for your support in our lives through the years.

*Dave and Susan Knepper
York, PA*

DIFFERENT SINCE BNVC

My spiritual growth is at its peak since the day I received Christ ten years ago. Brethren National Youth Conference was the best thing to happen to me.

My spiritual growth is not only recognized by my fellow church members, but also by my family and friends.

My Bible studies are more regular and meaningful. Lately I have been having daily devotions, plus I am studying Romans.

So many of my prayers are being answered. Before, they would be answered too, but now it seems the answers are quicker.

In the past, and before youth conference, I had difficulty finding a way to minister to people. Now I have a way. I have been involved in the district competition in Vocal Solo II for women. I had never sung before, until after conference. During the singing competition at conference, so many of the songs ministered to me and gave me the courage to do something I didn't think I could do, and in fact, I am even placing first in district competition.

My spiritual growth is helping me in so many ways. My grades in school have improved. This is the best ever . . . I am maintaining a B average as a part-time college student while still in high school. I know that without Christ it would be impossible.

My relationship with my parents is very good, too. We have always been close, but now we are more like friends.

Thank you for taking the time, money and effort in putting the youth con-

ference together.

*Michele G.
Cumberland,*

ABORTED ABORT

Recently one of our graduates (our youth group) called me to say I was going to have an abortion. I was something we said at a meeting of the love and help she received from last year's Operation Barnabas team stopped her.

A baby's life was saved!

If this was the only blessing to come out of last year's team, it would have been so worth it. But I know there was so much more. The Lord really works through these teens and their leaders.

Youth Worker's V

BIBLE QUIZZING STIC

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1983 North

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BRETHREN NATIONAL YOUTH C

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Conference this y
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GBC CHRISTIAN EDUCATION MINISTRY REPORT 1984



hoping to help
in Christian ed,
youth, and church growth

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→ We've Received

zing. Many special promises, especially from Philippians and Romans, help me face life's pressures in God's way.

The Lord has a very special group of national winners in this team. I can see four or five of them in full-time work for God if He continues to lead in that direction.

On the basis of Psalm one and the illustration about success for those who meditate on the Word, I am excited about the quizzing program. What a great formula for success. And what young person or adult doesn't want to be successful?

So on behalf of the team, thanks so much for your investment for eternity in the lives of this team.

*Elaine Wiley
1983 Northeastern Ohio
Quiz Coach*

A WORTHWHILE "TIME"

I'm so glad that I didn't pass up this opportunity to work at the Chateau. By my willingness, God has blessed me over and above my expectations.

I have learned much through daily activities, but also in just observing Tom and Doris (Julien) making decisions. I see a quick-to-hear/slow-to-speak routine in action and appreciate

the wisdom applied in those situations. Many friendships are being built here already and I'm working on French when I have the opportunity. For now, au revoir . . .

*Marilyn Austin
1984 TIME Worker
Saint-Albain, France*

EMI SHAPES FUTURE

Our time spent in the Euro-Missions Institute was life-changing. We will never be the same. I have finally come to grips with what the Great Commission is all about. I realize now that in order to have a vision for those immediately around us, we must first have a worldwide vision.

Lord willing, we would like to go back to France and minister in church planting.

*Brian Kern
1983 EMI Participant*

CONCERNING NATIONAL YOUTH WORKER'S CONFERENCE . . .

"I was really touched by the friends and relationships I developed. You've done an excellent job."

"I didn't realize how much I needed a time like this. I thought I'd end up

with a lot of good programs, but instead I received a lot of good soul searching. Thanks for everything!"

"This was a tremendous week. I have gained so much from the leaders and fellow youth workers. We have been given many excellent ideas to implement!"

*Comments From
1984 Participants*

GENERAL ENCOURAGEMENT

I am so appreciative of what GBC Christian Education is doing in our Fellowship to give our young people something that is real and vital, something that really meets their needs and gets them involved and highly committed. I want to encourage you to continue the good work you are doing and to know that it is greatly appreciated.

*Don Ogden
Winona Lake, IN*

MINISTERING TO PARENTS, TOO

What a tremendous impact Timothy Teams had on our parents and teens! As youth pastor, I was thrilled to see families discussing forgiveness, to see teens appreciating their parents in

fresh ways. There's been a real gap between what our ministry to parents should have been and what it has been, but you have filled that gap in a dynamic way.

We feel privileged as a church family to have had you here and to have been the prototype for this ministry to parents. Our folks have a new appreciation for CE in general and for Timothy Teams in particular.

*Bruce Barlow
Martinsburg, PA*

OPERATION BARNABAS RESULTS

"Operation Barnabas has taught me how to be pleasing in the eyes of the Lord — through OBEDIENCE."

"Barnabas has shown me that I'm not the only person in the world who wants to serve God. Back home I've often felt like I was the only teenager wanting to live for Christ, but now I've found out that there are other brothers too!"

"Through Barnabas, I know what full-time ministry is all about. It's serving God every day and starting with your own church, family, community and friends."

"Ministry with Operation Barnabas has been a life-changing experience. Not because I belonged to a group, but because this summer I learned to give Christ my life and let Him work through me.

For the first time, I've learned to check my motives and serve God for the right reasons."

1983 Operation Barnabas Teens

IMPACT CONTINUES

Donna (Operation Barnabas alumna) is really trying to grow and use what she's learning. Through her lifestyle and conversations, her Latin teacher became interested in our church and, along with her husband and two daughters, accepted Christ!

*Barbara Courter
Operation Barnabas
Follow-up Discipler*

CE'S SEMINARY CLASS

"This course gave helpful, practical ideas for ministry to youth. The projects were an excellent means of making our knowledge applicable to daily living."

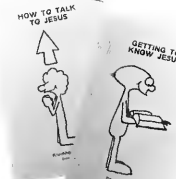
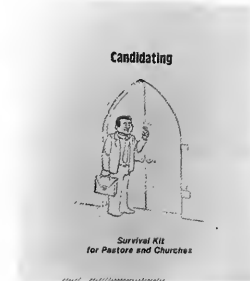
"Great class! Lots of terrific ideas. The special speakers were helpful. Overall, the course was one of the most practical I have had. Thanks!"

"Thanks for your enthusiasm and insight into youth. I've already found use for many of the ideas. Keep up the good work!"

Responses From Students



Over 1000 teens attended Brethren National Youth Conference this year. Bible quizzing (far left) and NAC competition are some of CE's ministries that climax at BNYC. Right: 1984 Timothy Teams; the Chateau of Saint-Albain, location of Euro-Missions Institute; and a sampling of CE products.





Roy Halberg
President of Board of Directors

We praise God for the impact of this ministry.

Next, we thank you. Your prayers and financial support make our ministry possible. Thank you for sharing in this exciting work.

And what's more exciting than shaping the future of young people!

Operation Barnabas — discipling and training 59 senior high teens through the summer . . . Timothy Teams — giving 48 Grace College and Seminary students experience in youth ministry . . . TIME/EMI — exposing 45 young adults to missions and allowing God to use that as direction in their lives . . . Brethren National Youth Conference — a tremendous week of challenge for 1000+ young people . . . SMM — discipling young girls throughout our Fellowship . . . all are great ministries! God is using these and other CE ministries to impact many lives.

But it doesn't work without people. People like Ed and Brad and their staff in the office. And people like you . . . praying . . . giving . . . spending time with teens in your church . . . discipling and encouraging them as they grow.

Thank you for your part in our ministry.

Roy D Halberg

A WORD ABOUT OUR FINANCES

Wouldn't it be great if someone gave us one million dollars! One person, completely underwriting our ministry.

We'd never experience the financial pinch again. We could expand our ministry as rapidly as desired.

No more letters asking for money! No need to ask you to ask God to supply our needs. No need to trust God . . . Now it sounds sour!

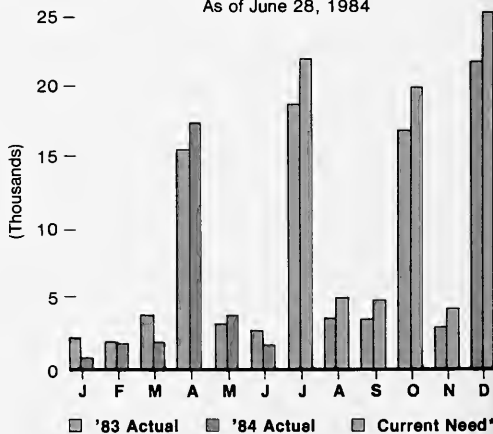
We don't want a million dollar gift! \$5, \$50, \$100, \$10,000 . . . yes!

By avoiding the one big gift, God is allowing many to join in this ministry. And as a team, we share in the struggles as well as the joys. Together, we're able to see God supply our needs . . . giving us exactly what we need. Together, we're learning to trust God for the resources necessary to expand and develop this ministry.

Thank you for being a part of this ministry team.

CE GENERAL OFFERINGS

1983-84 Comparison
As of June 28, 1984



* Based on a 1984 need of \$110,000 in general offerings.

GBC Christian Education
BOX 365 WINONA LAKE, INDIANA 46590

(Continued from page 16)

forest, through seas alive with fish, over plains teaming with animals, across arctic wastes and burning deserts. The scenes progress to island and river villages, to cities crowded with skyscrapers, freeways, cars, and people. Finally through the eye of the camera we are launched into space. As the earth recedes into a big blue and white marble, the narrator says, "At last, we see it whole."

What we see as a new view of the world is the view God has had all the time. In the same way, I think the Christian world view is simply seeing the world the way God sees it. We may be deeply involved with the many details of life, but the details in themselves have no meaning until we see them in their relationship with all the other details—until "we see it whole."

FAITH AND LIFE

The practical value of a world view can be tested only when it is applied to life. As Christians we should be concerned about the way we live as much as we are about what we believe: "Show me your faith without deeds, and I will show you my faith by what I do" (James 2:18). James Sire reminds us: "To be a Christian theist is not just to have an intellectual world view; it is to be a person committed to the infinite-personal Lord of the universe. And it leads to an examined life that is well worth the living."¹¹

The application of our Christian world view to our relationship with God is, of course, primary. Evangelical preachers, teachers and writers have been working on this area for a long time; so I am going to assume that our devotional lives, our public worship, and our church ministries are already in shape. If they are not, there is much help available from other sources.

However, the broader application of our Christian world view to social responsibilities, vocations, arts, and sciences is only now emerging as a major concern of evangelical Christians in the twentieth century. Francis Schaeffer has done as much as any person in our time to raise the world view consciousness of the evangelical church. He says in summarizing his twenty-one previous books:

Throughout all of my work there is a common unifying theme which I would define as "the Lordship of Christ in the totality of life." If Christ is indeed Lord, he must be Lord of all of life—in spiritual matters, of course, but just as much across the whole spectrum of life, including intellectual matters and areas of culture, law, and government.¹²

Other books to help us in this application are now being written. A series of Studies in Christian World View is being produced by the Institute for Advanced Christian Studies (IFACS), Box 95496, Chicago, Illinois 60690. Carl F. H. Henry is Editor-in-chief of this ten volume series. Volume one, *Contours of a World View*, by Arthur Holmes, and volume two, *Christianity and Contemporary Philosophy*, by Keith Yandell, are now available and are cited in this study. The other eight volumes in preparation consider the Christian world view in its application to psychology, eco-

nomics, natural science, eastern religions, arts, history, contemporary God-concepts, and literature.

Another series, *Contours of Christian Philosophy*, edited by C. Stephan Evans, is being published by InterVarsity Press. Volumes on *Epistemology*, by David L. Wolfe, and on *Metaphysics*, by William Hasker (cited above) are now available. Volumes on *Ethics* and on *Philosophy of Religion* are projected for 1984. If you are concerned enough about seeing life whole to have read this far in this study, I hope you will also read these greater works. The understanding and application of a Christian world view must become the Christian's lifetime vocation.

CHOOSING A WORLD VIEW

A final consideration to be made is the role of human will in choosing a world view. We saw above that every world view begins with assumptions chosen by faith, and that Kenneth Pike argues this is a moral choice. He further suggests that giving up non-Christian assumptions and accepting Christian assumptions is another way of describing the new birth. He paraphrases Jesus' arguments to Nicodemus:

I cannot explain this because you have no frame of reference in which answers make any sense. . . . You will have to reject your old system as such and you will have to dive into this new one. . . . You will just have to take it and start all over again, although it smashes your personal philosophical system to bits.¹³

A world view cannot be taken piecemeal. It is all or nothing. You must begin by a faith commitment to the basic assumptions with a willingness to live out their implications in every area of life. Paul seems to have had something like this in mind when he called for a total response to the Gospel in Romans 12:1-2. This response included (1) a body dedicated to the service of God, (2) a mind renewed in the understanding and worship of God, and (3) a life transformed in obedience to God as essential to our witness to God's living presence in the world. Anything less than this total world view response is not totally Christian.

The Christian world view comprehends all that exists. If it is true all other views are false. Dorothy Sayers insists that "Christianity . . . is first and foremost a rational explanation of the universe."¹⁴ If you are not a Christian, I doubt that the universe makes much sense to you. If it does not, I urge you to abandon your non-Christian assumptions, commit yourself to the God of the Bible who became man in Jesus Christ, and experience the satisfaction of living in harmony with the One who makes the universe make sense—who makes "all things hold together" (Col. 1:17). Then join your fellow Christians in our struggle to integrate every area of our lives with the world view that proclaims the absolute Lordship of Jesus Christ. ■

NOTES

¹ John Godfrey Saxe's version, *The Blind Men and the Elephant* (New York: McGraw Hill, 1963)

(Continued on page 22)

(Continued from page 21)

- ²Lillian Quigley—retold by, *The Blind Men and the Elephant* (New York: Charles Scribner & Sons, 1959)
- ³Kenneth L. Pike, *With Heart and Mind: a Personal Synthesis of Scholarship and Devotion* (Grand Rapids: Eerdmans, 1962), pp. 90-91
- ⁴William E. Yandell, *Christianity and Philosophy* (Grand Rapids: Eerdmans, 1984), p. 270
- ⁵William Hasker, *Metaphysics: Constructing a World View* (Downers Grove: InterVarsity Press, 1983), p. 28
- ⁶Arthur F. Holmes, *Contours of a World View* (Grand Rapids: Eerdmans, 1983), p. 51
- ⁷Yandell, *op cit.* p. 276
- ⁸Holmes, *ibid*
- ⁹Yandell, *ibid*
- ¹⁰Yandell, *op. cit.*, p. 28
- ¹¹James W. Sire, *The Universe Next Door: A Basic World View Catalog* (Downers Grove: InterVarsity Press, 1976), p. 214
- ¹²Francis A. Schaeffer, *The Great Evangelical Disaster* (Westchester: Crossway Books, 1984), p. 12
- ¹³Pike, *op. cit.*, pp. 22-23
- ¹⁴Dorothy L. Sayers, "Creed or Chaos" in *Christian Letters to a Post-Christian World* (Grand Rapids: Eerdmans, 1969), p. 31

CHRISTIAN WORLD VIEW ADDENDA

Further studies in this series:

- Part 2, The Nature of Naturalism
- Part 3, World View Variations on Two Themes
- Part 4, Restoring Biblical Concepts of God

Further reading

- Barcus, Nancy B., *Developing a Christian Mind* (Downers Grove: InterVarsity Press, 1979)
- Blamires, Harry, *On Christian Truth* (Ann Arbor: Servant Books, 1983)
- *The Christian Mind* (Ann Arbor: Servant Books, 1978)
- Henry, Carl F. H., *God, Revelation and Authority*; volume 1, "God Who Speaks and Shows: Preliminary Considerations" (Waco: Word Books, 1976)
- *The Christian Mindset in a Secular Society* (Portland: Multnomah Press, 1984)
- Holmes, Arthur F., *All Truth Is God's Truth* (Grand Rapids: Wm. B. Eerdmans, 1977)
- Houston, James M., *I Believe in the Creator* (Grand Rapids: Wm. B. Eerdmans, 1980)
- Lewis, C. S., *God in the Dock—Essays on Theology and Ethics*, Walter Hooper, Ed. (Grand Rapids: Wm. B. Eerdmans, 1970)
- *The Abolition of Man* (New York: Macmillan Pub. Co., 1947)
- Pinnock, Clark H., *Reason Enough* (Downers Grove: InterVarsity Press, 1980)
- Schaeffer, Francis A., *Escape from Reason* (Chicago: InterVarsity Press, 1968)
- *The God Who Is There* (Downers Grove: InterVarsity Press, 1968)
- *He Is There and He Is Not Silent* (Wheaton: Tyndale House Pub., 1972)
- *How Should We Then Live?* (Old Tappan: Fleming H. Revell Co., 1976)
- Sire, James W., *How to Read Slowly: A Christian Guide to Reading with the Mind* (Downers Grove: InterVarsity Press, 1978)
- Smith, Robert W., ed., *Christ and the Modern Mind* (Downers Grove: InterVarsity Press, 1972)
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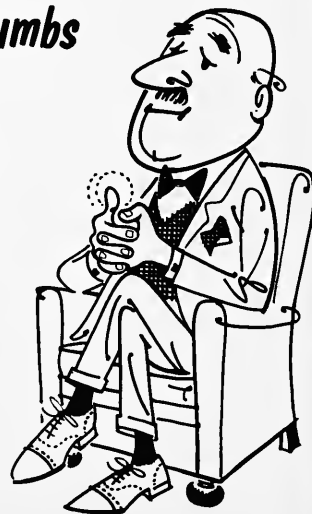
We're Not Just Twiddling Our Thumbs

The retirement for Brethren pastors was mandated by national conference in 1948. Since that time many retired pastors have benefited from the program by receiving monthly checks. At the present time:

- 51 Brethren pastors are active in the program and contributing their share of contributions to the board.
- 87 churches are enrolled in the program with 51 of these actively contributing with monthly, quarterly, semi-annual or annual contributions.
- 20 retired pastors and 16 widows are receiving monthly checks from this retirement board.
- \$2,678.57 in checks are sent each month from the board's retirement fund to these retired pastors and widows.

These are the bare facts involved in the operation of the Board of Retirement. There is no secret source of income, just faithful churches and members of churches sending in their help because they sense the urgency of the need and want to help. More help is needed in the future if this program is to continue.

Help us do our job by sending your checks to **Pastor Clair E. Brickel**, 14319 Brookville-Pymont Rd., Brookville, OH 45309





Nancy Messner, Grace Graduate Introduces Piano Course

Nancy Messner is certainly not a stranger to the Brethren Church. The daughter of a Brethren pastor, a graduate of Grace College, and a person who has made numerous appearances at the piano of many Brethren churches. Nancy has also played at our national conference several different years.

When Nancy is at the piano, people just have to notice that she is a brilliant keyboard artist and arranger. She maintains a private studio where she trains church pianists. Many of our people have had opportunity to attend her special instruction sessions at national conference.

Nancy is the wife of Rev. Robert Messner, who is Field Services Manager for Scripture Press Publications of Wheaton, Illinois. He covers the nation supervising the curriculum representatives of Scripture Press. The Messners have a new Zondervan album, "God's Majesty and Might." It features piano arrange-

ments by Nancy and Bob on trombone.

However, the new project is called "Hands in Harmony" by Nancy which features a ten-lesson guide to accompany congregational singing. It has been produced by Sound Projections and is just available. It has a cassette and a book which permits the lessons to be followed by instruction of listening as well as the aid of the written materials. The new ten-lesson instructions have been in the works for some time and the material has been requested by many who have heard Nancy.

The Messners will be a part of the national conference program; but if you want to reach her at her home, contact her at 21 S. Genesee Ave., Pontiac, Michigan 48053. The "Hands in Harmony" sets will also be available at the Herald Bookstore. The cost for the set is \$29.95. You may call toll-free for your order at 1-800-348-2756. ■

Hepatitis B Vaccine Special Project

The vaccines await transport to bush dispensaries.



by Carolyn Kodear

I'd like to share about the vaccine program sponsored by our medical work in the Central African Republic. Many people in the States have helped to support this program.

Every eight weeks we (a medical team) visit each dispensary—some by road, some by air. Twenty-one of our 23 dispensaries and three of our six sub-dispensaries are participating.

The vaccines being given are: DPT, polio, and measles vaccines to all three-month to two-year olds who are in our baby clinic. This is paid for by the medical work.

In addition, we are giving tetanus shots free to the nurses and our Bible School students and their families. This is supplied through RAB (Relief Agency Brethren) funds. Hepatitis B vaccinations were given to all our nurses, and RAB funds were used.

So far we have vaccinated 2,500 children, 400 doses of tetanus have been given, and 102 nurses have received the hepatitis vaccine.

Rabies and snake serum are also included in the program. We use RAB funds to pay one-half of the cost of the vaccine; patients then pay only for the medicine itself. They pay nothing for nurses' salaries, syringes, transportation, and so forth.

These vaccines wouldn't be available if they weren't partially subsidized by RAB. We just wouldn't have enough money to keep a supply. Rabies and snake serum cost \$20-\$25 a treatment (three-quarters of a month's salary for an African common laborer).

Thank you, those who have helped. Our dispensaries provide a way to reach many people with the Gospel. We minister not only to physical needs but also, and more importantly, to spiritual needs.

In the September 1983 issue of the *Herald* appeared an article in tribute to a medical evangelist in the Central African Republic. This young man, as well as many other specially trained men and women in our church medical program are continually at risk of developing hepatitis due to their daily exposure to sick people.

After years of training to become leaders, it is a real loss when disease takes one from us . . . especially if it is disease which is preventable by immunization.

Hepatitis can be fatal. The medical evangelist mentioned above died.

In recent months a vaccine to protect against Hepatitis "B" has been perfected by and is available through the Institute Pasteur in Bangui. Our missionaries all received the vaccine. But the cost is too much for the African Church medical program to fund, and the average national can't afford it.

The cost is about \$60 for a series of three monthly injections. (The program requires booster injections in one year and every five years thereafter.)

About 100 national medical workers are trained or are in training who are constantly in contact with sick people. They all are now immunized against Hepatitis B (follow-up booster shots are their responsibility).

Many people contributed to this vaccine program; some through special gifts, others through Relief Agency Brethren (RAB). The amount of \$7,500 was used for vaccine programs in the Central African Republic; \$6,500 were

(Continued on page 26)

DIRECTEUR DE L'OEUVRE MEDICALE
DES EGLISES EVANGELIQUE DES
FRERES SIEGE SOCIAL BOGUILA

REPUBLIQUE CENTRAFRICAINE
Unité - Dignité - Travail

-*-*-*-*-*-*-*-*-*

BOGUILA le 1er Mai 1984

Le DIRECTEUR GENERAL DE L'O.M.

The Director
The Foreign Missionary Society of the Brethren Church

Bogula, Central African Republic
May 1, 1984

MONSIEUR LE DIRECTEUR
DE L'ASSOCIATION MISSIONNAIRE
DES EGLISES EVANGELIQUE DES FRERES.

Dear Mr. Director,

I am eager to write you this letter of thanks and to tell
you about the joy felt by the members of the medical team
of the Grace Brethren Churches of the Central African
Republic.

Mr. Director, my great thanks for the gift of the vaccine
against Hepatitis B (an illness which snatched from us certain
valiant co-workers in years past), in view of the protection of
the nurses of the medical work of the Central African
Brethren Churches.

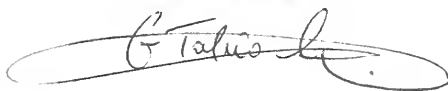
Thus, all of the nursing personnel, by means of the
Director, tell you for the noble gift and wish that
God bless and be with the Mission Association always in
order to manifest the love of God to the world. The Director,
Ainsi, tous les infirmiers par votre bénédiction et soit avec cette
merci pour ce don précieux qui nous aide à manifester l'amour de Dieu envers le monde.-
association à jamais fin de manifester l'amour de Dieu envers le monde.-
With expression of our warm gratitude.

Veuillez agréer, Monsieur le Directeur,
l'expression de nos vives reconnaissances.

Gaston Tabio

The General Director of the Medical
work of the Grace Brethren Churches
in the Central African Republic

Le Directeur Général
Gaston Tabio.





Mothers and children wait patiently for their turn.

(Continued from page 24)

from RAB funds, the rest from special project gifts.

The Hepatitis B Vaccine Program received \$6,000. Thus, all the national medical evangelists and nurses received their vaccinations. A total of \$1,500 went to the General Vaccine Program which subsidized the cost of other vaccines for Africans.

Thanks to your gifts, these vaccine programs are now completed. The medical missionaries in the C.A.R. thank you, as does Grace Brethren Foreign Missions. A special thank you comes from the general director of the medical work in the C.A.R.

Thanks again for your help. ■

(GBFMS editor's note: Funds can still be designated for RAB. These funds are used to help people around the world. In the past RAB funds have been used to help people in Cambodia, flood victims, medical relief agencies, and famine sufferers. RAB provides a means for Grace Brethren people to give toward worthy world needs and disaster victims. Thank you for your support.)



A little coaching is needed to take some medicines.

We're Looking for Some

Chief Sinners

Broken Clay Pots

Weak Things

by Barbara Hulse

On my first furlough home from Brazil in 1962, I visited relatives that I hadn't seen in many, many years. Referring to my having gone to Brazil, a cousin commented that she wasn't good enough to do something like that.

I was so shocked at the idea that I was good, that I became tongue-tied. Before I could speak, the subject was changed and I lost the opportunity to explain otherwise.

Through the years I've encountered very similar ideas among many Christians. We missionaries, who know ourselves and our fellow workers pretty well, know that it just isn't true! In fact, there are days when I think that the Lord must have picked the worst of the bunch to send as missionaries. (Remember, I'm including myself.)

Perhaps Luke 7:47 would bear that out: "Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little." Being chief sinners, we have been forgiven much, therefore we love Christ much. His love constrains us not to live for ourselves but for Him who died for us and rose again.

Are there any chief sinners looking for a place to express their love for Christ. You'd find many opportunities to do that here in Brazil.

Remember Gideon? The lights of his 300 soldiers were hidden until they broke the clay pitchers.

Several times in God's Word believers are referred to as clay vessels, and we have the Light of the World shining out to others.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:6-7).

The Lord of the harvest once asked, "Whom shall I send and who will go for us?"

Years back I met an M.K. who had just learned to roller skate. Parents and friends were thrilled. You see, the boy had a mild cerebral palsy and the doctor had said, "Don't even buy the skates—he will never skate!"

A few months ago I encountered the mother of that M.K. She was making a trip to a fast-growing Brazilian town to rent a house for that same son and his family, who are now missionaries. Her comment to me was 1 Corinthians 1:27: "But God hath chosen the foolish things

of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

Both spiritism and Oriental meditation religions have become very strong in Brazil. They have two things in common: the teaching of reincarnation and appeal to man's pride claiming "intelligence"; while putting down as ignorant anyone who believes the Bible.

How desperately we need some weak, foolish missionaries who will allow Christ to demonstrate His strength and wisdom through them while they take the Gospel to the lost in Brazil (2 Cor. 12:9-10).

Dear Father,

We don't want a "few good men," but will You please send some chief sinners who have been forgiven much and therefore love much? Send some weak things through whom You will demonstrate Your wisdom and strength. We need some broken clay vessels who will reveal Your light that it might penetrate the spiritual darkness in Brazil. In Your name, AMEN. ■

South Brazil needs missionaries for church planting and leadership training ministries. This includes youth and music as special ministries, but not exclusive assignments. If interested, please write: Rev. Tim Farner, Field Superintendent, Rua Joao XXIII No. 520, Uberlandia, Minas Gerais, Brazil or Grace Brethren Foreign Missions, P. O. Box 588, Winona Lake, Indiana 46590

Get Involved Internationally

- ☐ Develop friendships with people of differing cultural or religious heritages.
- ☐ Meet international students and get them involved in the life of your family. Learn about their cultures and values. Your family will learn much from this cross-cultural experience.
- ☐ Encourage short term experiences among your family members.
- ☐ Visit a mission field with your family.
- ☐ Have visiting nationals and furloughed missionaries in your home. Encourage your family to talk to them.

Adopt a Missionary (Card 1)

- ☐ Choose one missionary family for your family to "adopt." Maybe your family has met the missionaries or perhaps they have children the same age as yours.
- ☐ Write to the missionaries and let them know you have adopted them.
- ☐ Learn about your adopted family. Get information (biographical) on each member. Locate the country and town where they live. Read about the customs, lifestyle, and religions of the people with whom they work and live.
- ☐ Get photographs or prayercards of the family.
- ☐ Request a newsletter from your missionary family.
- ☐ Pray for the family and the people with whom they work.
- ☐ Write letters to your missionary family. Tell them about your family. Ask questions. Find out what your family can do for them.
- ☐ Remember the missionaries at holidays and birthdays.
- ☐ Have your children write to their children.

Adopt a Missionary (Card 2)

- ☐ Learn where your missionaries have churches.
- ☐ Give to the support of your adopted family. Choose a project for your family to do for them.
- ☐ Phone your adopted family once a year. Overseas rates are fairly reasonable at certain times of the day. (Be sure to set this up with the missionaries since time zones vary.)

Becoming Mind

by

Is your family "missions minded"? Are you teaching missions in your home? Is your family reaching into the world?

"What?" you reply. "My children are very small—too small to understand." "My family goes to church. We're very involved in the programs." "We give to missions."

But is the family truly involved in missions?

People develop most of their character before they are eight years old. This is the time when the family exerts the greatest effect on a person. Values instilled during the growing years tend to stay with people throughout their lives. The home is the place for beginning nurturing missions awareness and involvement.

And it's never too late.

Attend a Missionary Conference

- ☐ Study about the missionaries and countries that will be represented.
- ☐ Invite the missionaries to your home for a meal or to spend the night.
- ☐ Volunteer your family's services to help with an upcoming missionary conference in your church.
- ☐ Attend the conference as a family. Encourage your children to get involved.
- ☐ Pray as family for the conference.
- ☐ Learn a few words or a song in the language of the guest speakers or missionaries.

missionary - family

begin fostering missions-minded-

Your family can get involved in world missions and make an impact. The Great Commission (Matt. 28:19-20) is for all Christians, not just missionaries. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always to the end of the age."

This is not a request, it's a command. What better place to learn about missions and become active in the Great Commission than in your home?

"But," you counter, "I don't know how." Here are some ideas and suggestions on how your family can become missions-minded. ■

Stress World Missions (Card 1)

- ☐ Put up a world map (or use a globe) and locate the countries and places where Grace Brethren missionaries serve.
- ☐ Set apart a weekly missions night when the family reads stories of children and missionaries from other lands, missionary biographies, and books about other peoples and places. Memorize verses that have to do with God's concern for the lost.
- ☐ Create a missions scrapbook or collage with maps, pictures, photographs, letters, and other information.
- ☐ Pray for a different field at each evening meal.
- ☐ Order a set of photographs of all Grace Brethren missionaries. Make a game of "Know Your Missionaries" using them.
- ☐ Use the daily prayer requests *Prayer & Praise Notes*, or the daily prayer guide, *Through the Month with Our Missionaries*, available from Grace Brethren Missions.

Stress World Missions (Card 2)

- ☐ Read missions news and stories from *Echoes* or the *Herald*.
- ☐ Have a "Taste of Missions Night" each month. Cook some food from a country where missionaries are serving.
- ☐ Scan and clip articles from major news magazines and papers for news and information concerning countries where Grace Brethren missionaries live. Keep a notebook on each country.
- ☐ Help furnish a home to serve as a residence for missionary families on furlough (work in conjunction with your church, perhaps).

Try Some of These Activities

- ☐ Provide paper dolls and costumes of children from around the world for your children to play with.
- ☐ Collect stamps from other countries. (This works great when you're writing to missionaries.)
- ☐ Listen to music of other lands. Try to learn a song in another language.
- ☐ Play games that children in other countries play.
- ☐ Ask your pastor or church librarian to suggest some current missions book for your family to read together.
- ☐ Teach your children to care about others by establishing a pen-pal relationship with missionary children.
- ☐ Join a group committed to praying for world missions.

Help Financially

- ☐ Give \$1.00 a week to missions, above and beyond normal giving. Take this money out of the grocery budget to increase your consciousness of giving sacrificially.
- ☐ Encourage your children to give to missions from their own resources.
- ☐ Save money as a family to give toward a specific missions project.
- ☐ Learn about a simpler lifestyle, like many of our missionaries adopt. Have your family discover ways to live more simply, so that what is saved can be given for missions.

Get Involved Personally

- ☐ Seek training to become a better witness.
- ☐ Read your church's missions policy.
- ☐ Help your children to discover ways to contribute now to world evangelization (sharing with their friends).
- ☐ Pray daily for each of your children, that they would become missions-minded and perhaps missionaries.
- ☐ Pray for the young people of your church, that they would consider missions as a career.
- ☐ Be committed to praying for missions and missionaries.

Many resources are available for all these suggestions. *Grace Brethren Foreign Missions* has pamphlets, prayer letters, brochures, pictures, and world maps available upon request. Your public and church libraries have a multitude of information in books, records, magazines, and even filmstrips. These suggestions are sized 3x5 to be cut and filed for future reference and use in your home or church.

INTERNSHIP —

It's an Awkward Stage

by Jane Fretz

Appointee to Germany

Intern.

The word conjures up the image of a too serious face peering with nervous professionalism over a patient's charts.

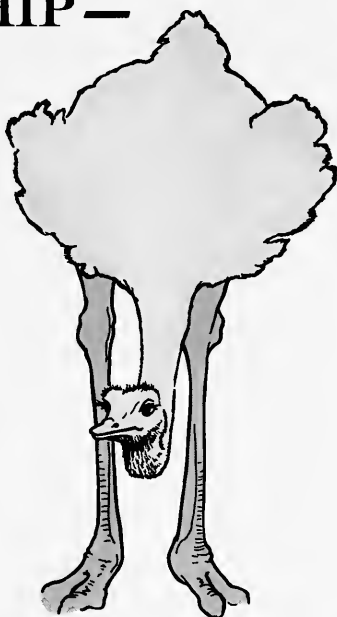
"The diagnosis is obvious!" his voice cracks. "Your symptoms fit the textbook analysis of the illness perfectly." His voice deepens, "I prescribe . . ."

Sometimes missionary interns bear too much resemblance to the medical stereotype above. By their well-meaning blunders they help their senior pastors learn patience and tolerance. Yet, this time of practical experience is essential to the fledgling missionary.

There are four groups of people vitally interested and involved in making this bird fly. The first group is the local church. Ideally, he or she will be their missionary. He is the fulfillment of a part of their commitment to the Great Commission.

People, what can you do? Accept him. Don't leave it up to the pastor to make him feel welcome. Initiate close ties. Seek to know his concerns, his hurts, his hopes. Knit your heart to his and catch the vision that God has put inside his soul.

Care for him. Even though he comes as a servant, he also often comes with a wife, two children, and a debt from his seminary training. An extra beef roast or new shoes for the kids are often much-



appreciated. Even more encouraging is honest praise for work well done.

Next to the people, the pastor is most concerned for the success of this "Timothy" for whom he is responsible. The intern is at an awkward stage. Much like an adolescent who has grown to manly height but has not acquired the full coordination of his muscles, the intern may spend some time stumbling about.

Pastor, what can you do? Judge when to guide step-by-step and when to send him out on his own. Know when to praise, when to redirect, and when to reprove with gentleness. Keep in mind the goals of church planting and teach the intern how to achieve those goals. See this man or woman not as another drain on your already precious time and energy—see him as God's extension of your own ministry, teaching the faithful to train others also.

The third group that wants to see the missionary intern soar is the Grace Brethren Foreign Missionary Society. Their part is quality con-

trol. Sometimes they seem to be putting one obstacle after another in the path. But like the butterfly, the intern needs to struggle to shed his cocoon in order to have strength for the life that is to come.

Foreign Missionary Society, what can you do? Keep up what you are doing—testing personality traits, language learning skills, abilities to adapt; and looking at levels of commitment and effectiveness of ministry. Provide opportunities for internships in involved, committed churches. Communicate with prospective candidates and prepare them for the obstacle course. Cut international red tape and offer information on technical details of moving and living in another country. Give as accurate a view of their future ministry as possible. To be forewarned is to be forearmed.

The person who cares the most about the mission is the intern himself. Even though his desire is to serve, his self-esteem is also wrapped up in his ability to be an effective minister of Christ.

Intern, what can you do? Humble yourself before you need to be humbled by someone else. Talk much less than you listen. Be one who accepts correction gracefully. Work faithfully and share your heart.

What can we all do? Forgive his mistakes and applaud his successes. The time will come during those first few years on the mission field when he will have courage to keep going only from the memories of the people who loved him and believed in him enough to send him into God's foreign mission service.

Yes, the missionary intern is at an awkward stage. He has much training, but little practical experience. He is anxious to get to the mission field, but knows experience and growth is needed in many areas.

He needs our support and prayers. ■

(GBFMS editor's note: If your church is interested in playing an important role in a missionary intern's life, contact the Director of Personnel at Grace Brethren Foreign Missions.)



Caylor Scholarship Established

Dr. and Mrs. Truman E. Caylor are presently residing in Bluffton, Indiana, where Dr. Caylor has practiced medicine for many years. The Caylor-Nickel Research Institute in Bluffton bearing his name is a standing tribute to his interest in helping people suffering from physical ailments. Dr. Caylor has been a member of Dr. Kent's President's Committee for 11 years. Mrs. Suzanne Caylor originally obtained a degree in economics. After working in the economic research department of United Airlines, Mrs. Caylor later became interested in teaching and returned to North Western University to obtain her teaching certificate. She taught in many different situations over a course of years including a cooperative vocational high school in Dayton, Ohio. It was here that she taught students who came from humble circumstances but were willing to work in order to get an education.

As a result of this experience, Mrs. Caylor had an increasing desire to help needy young people who were also willing to put forth effort on their own to obtain an education. The Lord has made it possible for this vision to be realized at Grace College through the Suzanne B. Caylor Scholarship Fund. This scholarship endowment will be funded by a life insurance policy, naming Grace Schools as the beneficiary. It is anticipated that when fully funded the Suzanne B. Caylor Scholarship Fund will give assistance to many selected needy Grace students each year who are willing also to do their part in obtaining an education. For those students, we say "Thank you."

Grace

News Notes

Grace Grad Booms



by Denny Brown

What types of careers does one prepare for at Grace? Teaching, business, Christian ministry, research, nursing, nuclear power . . . ? Wait a minute! Nuclear power? Does Grace College offer a major in nuclear power? Well, no, but our first alumnus to enter the world of nuclear energy has done so through the United States Navy.

Ensign Ron Smith (1982 B.S. cum laude) entered officer's candidate school at Newport, Rhode Island, in June of 1982. Since receiving his commission as an officer in the United States Navy, Ron has received additional training at Nuclear Power School in

Years of Service Honored



Orlando, Florida; Nuclear Power Engineering School in Idaho Falls, Idaho; Submarine School in Groton, Connecticut; and is presently stationed at Charles-town, South Carolina. Sandwiched between these tours of duty was another big step for Ensign Smith: he was married to Miss Julie Lesh, also a graduate of Grace College. Julie is the daughter of Mr. and Mrs. Jack Lesh of La Porte City, Iowa. Ron is now on a three-year tour of duty aboard the *U.S.S. Mariano G. Vallejo*.

I recently spent time with Ron and Julie and I was impressed with the way they were handling the pressures of military life, travel, and new friends as well as being newlyweds; Ron reflected how unusual it seems that a small-town boy from a Grace Brethren church in Armagh, Pennsylvania, now has all these opportunities before him. In a personal interview with Admiral Hyman Rickover, Ron was asked repeatedly if he thought a student from Grace College could get into such a high level program. Ron answered "yes" every-time. Ron feels the more than adequate preparation by the Grace College math and science departments played a large part in his acceptance into the program.

Pray for Ron and Julie and their life starting out together.

The annual Grace Schools Recognition Banquet for faculty and staff took place Friday, May 18, at the Grace College Dining Commons.

Honored for 5 years of service were: Miss Janet Hoxworth, Loan Clerk; Mrs. Jo Anne Taylor, School Nurse; Mrs. Lora Chapman, Accounts Payable Clerk. Dr. W. Merwin Forbes, Associate Professor of Biblical Studies; Mr. Richard Woodring, Student Employment



Front row, left to right: Miss Janet Hoxworth, Mrs. Jo Anne Taylor, and Mrs. Lora Chapman. Back row, left to right: Dr. W. Merwin Forbes, Mr. Richard Woodring, Mr. Ronald Clinger, Dr. R. Larry Overstreet, Dr. D. Wayne Knife, and Mr. Ted Chapman.



Mr. Robert Mathisen (left), and Mr. Arthur Davis (right).

Coordinator; Mr. Ronald Clinger, Director of Business Affairs; Dr. R. Larry Overstreet, Associate Professor of Homiletics; Dr. D. Wayne Knife, Professor of Old Testament; Mr. Ted Chapman, Physical Plant. Not pictured are Mrs. Margaret Booze, Associate Professor of Nursing; and Mrs. Julie Davis, former secretary to the Registrar.

Professors honored for 10 years of service were Dr.

(Continued on page 34)



Mr. Robert Ibach (left), and Mr. Roland Felts (right).



Mr. Harold Witzky (left), and Mrs. Miriam Uphouse (right).

(Continued from page 33)

Robert Mathisen, Professor of History; and Mr. Arthus Davis, Associate Professor of Art. Not pictured, Dr. S. Wayne Beaver, Associate Professor of Missions.

Receiving awards for 15 years of service were Mr. Robert Ibach, Jr., Director of Libraries; and Mr. W. Roland Felts, Associate Professor of Music.

Mr. Harold Witzky, Assistant Director of Physical Plant; and Mrs. Miriam Uphouse, Associate Dean of Students at Grace College, were honored for 20 years of service. They will be retiring at the close of the summer.

Dr. E. William Male, Seminary Dean and Professor of Christian Education, received a watch for 25 years of service to Grace Schools.

Honored for 30 years of service were: Mr. R. Wayne Snider, Professor of History; Dr. Jesse Humbert, Professor of Science and Mathematics; and Mr. Donald Ogden, Professor of Music. ■



Dr. E. William Male

Oops! Our Mistake . . .

Gregory Allan Stamm was inadvertently omitted from the graduation list appearing in the June issue of the *Herald*. A member of the Worthington Grace Brethren Church, Columbus, Ohio, he graduated from Grace Theological Seminary with a Master of Theology degree.



Left to right: Mr. R. Wayne Snider, Dr. Jesse Humbert, and Mr. Donald Ogden.



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Winona Lake, Indiana 46590
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BMH

NEWS REPORT

□ Ron Welsh began his ministry as pastor of the Englewood (OH) Grace Brethren Church on April 8. His address is 1100 Taywood Rd., Parkville Apt. 55, Englewood, OH 45322.

□ The First Brethren Church of Dallas Center, IA, has changed its name to Grace Brethren Church.

Pastor Charles Thornton also reports an attendance of 175 at the closing program of their Daily Vacation Bible School.

□ Richard Mayhue has accepted the pastorate of the Grace Brethren Church, Long Beach, CA. He began his ministry on June 1.

□ Tony Sanchelo has resigned as pastor of the Grace Brethren Church in Albuquerque, NM, in order to pursue seminary studies.

□ Doug Jensen is serving as interim pastor at the Grace Brethren Church, Cuyahoga Falls, OH. He was licensed recently at the Rittman (OH) church.

□ Steve Burns and family arrived in Buena Vista, VA, on June 1 to minister at the First Brethren Church. Their address is 119 E. 28th St., Buena Vista, VA 24416. Lester Kennedy, pastor.

change your annual

John Burns, Box 337, Grace Village, Winona Lake, IN 46590 (Tel. 219/269-2499) / **Arthur Collins**, 58145 Aspen Dr., P.O. Box 258, Osceola, IN 46561 / **Robert Foote's** telephone number should be 319/391-7209 / **Jack Galle**, P.O. Box 335, Hope, NJ 07844 / **David Griffith**, 13 A Rue De Strasbourg, 71200 Le Creusot, France (Tel. 16-85-80-10-07) / **Jim Hocking**, c/o P. O. Box 588, Winona Lake, IN 46590 / **Buzz Inboden**, c/o 6675 Worthington-Galena Rd., Worthington, OH 43085 / **J. C. McKillen**, 511 Sherwood Village Dr., Tucson, AZ 85710 / **Gary Miller**, 518 Bank St., Ashland, OH 44805 / **George Wilhelm**, Paradise Mobile Park, Lot 138, R. 1, New Bloomfield, PA 17068 / New address for the Grace Brethren Church in Lakeland, (FL) is: 4039 Wellington Dr.,

33803. New address for the Grace Brethren Church in Mifflin (OH) is: c/o 2718 Peterson Rd., Mansfield, 44903.

marriages

A six-month subscription to the Herald is given to newlyweds whose addresses are supplied by the officiating minister.

Stephanie Cooper and Jim Folsom, Patterson Memorial Grace Brethren Church, Roanoke, VA. Ron Thompson, pastor.

Ann Deane and Doug Engelberth, Community Grace Brethren Church, Warsaw, IN. Dave Plaster, pastor.

Sherry Stiffler and Michael Page, Community Grace Brethren Church, Warsaw, IN. Dave Plaster, pastor.

Kim Swallom and Scott Heflin, Bellflower Brethren Church, Bellflower, CA. Ed Cashman, pastor; Al Siebert officiating minister.

deaths

Death notices must be submitted in writing by the pastor.

Christy, Ralph, 91, April 23. He was a member of the Bethel Brethren Church in Berne, IN. Larry Edwards, pastor.

Franchino, Joanne, 53, April 26. She was the wife of Ted Franchino, a well-known personality among the Brethren. Joanne was a member of the Leesburg (IN) Grace Brethren Church. Howard Downing, pastor.

Kauffman, Dorothy, member of the Melrose Gardens Grace Brethren Church, Harrisburg, PA. Don Weltmer, pastor.

Landes, Charles, April 25, member of the Grace Brethren Church, Wooster, OH. Robert Fetterhoff, pastor.

Landrum, S. Sewell, 79, May 19. Sewell was one of the most revered citizens of Breathitt County, KY, as he served as pastor of the Clayhole Grace Brethren Church for many years, and was also very active in community affairs. In July 1930, he was united in marriage to Hazel Hulbert, who preceded him in death in 1982. He then married Grace Collins, who survives, along with a number of other descendants. Two memorial services were held—one at his latter residence and one at Clayhole, his former residence. J. Ward Tressler, pastor.

Mintnier, Phyllis, 66. She was a member of the First Brethren Church, Johnstown, PA. Charles Martin, pastor.

Stutzman, Mildred, 77, April 19, was a member of the First Brethren Church, Johnstown, PA. Charles Martin, pastor.

Weaver, Myron, 40, May 14, a member of the Grace Brethren Church, Wooster, OH. Robert Fetterhoff, pastor.

BRETHREN MISSIONARY HERALD
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BRETHREN MISSIONARY

HERALD

SEPTEMBER 1984



Reagan, Mondale, Bush and Ferraro and the "Also-Runs"

Charles W. Turner
Editor



This year there are over 200 announced candidates for the White House. To say they are less than household names is to put it mildly. To say they are unimportant is to miss an important point. The "also-runs" are really what the mass of society is all about and it is where the vast majority of people exist in today's society.

It takes a 20-cent stamp on a letter to the Federal Election Commission and you, too, can be an announced candidate. This does not mean that you will be on the ballot, but it does mean you are a candidate. Whatever the reason may be that people run for the President's Office is not clear. Some have a cause; others have an enormous ego, and then some do it for just plain fun.

Do you recognize some of the "also-runs"? Probably most people do not immediately laugh about Larry Harmon of Los Angeles, but they do laugh when his more familiar name comes up—Bozo the Clown. Many recall the outstanding Olympic pole vaulter—Bob Richards, but Alphonso Steward, running on the Students for ADS Project Love, who would make Jane Fonda his Secretary of Energy and Cary Grant his Secretary of Agriculture, is not as well known.

Promises, promises, promises—that is what an election is all about, and this year is no exception. Donald Badgely is back for a second try—garbed in long white hair, a beard, and a shepherd's staff, promising a six-day week and a 360-day year. I do not know which day he will eliminate, but I hope it is Monday. Hymie Meyer, a waiter, states: "I looked at the current political situation and realized I was

as unqualified as any of the other candidates."

Some want to annex Mexico, others promise to provide free trips to other planets, give every citizen a \$10,000 gift, or have leaders of nuclear nations wired so that they would be the first to detonate in the event of an attack. This sounds like a real exciting election year.

But, remember, these are the "also-runs" who surface each election year and they will never get an opportunity to put their pet ideas into action. But I imagine there is a little of this "also-run" in all of us. We tell what we would do if we were in charge. The real authority alludes us, but it does not stop all of the suggestions and gives us that brief moment of "straightening out the whole world" in a matter of minutes.

"Also-runs" are important in this world, but can you name a dozen persons or at least some people in the Early Church? When you get past Peter and Paul, the names start getting more difficult. Yet, there were tens of thousands of them who contributed to the growth of the Church in those early biblical years. They waited on tables, did the witnessing, and suffered and died for the cause of Christ. They were important though hardly household names, in their era or in ours.

Then there are the "never-runs" who will not try to run for anything, or will not dare to have a vision of the hopes and possibilities in this world. These are probably the worst case situations.

So up and at 'em to espouse the cause! May it be worthy of the effort, for without a vision the people perish.

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herald

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reported in the herald

1949 — 35 Years Ago

From Bozoum, Africa. Reported that 28 tons of cement had arrived for building purposes. The Christians gave 12,000 francs to defray the expenses of laying bricks and getting the building ready for dedication.

1969 — 15 Years Ago

The Brethren Construction Company completed its work at Minerva, OH, and moved to Indianapolis, IN. . . . Pastor Ralph Burns announced that the Geistown Grace Brethren Church went self-supporting.

1979 — 5 Years Ago

Dr. Robert Collitt, pastor of the Ghent Grace Brethren Church in Roanoke, VA, accepted the call to serve as stewardship counselor with a newly formed organization, Grace Brethren Missions Stewardship Services.

letters

Dear Readers,

You will see a change in the news page with this issue of the *Herald*. We will be covering more events that are taking place in the Fellowship. More names and church news will be appearing and the information will be coming from you and your church bulletins. A large number of churches do send their bulletins for us to glean. Watch for more news and events about your friends and from churches and the mission fields.—CWT

Cover photo:

Musicians gather a small crowd in Apatlaco, the area of Mexico City in which a Grace Brethren church is being started. Photo by John W. Zielasko.

Reaching Out in the World's Largest City

by Tom Sharp

The Lord has led my wife and me to dedicate our work in an area called Apatlaco. This area, a section of Mexico City, has undergone many changes since squatters arrived in the early 1970s. These people began in poverty, but, because of finding work, their economic situation has improved dramatically. Many who started out in provisional lean-to houses now live in very adequate housing. However, these people needed more than just better living conditions, they needed the Lord.

The Grace Brethren Church of Mexico City had started a mission in Apatlaco in the middle 1970s. This work stopped when a place to meet



became unavailable.

In July 1983, a new effort was made to start a work there. With the help of the Woodville, Ohio, GBC Harvest Team led by Dave Atkins, we were able to make many new contacts. They helped our church

people to go door-to-door. This was a big boost because it helped to teach our people how to witness in this way.

Bible studies were begun shortly thereafter in the Mendes home on Thursday nights. To attract more people



The Bible study in Apatlaco

This meeting in a home includes singing and fellowship, as well as Bible study.



we began by playing baseball. This drew many people who did not have much to do. When the game finished, we took them to the Bible study to sing and learn about the Lord. We began with 25 people.

God has blessed since that time. Our attendance has grown, but more importantly 15 people have come to know Christ as Saviour. We have added a Saturday night youth service to meet the special need of the youth. Eight of these young people are being disciplined and trained to reach out to their parents, friends, and neighbors for Christ.

We have seen growth in their personal lives. As one of the young people, Guillermina Menoes, said, "The Bible studies have helped me a lot in my personal life. Before, we would get discouraged when problems came. Now we see how God uses them to make us more like Him." She went on to say that because of

God's Word, "We have stopped doing many things that were not pleasing to God. The Bible has helped us to become more honorable and Christlike." Her sister Susana agreed with her and added that "knowing how much Christ loves us helps us to want to share His love with others and helps us to get along with others better even though they don't like us."

God has had His hand in the work. We thank Him that soon we will be on our church property. When our attendance goes over 50, we just do not fit in the house at all! Many have to stay in the street and look through the windows.

Praise the Lord for such problems! ■



Mexico City stretches on and on as the world's largest city.

The Words Now Have Meaning

by Elsie Wiley

Oaxtepec, Chiconcuac, and Xochimilco were only names of places on our itinerary. De Gongs, Sopes Campesinos, and Chongos were only words on menus. Palacio De Bellas Artes for the Ballet Folkloria de Mexico were just words on a ticket.

Then we arrived in Mexico and suddenly the words had meaning!

Who are "we," you may be wondering. We are the district quiz team from Northeast Ohio: Beth Christner, Stella Crosby, John Frame, Stephany Glanco, and Michelle Mock. I was the coach of the team.

The trip to Mexico City was awarded to our team when we won the quizzing competition at National Youth Conference. The material studied, memorized, and quizzed on were several chapters from Genesis and the Book of Romans.

Our eight days in Mexico were filled with delightful experiences that will remain a part

of each life. We visited many places.

Mexico City's main square, Zocalo, is the center of town and of all patriotic activities. We also visited the National Palace, which covers two city blocks on the east side of Zocalo and now houses the offices of the president of Mexico. On the north side of the square is a cathedral, the largest church in Latin America and one of the largest in the world.

Our group also enjoyed reaching the top of the Sun and Moon Pyramids. This site covers seven square miles and is filled with majestic pyramids, temples, and courts over 1,000 years old.

June 6 was a highlight as we went to a night meeting at the City Opera House in downtown Mexico City. The Ballet Folkloria was a spectacular, splashy event with over 80 dancers, singers, mariachis, marimbas, and jarochos. It took our breath away!

The visit to the Anthropology Museum was most interesting. This is the largest and most



Left: Majestic pyramids are located near Mexico City.

Below: Mexico City teems with people.

complete of its kind in the world.

Shopping at the San Juan market, the street market for fruits and vegetables, and at Chiconcuac for woolen goods was a different experience! Wherever we went, people were trying to sell us something and saying, "For you, for you nice lady, good price."

We noticed many things about the Mexican people. One thing that stood out was that the women were always using their hands for hand sewing, whether at pools, watching their children, waiting in line, or watching animals graze in sparse fields.

Mexico City itself is huge. It will soon be the largest city in the world (if it's not already). The city streets are crowded with impatient drivers (in little cars with no pollution controls) who look out only for themselves.

The metro (city transportation system) is used by millions each day, since it costs only a peso (less than one cent) to ride. It is crowded, but very efficient. We found the people courteous and polite in most cases, since we were tourists. Tour groups usually don't frequent the metro, and we Americans with our fair skin stood out immediately.

We saw another lovely site—the floating gardens of Xochimilco. The delightful river ride among all the boats and flowers was relaxing and beautiful!

As is true for each of us, we don't appreciate what we have until we don't have it. The



Mexican people work hard with so little. Most construction, farming, and labor is done manually. We saw few tractors.

Our missionaries, Tom and Sue Sharp, in whose home we stayed, made our stay enjoyable and rewarding as they shared themselves with us. The Sharps helped us see not only the physical needs of the millions of people, but also the great spiritual needs.

Our team went to Sunday morning services, a small group discipleship meeting, a midweek service, and a Saturday evening youth meeting. We observed a hungry group of believers who were eating all they could from our missionaries. They have so little and

(Continued on page 8)



The market place is fun to visit.

Door-to-door evangelism is one method to reach the world's largest city.



Some girls participate in a youth meeting.



(Continued from page 7)

desire so much! We have so much and realize it so little.

We were able to share in the Mexican believers' excitement of being on their own property for the first time. It was a very basic situation: four walls, dirt floor, bricks to hold planks for seats, and a tent overhead to keep off the sun or rain. They were so excited. By now they have a cement floor. We saw believers with little, praising and rejoicing in the Lord.

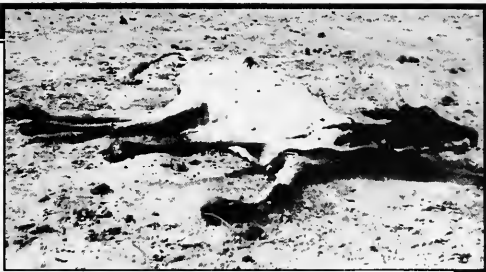
We had heard what Mexico would be like. We had heard about the need for more missionaries in Mexico and the great spiritual hunger of the Mexican people. Now the words

have meaning.

I am sure each of us returned with a better understanding of the life and role of our missionaries. We've developed a burden for them as they continue to make tremendous sacrifices so they can serve our Lord in an area where people are spiritually hungry and the evangelical witness is so limited. This trip will have lasting results in the lives of the team members.

Many thanks to GBC Christian Education for our trip to Mexico City to visit the Sharps. God is so beautiful, and He allowed each of us to have a wonderful week. We are so grateful to all who made the trip possible. ■

RAB funds were sent to aid the people during the famine in Africa.



RAB for the Relief of Human Suffering

Christians have always responded with compassion to the emergency needs of their fellow human beings. However, on some occasions the person desiring to help has not done so.

Why? Either because the particular need was so remote from his immediate world that he did not know how to help, or because of the suspicion that the organization involved in the collection of funds would not use his donations in the manner he intended.

The National Fellowship of Grace Brethren Churches has its own agency. This may be a surprise

to some of the members. Relief Agency Brethren (RAB) was created so that Grace Brethren people can involve themselves with confidence, knowing that their gifts will be used for the relief of human suffering.

During the 1972 national conference, the Resolutions Committee made the following recommendation:

"RESOLVED: Whereas there is widespread human suffering in the world, including deprivation, disease, and starvation; and whereas there are frequent emergency needs that come as a result of natural dis-

asters and human errancy; and whereas our constituents have no denomination-sponsored agency through which Christian compassion can be expressed to meet such needs, we therefore (1) Recognize that the child of God, reflecting the nature of Christ, is moved to compassion which must result in action, (2) Request that some study be given to ways and means by which we can share our affluence with the less fortunate via a spiritually oriented and Brethren-controlled program of relief, and (3) Remind ourselves that this ministry must be secondary to the preaching of the Gospel and the seeking of the lost."

In response to this resolution adopted by the conference, Grace Brethren Foreign Missions offered its services as a denomination-sponsored agency to care for the collection and distribution of funds.

Since that time, funds received have been distributed to help many people in emergency situations, including the severe drought and famine in Africa, Cambodian and Vietnamese refugees, medical assistance programs, flood victims (Johnstown, Pennsylvania), and earthquake victims. In last month's *Herald* an article told about RAB funds helping a vaccination program in the Central African Republic.

Gifts given to RAB are listed in a separate category and are not a part of the regular foreign missions offerings. Tax credit is given, however. Please mark checks "Relief Agency Brethren" or "RAB" to help our financial office make the proper identification.

Thank you, Brethren, for responding with compassion to the needs of people around the world ■



"To pygmy huts I go . . ."

"To Pygmy Huts I Go"

by June Immel

"But it's empty!" I'm disappointed. We walked over a mile and a half to arrive at an empty *Baminga* (pygmy) village.

"Are they still in their garden?" At this hour? It's 4:30 p.m. and 100 degrees. I'm hot, sweaty, and there are no pygmies.

"No, Madame, they don't live here any longer. They have moved. See that grave? One of their children died; therefore, they must leave their village because of evil spirits," Pastor Jardin explained to me. "Too bad we didn't get here sooner, so we could have told them about the White (Holy) Spirit."

"Let's go farther."

Sure hope a snake isn't slithering beside the path waiting to taste a white woman's ankle. Glad I wore my heavy shoes.

The path seems to become more narrow. Reminds me of a song, "Over the River and Through the Woods." How about this version? "Through the forest and through the weeds, to the Pygmy huts I go. My guide knows the way as I stumble along, to tell them of His love."

"Oh, another hut! How do I greet them in their language?"

"You don't, Madame. They will put an animal pelt (rug) down and motion to you to sit, then you are greeted," the pastor informed me.

What was this animal I'm sitting on? An antelope. Soft, hairy, feels like Howard's beard.

Lord, I can't understand a word Pastor George is saying. I think he is giving the gospel story in their native tongue. Lord, something is tickling or biting me. How

can I politely scratch? I'll wiggle a little. Ah, that's better. Make it short Pastor!

"Now that's not kind, June."

Right, Lord. I just don't like being bitten by whatever little creature is in this rug. It's not making me feel welcome.

"Concentrate on showing love with your eyes and smile, June."

Sure, Lord, I can't grit my teeth and endure the itching while I'm smiling, Lord. Concentrate.

"At least you have teeth, June. Notice theirs?"

Yes, the men don't have many teeth, and all the front teeth of the women are filed to a point. Wonder why?

I really do want them to know that I love them and that You love them, also. I didn't come all this way just to observe them. The

June Immel looks at the grave of the pygmy child.



Pygmy huts are temporary shelters.

Pastors George and Jardin have a great burden for the pygmy people.



women are staring at me, Lord.

"Well, you do have a lot of clothes on compared to them."

So I've noticed. I can understand why it's so easy for them to move so often—they have nothing to move. Their house is so small. Why the entrance way must be only two feet high. My, they're short! There are no sides to their houses, just sticks. Strange.

"Accept it, June, that's their way."

Oh, he's finished. Pastor Jardin is praying. Lord, I commit this time to You. I haven't understood a word, but You have. Bring them to You, Lord.

"One man says he is a believer in Christ. What about the others? No?"

"Invite them to church on Sunday, Pastor."

Through the forest and through

the weeds, I walk behind my guide. I'll soon be back to wash myself and sit beside the fire. Wonder if they will come this Sunday. Sure hope so.

"June, look who's coming down the path!"

"Ah, the Pygmy men. But not their wives. Oh, yes, here they come, too, each carrying the Gospel of Mark that you gave them." The African men greet them, but the African women do not greet the Pygmy women. Wonder why?

Pastor George is giving them

Howard's message after the regular church service is finished. Pastor Jardin is really enthusiastic about working with the Pygmies. We need to fervently pray that the African people will desire to love these people and tell them about Jesus.

Howard and I will be glad to help in any way we can. However, we realize, God, that You have not made us that type of nomadic people who can travel from place to place every few days. So we will pray the Lord of the harvest to send forth workers (white or black) into His harvest field. ■

Three Churches

by Liz Cutler
Promotional Secretary

Brooksville Takes Step of Faith

The last Sunday in June has always been a special day for the members of the Brooksville, Florida, Grace Brethren Church. It was then in 1981, they dedicated their new 6,000 square foot two-unit building.

Now, it has a double meaning. On June 24, 1984, they celebrated going self-supporting.

"After reviewing our budget for this year," says Pastor William (Whitey) Willard, "we decided to set a (self-support) date on our anniversary Sunday, and to go ahead by faith. We felt since it was an important day for us, that



The Brooksville, Florida, congregation following their building dedication in 1981.

we would set our goal to go self-supporting on that day."

By the time the last Sunday in June rolled around, the finances necessary to be a self-supporting church were coming in. "The report is not out yet," notes Willard, "but for the quarter we were operating at the first of the year on a self-support budget. It was not to go into effect until June, but we were trying to operate on that self-support budget and were coming close. The last month or two, we were getting where we should be."

The ministry at Brooksville, a rural community of about 8,000 people was begun in 1974 under the ministry of Jerry Snyder. By May 1975, the late Pastor Herman Koontz was there to lead the congregation until the following year,

when Pastor Willard and his family arrived. In November 1977, 3.26 acres of property was purchased and the two-unit building was constructed in 1980 and 1981. Also in 1980, a fifty-foot right of way in front of the property was given to the church, bringing the total acreage to approximately five acres.

"Our goal is to continue to reach people for Christ," says the pastor. "Probably the biggest ministries are on Sunday," he adds, "along with the Wednesday family night." An Awana program was begun two years ago for young people, with attendances that reached as high as 85—more than the membership of the church, which is 80. "We've been able to reach families through that," he notes. One of the church's goals is to get those families involved in the congregation. "We are starting to see some results," he adds.

A pre-school has also helped reach young families. "We have met families through this day-care ministry, he says. This past year the school had a high enrollment of 32 three and four year olds. "That ministry is apart from the church," he stresses. "The church did not put any money into it."

"If it hadn't been for Home Missions, the church would never have gotten off the ground," says the pastor. "They (Home Missions) were an instrument and an encouragement to the people when they started the Bible study," he adds.

Future goals center around reaching people for Christ. "We want to improve our ministry," says Willard. New age groups were added in the Awana program. Another goal is to complete the sanctuary in their building as the funds are available, allowing more space for the school.

"All the while, we want to be faithful to the Word and the Great Commission, reaching souls for Christ," he notes. "We try to encourage people that one-on-one, you reach one family with another."

(Reprinted from Summer, 1984 Harvest News)

Goldendale Marks Independence Day

The fireworks in the sky over Goldendale, Washington, in early July were to celebrate the independence of our country, but it also symbolized a break-off of another sort—the independence of the Grace Brethren Church of

Go Self-Supporting

Goldendale from the Grace Brethren Home Missions Council.

"It was time," remarks Pastor Greg Howell, as he reviews the brief history of the church. "We've kept it in front of the people that we need to be financially able to do it (go self-supporting)," he adds. "That was asking for sacrificial giving, to catch up, and it worked. We're on track."

The church had its birth in mid-1976 with the aid of the Northwest District Mission Board. Pastor George Christie was the first pastor and led the congregation until August



The Goldendale, Washington, congregation in 1982

1981. Under his leadership, 8.69 acres of land was purchased in 1978, and a 3,500 square foot building erected in 1981. Pastor Howell and his wife, Colleen, arrived on the field in December 1981.

The young congregation is using a variety of methods to reach their community, a rural area of southern Washington. "We have an Awana-type program called JOY (Jesus, Others, You) Club," explains Greg. While an actual outreach program is not functioning, visitors to services are contacted on a regular basis. "We have a kind of care/deacon program," he says. "If someone has been here and it looks like they are 'going to land,' we put them in one of the groups," he adds.

A new program was initiated the end of July. "It is like Welcome Wagon," the pastor notes. "Nobody was operating anything like it in the past 15 years," he explains, "so we took it on as a ministry. We've called it, because of the name of the town, 'Golden Welcome.' We've received a tremendous response from the merchants." Area businesses have contributed to help offset expenses. In turn, new residents receive coupons for those concerns. The church, separate from the program, will also make a call, with an

invitation to attend the services.

As it is, many new people to the community of 3,500 seem to end up at the Goldendale GBC. "The people in my church are a little more progressive, because we've gained a lot of people moving into town," notes Howell.

He describes the Goldendale area as an unchurched community. "We did a survey two summers ago and it was clear that two-thirds of the people don't even claim to have any church affiliation," he says. "We probably have as many bars in town as we do churches." Of the 13 churches in the community, only two others are what could be considered evangelical; and one of those is charismatic, according to the pastor.

Because of their growth, the young church is in need of additional space. "The Sunnyside (Washington) GBC graciously purchased a mobile home that we're using for Sunday school," says the pastor. However, the Goldendale group has now outgrown that. "We can probably hold 100 people, between all our facilities to operate Sunday school. After that, we begin to be really pinched."

Building at this point is not financially feasible, according to the pastor. "Wanting to meet the needs of the community, we'll have to do something creative, like two services or something like that," he notes. "Home Bible studies have been something that will reach the community better," he adds.

(Reprinted from Summer 1984 Harvest News)

Divine Plan Evident at Riverside

"I really feel I am a spectator, watching God build the church," says Pastor Brian Smith of the Grace Brethren Church of Riverside, California, which went self-supporting on June 1. "Honestly, there is nothing in our church that could possibly warrant the number of people coming and wanting to stay," he adds. "There has to be a sovereign, divine plan that works in spite of the circumstances."

The church had its start in August 1979, and was accepted by the Grace Brethren Home Missions Council for financial support in March 1980. The North Long Beach Brethren and the Bellflower Brethren (both in California) also had a role in the establishment of the work.

Since then, the church has grown steadily, much to the amazement of the pastor. "I'm a pessimist by nature," he

(Continued on page 14)

DIVINE PLAN EVIDENT AT RIVERSIDE

(Continued from page 13)

admits, but after being here for four years, I'm very much of an optimist. I see God do things beyond my hopes and dreams."

The Riverside church is made up of happy people inviting their friends and neighbors to services, according to the pastor. "We are totally reaching the unchurched," he



Riverside congregation, Easter 1980

notes. "I can't think of anyone who has come from a bigger church, or a bigger Grace Brethren church anywhere," he adds.

But such "grass roots" growth can be tough. "Everyone we reach has problems," he says. "They've got marital problems, financial problems, emotional problems, and so we're always inheriting more burdens to carry," he adds. "Once we somehow straighten out some of those burdens, we become productive. The people become productive."

The pastor accepts many of the problems and burdens as part of a growing family. "I do the best I can to do what I can, and then I don't do anymore than I can't," he stresses. "I don't overextend myself in areas that will hurt the other end of the line, so the pat answer that everyone gives, that we let God build the church is really the totally honest truth," he says.

A major emphasis of the church program is to do a few things well, rather than many things in a mediocre way, according to the pastor. "We pour all our efforts toward our whole church family into Sunday morning," he says. "We don't have a Wednesday night prayer and Bible study. We don't have a Sunday night service. Everything is Sunday morning from 10:30 to 11:30.

"We try to make Sunday morning the highlight of everyone's week," says Brian. "California is a very busy place," he adds. "People have a thousand things to choose from on a Sunday morning, besides church. We can't compete with those things, but at least we can make the alternative worthwhile."

An evening service or a midweek prayer meeting is not held by the church because their facility is not available. "We had a Sunday evening service for two years and cancelled it, because it never grew," recalls Brian. "Our morning services were tripling and quadrupling in size, but our Sunday evening service stayed the same size, with different people."

He notes that many of the church members drive 50 miles one way to work during the week. "Sunday afternoons and nights are one of the only times they have with their families," he says. Despite quality teaching in the evening, even faithful members felt the need to spend the time with their families.

Five home Bible studies and about 10 discipleship groups meet on Sunday night or other evenings. All those are filled, with a waiting list of interested individuals.

The pastor credits the Grace Brethren Home Missions Council with planting the church. "They got the seeds planted, they discovered who was out here, it was through them that I heard about it," he says. "It was through their encouragement and backing that I stayed," he adds.

The backing of the Council relieved the pressure that Brian says he might have felt otherwise. "I had the freedom and the time to plant the church properly," he notes, "where if I had to get a part-time job, this church would never have gone."

That support was crucial, according to Brian. "This church would not be here today if it weren't for Home Missions," he says. "It's hard to put into words, because just knowing they are there and knowing they would back me,



Riverside congregation, Easter 1984

knowing I had room for failure, allowed me to try things I may not have tried had I not been so secure in my relationship with them," he adds.

The church purchased two and one-half acres of land on a main street in Riverside for \$280,000 in 1983. Next year, they hope to build on that land. "That would require a miracle, and I'm convinced that we will have it," he adds.

"There are going to have to be some dramatic things that take place at Riverside within the next year or so anyway if we think things are going to happen," he stresses. "We've outgrown the facility we're renting. The pump is primed; but if we don't build on the land we have, we'll end up paying for a dead horse."

Eventually, the church hopes to mother other Grace Brethren congregations within the area. "We do want to plant more churches, but we don't want to spoil our stability to do it. We want to become strong ourselves, and then do the planting, so that we become a real link in southern California in the planting ministry." ■

(Reprinted from Summer 1984 Harvest News)

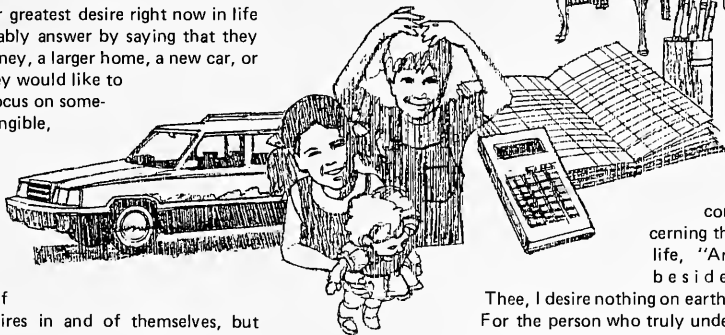
What Do You Desire?

by Rev. J. Timothy Coyle, *Pastor*
Grace Brethren Church
Newark, Delaware

If you were to conduct an interview and were to ask people what their greatest desire right now in life is, many would probably answer by saying that they most desire more money, a larger home, a new car, or some other object they would like to have. Others might focus on something that is more intangible, but nevertheless so important in life: to be happy, to feel needed, to be successful, or to be at peace with oneself and with others. None of these are wrong desires in and of themselves, but through the psalmist Asaph, God reveals to us what our greatest desire in life should be: "Whom have I in heaven but Thee? And besides Thee, I desire nothing on earth. My flesh and my heart may fail; but God is the strength of my heart and my portion forever" (Ps. 73:25-26).

Asaph did not come to this conviction easily. In the psalm he wrestles with a very perplexing problem, namely, why do the wicked prosper. As he sought the answer to his question on his own, the lack of a sufficient answer almost caused him to fall away from God. However, when he brought his problem before God, he gained new insight that he had never had before. This brought such joy to his heart that he was led to renew his commitment to God and to express it in the deepest way possible.

We, too, need to have that same commitment to God today. To say that we have no one in heaven but God means that we do not believe in other gods. It also shows that we acknowledge God to be who He is, the sovereign, ruling Lord of the universe, our Creator, and the giver of life. It also means that, in coming to Him, we also gain Him. We now "have" Him as our God, and with Him His love, His promises, and His power to make them happen in our lives. Then because of who God is and because of His love and provision for us, we, too, should be able to say



con-
cerning this
life, "And
besides

Thee, I desire nothing on earth."

For the person who truly understands what this means, it is perhaps the most demanding challenge in Scripture. It does not mean that we will not or should not have any desires or goals in life. However it does mean that, in comparison to our desire to know God better and to build our relationship with Him, our desire for other things should be very insignificant. I often wonder how our level of commitment to God compares with what He desires of us. The Christian who attends several services a week and tries to have a few minutes of devotions a day probably thinks he is doing well. But the key is, where is his heart? Does he really long for God and desire to spend as much time with Him as possible so that he can learn of Him and from Him and then live for Him? Is He really the focal point of our lives? At times it seems that our spiritual lives are so shallow. Maybe that is why the influence of Bible-believing Christians in our society today seems to be so minimal.

The phrase also means, though, that if we do desire God so much, that we will not desire besides Him anything that is outside of His will for us. We will be more than satisfied with what He has chosen to be our lot, if only we can have Him! As Asaph looked down the corridor of his life to the time when his time on this earth would end, when his flesh and his heart would fail, still, even then he would be able to

(Continued on page 19)



Members of the East Atlanta Grace Brethren Church gather following a recent baptismal service.

Reaching Black America — The Desperate Need

by Ernest Usher, *Pastor
East Atlanta Grace Brethren
Church, Atlanta, Georgia*

"It is my personal conviction that the greatest internal challenge facing America and Bible believers in particular is the plight of America's 25 million blacks," says Ken Davis, former pastor of Trinity Baptist Church in Indianapolis, Indiana. He continues, "Today, the Black American is more unevangelized than ever before. He is religious but lost. In most cities he has never heard a clear, vital, intelligent Bible-believing witness. Because of our past policies of benign neglect, tolerant indifference, and inaction as Bible believers, much of the responsibility for today's Black revolt



Pastor Ernest Usher (right) during a baptismal service.

can be placed on our failure to 'Go Ye' to this neglected mission field at home."

The Grace Brethren Home Missions Council responded to the challenge by stepping out in faith to begin ministries dedicated to reaching Black Americans. Atlanta, Georgia, was designated as one point for a new church and on June 1, 1983, my wife, LaVonne, and I were sent there to start this new work.

Quite frankly, I was frightened. Where do I start? Or, even better, how do I get started? There was no Bible class already in progress nor were there any Black former Grace Brethren people living in the area. Despite these and other obstacles, the Grace Brethren Church of East Atlanta has come into fruition.

How did it all occur? When we came to Atlanta, we were burdened in three areas. We felt they were necessary for the work to succeed. The first was to develop a nucleus, a cell group of the church. The initial step in this direction was the organization of a Bible study for the basic purpose of discipling women. I also sought to have one-on-one discipleship with every man I led to Christ. Using this program, a core group of believers has been developed. These people desire to live for Christ and be trained in His Word.

The second burden was to develop godly leadership for the church. Towards this goal, God led me to a couple attending Carver Bible College here in Atlanta. The couple had a heart for the Lord, but needed training and discipling. I am now in the process of discipling them, and am also about to begin a Bible study with another young man for the purpose of training him for church leadership.

Lastly, I felt I needed to develop a strong evangelistic zeal in the church. We are now in the process of teaching some evangelistic methods in the women's discipleship group. A great emphasis is placed on telling friends and relatives about Christ, and we plan to teach personal evangelism as a Sunday school option sometime in 1985. ■

Hall Resigns GBBM



Ralph Hall, director of Grace Brethren Building Ministries for the past 24 years, has resigned to accept a position with R. E. Nelson and Associates in Bradenton, Florida. He began his new position in mid-August as director of engineering services and assistant director of architectural services.

Since joining the staff of the Grace Brethren Home Missions Council in 1960, he and his department have worked on approximately 80 Grace Brethren churches, and approximately 190 other projects, including school buildings and other church facilities.

Despite the change in location, his services will be available to Grace Brethren congregations. He can be contacted through his office at Box 11255, Bradenton, Florida 34282-1255.

He and his wife, Betty, will also work with developing a new Grace Brethren church in the Bradenton area.



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Isobel Fraser

The Four

by Isobel Fraser

*Grace Brethren Messianic Testimony
Los Angeles, California*

Last March, Pastor Frank Coburn (Grace Brethren Church of East Los Angeles, California) encouraged us to use the "40 Days and 40 Nights" Personal Growth Journal. I found it a real challenge and a blessing. Although I am not using it now, its principles are being followed, as well as the prayer list that I started with it. On that list are four names for whom I have been praying. I would like to share with you the way the Lord has been working in these people's lives.

"The Lord must have sent you. I did think about calling you," was the greeting I received from Hazel* recently. This was a special thrill, as she was one of my first responses in door-

to-door calling in the first year of my ministry, and had regularly attended some of our evening Bible classes and the Bet El ladies meetings.

A few years ago, she resigned as treasurer of the group, and said she would not be attending as she had other things she wanted to pursue. She said that she wanted to retain my friendship, but not to talk to her about the Bible. For some time, she did not come; then several months ago, she returned.

She had recently had a malignant tumor removed from her breast and the lymph glands operated on. When I called on her, she had just learned that she was not a candidate for therapy, and must have the breast removed.

The next day, as she was being prepared for surgery, the doctor told her he could not operate, as a drug she had been taking would complicate the procedure. It would have to be completely out of her system before the operation could be performed. She was sent home with a rescheduled date of July 5. How I praise the Lord that He prevented the surgery, even at the last minute, which I believe was an answer to prayer.

Evelyn* had written to me at Christmas time that she had seen "The Chosen" film and was returning to Judaism. She had been won to the Lord by her son—a dedicated Christian now living in Florida—but has not been under a consistent teaching of the Word. Though I saw her several times and visited her in the hospital when she had a heart attack recently, there was no opportunity to deal with the subject.

Then, several weeks ago, as we talked on the phone, she acknowledged her faith in Christ and that, because of it, she was not afraid of death. We recently had another long talk on the phone, as we shared many things about the Lord.

Ruth* is the Russian Jewess with whom many discussions on the Bible were shared when visiting one of my shut-in friends. She, however, had resigned this job in order to return to college. (In Russia, she had been a construction engineer.)

After a number of attempts, I found her home. She was happy to hear from me. Now in her third semester of school, she is finding it difficult because of her lack of English, but she is persevering.

She remembered our many conversations

while employed by my friend Rachel. Rachel had given her a Russian Bible, which is much easier for her to understand.

Rachel is also a real help in this ministry, as Ruth tells me I talk too fast and try to give too much information when answering her questions. Rachel can interpret for me, which slows me down and perhaps helps to make my answers simpler.

In the Bet El class, the study had been on the Messiah. As I presented the final lesson in the series on "Messiah: The God-Man," I shared some Jewish opinions regarding the Messiah. I then used six Old Testament and six New Testament scriptures to prove that the Bible taught that He is both earthly and heavenly. As I shared that God came the first time to become our Saviour by paying the penalty for our sin, and through Him we can have a *kosher* (clean) heart, Faye* listened intently. Her interest and response to the study was most encouraging. She is one of the unbelievers who is attending these meetings.

Will you pray with me for these four precious Jewesses—Hazel, Evelyn, Ruth, and Faye? ■

**Not their real names*

WHAT DO YOU DESIRE?

(Continued from page 15)

say that the real essence of his life is not the physical, but the spiritual. God would still be the strength of his heart, even then, and certainly in every circumstance between now and then. Death could take from him this present life and everything that he had and accumulated in it, but there is one thing that it could not take from him, and that was his God, for God is his portion forever. God and all that He is is what Asaph had chosen and put first in his life, and would also be his inheritance to enjoy for all eternity. Everything on earth he would leave behind, but he would enjoy what he had laid up in heaven forever.

And so it must be with us. Our greatest desire in life as Christians must be for God Himself. This will then lead us to see that what He had for us is what is the very best for us, and will enable us to accept it joyfully, even to the degree that we will desire nothing else. It takes a great degree of commitment to God, the very highest in fact, to be able to say this and to mean it without reservation. But God indeed is worthy, and this is the greatest need of the hour in Christ's church today. ■



GBHMC News Update

PETERS TAKES LAKELAND PASTORATE

Pastor Jack Peters has accepted the pastorate of the Grace Brethren Church at Lakeland, Florida.

He and his family arrived on the field in mid-July.

A graduate of Bob Jones University with a B.S. in Bible, he has most recently served as pastor of the Grace Brethren Church, Vandalia, Ohio. He also pastored the Grace Brethren Church at North Lauderdale, Florida; and the Riverside Grace Brethren Church at Johnstown, Pennsylvania; and served as assistant pastor at the Shenandoah Bible Church in Martinsburg, West Virginia.

He and his wife, the former Debby Pifer, have three children: Tarah Marie (11), John David (8), and Rachel Leigh (5).

Debby is teaching fifth grade at the Lakeland Christian School

WORK IN XENIA BEGINS

A new work among the Blacks of southwestern Ohio began this summer under the direction of Pastor Earl Pittman and in cooperation with the Southern Ohio District. Each weekend, he led a Bible class in Xenia, with the goal of developing it into a Grace Brethren church. Xenia is located 25 miles northeast of Dayton. The work is now being evaluated to determine whether a church will be established.

Pittman, his wife (Cozy), and three children are members of the Community Grace Brethren Church in Warsaw, Indiana. They have traveled to Xenia each weekend while Earl maintained employment with Grace Schools in Winona Lake, Indiana.

BMH

NEWS REPORT

□ **The Southern California-Arizona District Grace Brethren Women's Retreat** will be held at Arrowhead Hotel and Village on October 19-21 / **Ray and Myrna Hottle** (Waterloo, IA) celebrated their 25th wedding anniversary / **Pastor John Gregory** spoke at the new GBC in Winchester, VA / A call was extended to **Steve Winey** to serve as a pastoral intern at the GBC, Wooster, OH / **Mr. and Mrs. J. W. Cochran** (Waterloo, IA) observed their 60th wedding anniversary.

Tom and Sue Sharp (missionaries to Mexico) furnished special music at the GBC at Ankeytown, OH / **Chalmer Naugle** is the new youth pastor at the GBC, Martinsburg, PA / **Earl Fisher** and **Bob Kaiser** (Columbus, OH) led a sailing trip to the Bahamas / **Ray Barger** was honored for having the most members of his family present on Father's Day at the Valley GBC in Hagerstown, MD.

The average attendance for VBS at the **Fremont, OH, GBC** was 199.9, and the offering amounted to \$184.32 / **Dean I. Walter** was the guest teacher for the "summer series" and in the church school hour he presented "The Portraits of Christ" at the GBC in Martinsburg, PA / **Dave Gaston** is the new pastor at the GBC in Elyria, OH / Twenty-one young people and seven adults from the **GBC at Wooster, OH**, flew to the Brethren Navajo Mission in New Mexico to help in a variety of ministries for 12 days.

Pastor and Mrs. Garth Lindelef (Comm. GBC, Long Beach, CA) celebrated their wedding anniversary / **Pastor and Mrs. Forrest Jackson** were surprised to find two inches of water in their home upon returning from vacation (the water hose leading to their dishwasher was the cause of the problem) / **Fred Devan** is the new pastor at the GBC in Alexandria, VA / The **Sterling, OH, GBC** was grateful to the GBC at Wooster, OH, for sending **Pastor Richard Sellers** to fill in until a new pastor arrived / **Aldo Hoyt** is the new pastor at the **Denver, CO, GBC**.

The **Stockton, CA, GBC** has been discontinued / **Jack Peters, Jr.**, has accepted the pastorate of the **Lakeland, FL, GBC** / The **John Aebys** celebrated their 45th wedding anniversary / The **Simi Valley Youth Choir** was responsible for the majority of the service at the Community GBC in Long Beach, CA / **Mrs. Jerry Young** (Lititz, PA) celebrated her birthday on July 18 / The **Floyd Moines** and the **Denny Holsingers** celebrated wedding anniversaries (Rittman, OH).

Chris Hayes was commissioned by the GBC in Ashland, OH, to work with the district missions

group to plant a GBC in Wasilla, AK—the approved new capital city replacing Juneau. Mr. Hayes was ordained to the Christian ministry in June / **Mr. and Mrs. Elmer Hocken** (Waterloo, IA) celebrated their 50th wedding anniversary / **John Teevan** has been called to be the senior pastor at the GBC in Ashland, OH / **Pastor and Mrs. Dan Eshleman** were surprised by their children and church members of the Valley GBC, Hagerstown, MD, on their 25th wedding anniversary.

The **Gordon Brackers** were honored at a surprise retirement party given by the Osceola and Elkhart (IN) GBC churches. They were presented with a \$1,500 check to assist them in touring their parental Switzerland for their 50th wedding anniversary. Pastor Gordon was also declared Pastor Emeritus of the Osceola church / **Doug Jensen** is the new pastor of the Cuyahoga Falls, OH, GBC.

change your annual

Gerald Ahern, 1751 W. Citracado Pkwy, Escondido, CA 92025 / **Russell Betz**, 212 E. Saguaro, Casa Grande, AZ 85222 / **John Bryant**, 7420 Sharp Rd., Mt. Vernon, OH 43050 / **Chaplain (CPT) Charles D. Card**, HHD 2nd Bt. Bde, Fort Jackson, SC 29207 / **Fred Devan**, 10 E. Luray Ave., Alexandria, VA 22301 / **Lt. J. L. Diaz**, CHC, USN, P.O. Box 4284, Winter Park, FL 32793 / **Charles Flowers**, Box 132, Clarksville, MI 48815 / **Terry Hofecker**, 1428 Chelmsford Ct., Columbus, OH 43229 / **Steven Howell**, Rt. 2, Box 148, Jonesborough, TN 37659 / **Aldo Hoyt**, c/o 700 S. Federal Blvd., Denver, CO 80219 / **Ron Jarvis**, P.O. Box 69, Listie, PA 15549 / **Fenton McDonald**, 3903 Skipton Dr., Austin, TX 78759 / **Ralph Miller**, 1767 Lancing Dr., Salem, VA 24153 / **Peter Peer**, 43 rue Jean Bouveri, 71300 Montceau-les-Mines, France / **Stephen Roediger**, 788, U.S. Rt. 224, Nova, OH 44859 / **Milton Ryerson**, University Village 108, S. 3205 University Rd., Spokane, WA 99206 / **John Sturley**, 660 Berkshire Ave., La Canada, CA 91011 / The new address for the **Saddleback Valley GBC** is: 23702 Birtcher Dr., Suite B, Lake Forest, CA 92630 / Address for the new pastor at **Elyria, OH**—**Dave Gaston**, 34200 State Rt. 303, Grafton, OH 44044 (Tel. 216/926-3204) / The new address for the **Riverside GBC** is: R. D. 4, Box 61-A, Johnstown, PA 15905.

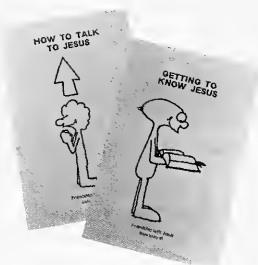
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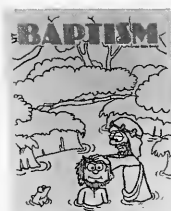
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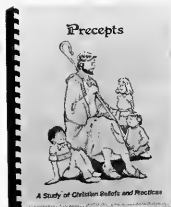
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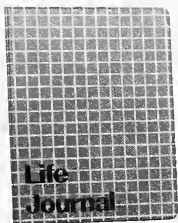


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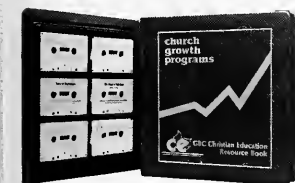
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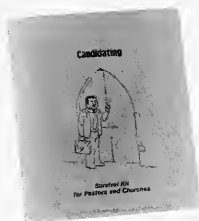
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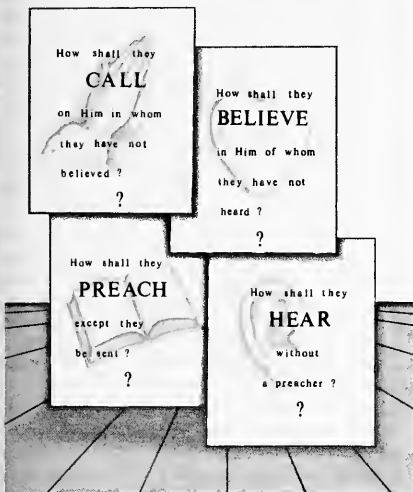
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Women Manifesting Christ

Romans 10:15



How Shall They Hear?

WMC Theme Chorus

"Lift up your eyes," "Look on the fields," they white to harvest are;
And God is calling volunteers, to serve Him near and far.

And you, dear Christian God now calls, to labor for the lost,
Will you your life, your gifts, your all, give Him at any cost?

I will be true, my Lord to serve, who died to set me free;
I'll consecrate my life to Him, and ever faithful be.

Chorus:

Lord, lay some soul upon my heart, and love that soul thru me;
And may I nobly do my part to win that soul for Thee.

Missionary Birthdays

NOVEMBER 1984

(If no address is listed, the address can be found on pages 31-33 of the Grace Brethren Annual.)

Brazil

Rev. Eddie Miller November 11
Mrs. Cleo Johnson November 20

Central African Republic

Mrs. Jean Austin November 8
Adam Kuns November 11, 1973
Mrs. Ruth Vnasdale November 29
Rev. Howard Immel November 30

France

Marc DeArmey November 8, 1973
Luc DeArmey November 17, 1974
Mrs. Carolyn Nord November 17
David DeArmey November 24, 1979
Rev. Peter Peer November 29

Germany

Thomas Pappas November 14, 1979

Japan

Benjamin Graham November 30, 1975

Puerto Rico

Peter Schrock November 6, 1974

In the United States

Mrs. Freda Kliever November 12
Rev. Donald Miller November 13
Rev. Bob Belohlavek November 24
Rev. Hill Maconaghy November 25

National WMC President's Address

by Mrs. Fred Devan

National WMC President's Address—1984

*Mary, Mary quite contrary
How does your garden grow?
With silver bells and cockle shells,
And pretty maidens all in a row.*

Remember this little rhyme from your childhood? I'd like to change it a bit to speak to us as WMC women.

*WMC member, warm and tender,
How does your garden grow?
With Bible reading, lots of prayer,
And witnessing to others as you go.*

How has your spiritual garden been growing this year? Our theme has been "On to Maturity" and we've studied the various aspects of growing in the Christian life. I hope you haven't just sat, listened and then forgotten what you've heard, but have taken it to heart and really grown this year. Each one of us should feel more mature spiritually than we did last year at this time.

Sad to say, most of us don't have any trouble growing physically. A few trips to the all-you-can-eat restaurant, butter and sour cream on the potato, "Yes, I think I will have some ice cream," and all of a sudden—the waistband or the hipline's too tight. But spiritual growth? Nowhere near that easy! Forget to read the Bible, too sleepy to pray, too tired to go to church Sunday night, too busy to go to prayer meeting and all of a sudden—it doesn't feel quite as important anymore. Without even realizing it, instead of growing we're shrinking spiritually. Remember the children's song—

*Read your Bible, pray every day . . .
And you'll grow, grow, grow!
Don't read your Bible, forget to pray . . .
And you'll shrink, shrink, shrink!*

There's a lot of truth in that little song. Spiritual growth takes discipline and effort. In 1 Timothy 4:7-8 we find, "... discipline yourself for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come" (NASB).

How much emphasis there is on bodily discipline today! The paper is full of ads for companies that do nothing but help people lose weight. The stores prominently display exercise equipment and the clothes to wear while using it. Classes, TV programs and records encourage us to get in shape. Condominiums and new homes are advertised as much or more for their tennis courts, pools and saunas as their modern kitchens and two bathrooms. Joggers are so

much a part of the landscape that we are hardly aware of them as they jog through heat wave or snow storm, sunshine or rain.

Notice again what Paul said, "Bodily discipline is only of little profit, but godliness is profitable for all things."

Wouldn't it be great if we could see that same type of enthusiasm for and dedication to the Lord's work as we see for bodily discipline? True, in some people we do, but all too few and I fear the numbers are decreasing. But I will hasten to say that it has been my observation that active WMC women are often the most committed and faithful Christians in the local church. They're the people who can be counted on and are busy not only in WMC but also in many other responsibilities in their church. My husband frequently says from the pulpit, "Where would the church be without WMC?" Thanks ladies, for your dependence and commitment.

"Godliness is profitable . . . since it holds promise for the present life and also for the life to come," I think Paul is saying that living a godly life in the present is the best and most profitable thing we can do with our everyday life. We're not just saved so we can go to heaven someday, but so we can enjoy the best possible life while we're here on earth. And that comes by knowing and growing in Christ.

We often need a time in our lives to look back, reflect, and gauge how we are doing. If we are not becoming more like Christ in our daily lives, something is wrong and we need to find it and change it. I am a first-grade teacher, so looking for mistakes, correcting and grading are a part of my life ten months of the year. As I look back at this WMC year, it was a natural thing for me to give it a grade. Now this may really surprise you, but the only grade I could honestly give this WMC year was an "F." "An 'F.'" You say, "Oh no, we failed the whole year!" Now wait a minute, let me explain. There are several reasons why I had to give this year an "F."

First of all: *Frightening*. Yes, I was frightened to begin this WMC year because it was my first as national WMC president. Frightened of the tremendous responsibility of serving my Lord and you ladies in this capacity. Frightened of the very real possibility that I might fail Him and you. Frightened especially of this president's message. I can talk to a room full of kids all day and that doesn't bother me at all. That's "my thing." But when the "kids" get to be as tall as I am, I'd rather sit and listen. The one thing that made me seriously think about saying no to the office was this president's message. Finally, I told the Lord that if it was His will for me to serve as president, I was willing; but I could only do it with H

p. He has helped,
I feel it has been
growing experi-
e for me. I hope
asn't been pain-
for you.



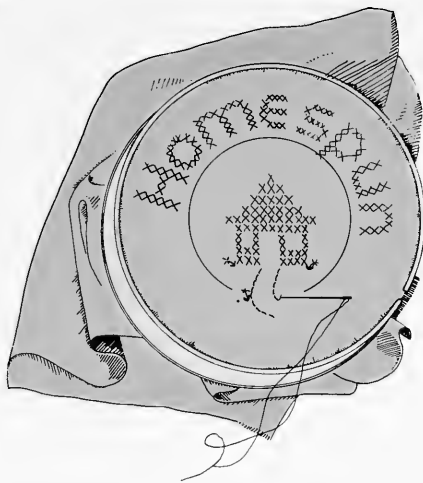
Are you frightened of a responsibility the Lord has
n you? Maybe this is the first time you've held a
ticular office in your council or district and you
not sure if you can handle it. There is only one
y you can—by helplessly depending on the Lord.
can help you to accomplish what you could not
alone, even the things which frighten you.

Fruitful is another to describe this WMC year. As
al, WMC women across the nation have been
ily engaged in hundreds of projects. National
IC board meetings preceding conference are always
resting for me as the district presidents list the
jects in which the ladies of their districts have
n involved. Ministering to the sick, bereaved and
t-in; welcoming new babies, brides and members;
ding packages, cards and letters to college stu-
nts—those in the military and Brethren Student
e Volunteers; serving in the nursery, church
chen and at work days; working in Vacation Bible
ool, camp and Sunday school; providing and
king toys for the nursery, dish towels, aprons,
Its for missionaries, canned goods and supplies for
Navajo mission; being prayer warriors for our
ace Brethren missions—home and foreign, writing
ters and sending gifts to missionaries; and the list
is on and on.

Fruitful can describe our efforts as a national or-
ization this year. We were able to provide a
ch-needed and appreciated four-wheel drive
icle for church planting at the Navajo mission. We
ped fund the refurbishing of seating in McClain
ditorium on Grace Campus. The hodgepodge of
s-matched pews and theater seats has been re-
ed with lovely, all alike, padded pews. We helped
provide funds for down payments on mission resi-
nces in our new field of England. We helped to sup-
rt the director of SMM and gave a \$500 scholarship
Grace College for the SMM Girl-of-the-Year. We
ped to support Grace Brethren Jewish Missions
ch our Jewish Thank Offering and honored five
ssionary women with our Birthday Offering. How
ut it, ladies! Doesn't that make you feel that
IC deserved an "F" for *Fruitful*? I certainly do!

Closely akin to *Fruitful* is *Finances*. At home, at
rk, at church, in any organization, finances are a
jor concern. Let's take a look at national WMC
ances this year.

(Continued in next month's issue)



Given to Hospitality

James S. Gribble, one of our pioneer missionaries
to Africa, was on a recruiting mission in the United
States. He wrote a letter to his wife, Dr. Florence
Newberry Gribble, in which he told about being in a
small country church in Virginia. After he spoke and
showed his lantern slides, no one invited him home
for the night. He made a bed as best as he could on a
hard bench using the sheet for his pictures as a cover-
ing. The fuel for the stove in the middle of the church
was gone, but he found a hatchet and chopped some
dry limbs from a tree and then found some coal along
the nearby railroad tracks. No one exercised the gift
of hospitality . . . if they had it.

Some while later, he was in the First Brethren
Church of Johnstown, Pennsylvania, and after that
service he was invited to a farm home. The next night
he asked for lives willing to go to Africa as mission-
aries. The oldest child of his host, then in high school,
presented herself for "whenever and wherever" the
Lord led, she was willing. She then went on to college
and majored in the French language, for that was and
still is the official language of the C.A.R. After teach-
ing in the public schools for several years to pay her
father back for her college education, she married.

For two terms she served as president of the
national Women's Missionary Council, and for fifty
years she was a faithful and supporting pastor's wife.
She never set foot in Africa, but she was an inspira-
tion to many who went. Her name was H. Maurine
Hostetler Schaffer.

In the old Air Force Chaplain's Character Guid-
ance Lecture books I read "If you want to get
acquainted with the best people in the world, know a
foreign missionary."

Keep your home open for missionaries. Let the
children get acquainted with the best people in all
this world.—William H. Schaffer ■

1984-85
WMC
READING CIRCLE



UNDAUNTED HOPE by Florence Newberry Gribble, MD, reprinted 1984 Brethren Missionary Herald Company.

Undaunted Hope is a missionary biography of James Gribble, a heroic missionary pioneer in one of the darkest regions of the African Continent.

COME UP TO THIS MOUNTAIN by Lois Neely, Tyndale House Publishers (Paperback)

Come Up To This Mountain is the inspiring story of HCJB and the pioneering missionary spirit of C. W. Jones. A man of dreams, relentless energy, and immense practicality, C. W. Jones took that "soft whisper of the Andes" and, through hardship and tragedy, built it into a massive 500,000 watt radio center, a "mighty shout echoing around the globe."

AN ISRAELI LOVE STORY by Zola Levitt, Moody Press (Paperback)

An Israeli Love Story is a fictional romance between two Israeli young people set against a background of terrorist activity in Israel. It explains the thinking in that troubled land and gives insights into the beliefs and unbelief of Jewish people.

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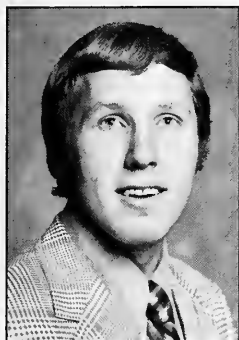
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Focus on Faculty



Theodore Hildebrandt

Assistant Professor of Biblical Studies
(Grace College)

Birthdate: July 10, 1951

Salvation: as a young man

Education: Houghton College, 1969-70

B.A. Mathematics, Electrical Engineering,
State University of New York at
Buffalo

M.Div., S.T.M., Old Testament, Biblical
Theological Seminary

Institute of Holy Land Studies

Grace Theological Seminary, Old Testa-
ment Studies, 1979-present

Favorite Topics of Discussion: Hebrew
poetry, Israel, my children, computer ap-
plications to the Bible

Favorite Biblical Books: Psalms, Proverbs,
Habakkuk

Favorite Scripture: Habakkuk 3:17-18,
Proverbs 10:12

Favorite Subject to Teach: Old Testament
Literature, Bible Geography

Joined Grace Faculty: 1979

Marriage: January 27, 1974, to Annette
Pinkard

Children: Rebekah (4), Natanya (1)

Hobbies: Remodeling homes, tennis, writing
dissertations

Latest Accomplishment: Developing an easy
New Testament memorization technique



George J. Zemek, Jr.

*Associate Professor of Old Testament and
Homiletics* (Grace Seminary)

Birthdate: April 9, 1942

Salvation: 1966

Education: B.A., Grace College

M.Div., Grace Theological Seminary

Th.M., Grace Theological Seminary

Th.D., Grace Theological Seminary

Favorite Topics of Discussion: Theology and
Apologetics

Favorite Biblical Books: Psalms, Habakkuk,
John, Romans

Favorite Scripture: Psalm 119

Favorite Subject to Teach: Theology, Apolo-
getics, Greek and Hebrew Exegesis

Joined Grace Faculty: 1975 (part-time),
1977 (full-time)

Marriage: July 16, 1966, to Judy Coleman

Hobbies: Fishing

Latest Accomplishment: Th.D. Dissertation

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Pittsburgh Plate Glass

New Faces in Different Places

Dr. Ronald T. Clutter

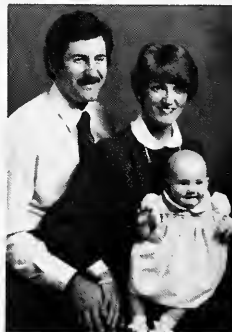


Some additions have been made to our faculty and staff for the 1984-85 school year, as well as the re-assignment of familiar personnel.

Dr. Ronald T. Clutter has joined the seminary faculty as assistant professor in theology and church history. He has taught for the last seven years at the Bible Baptist College of Clarks Summit, Pennsylvania. He also has had numerous years of pastoral experience in Texas, New York, and Pennsylvania. Dr. Clutter is a graduate of Whitworth College and has earned graduate degrees from Southwestern Baptist Seminary (M.R.E.) and Dallas Seminary (Th.M., Th.D.). The Clutter family includes his wife, Sue, and two sons—Justin (10), and Calvin (7).

Rev. Bruce Barlow has served as associate pastor of the Grace Brethren Church in Martinsburg, Pennsylvania, for the past six years. He has now been appointed associate dean of students in the college. Bruce and his wife, Christie (nee Coldren), are both 1978 Grace College graduates. They have been active in the leadership of Operation Barnabas teams for the FGBC Christian Education Department. Bruce has also recently been the editor of CE's youth programs. He has been very active in community affairs and in the district and national youth activities of the FGBC. The Barlows have a two-year-old daughter, Hillary Leigh.

**Rev. Bruce Barlow,
Christie, and Hillary Leigh**



Lisa Goodman

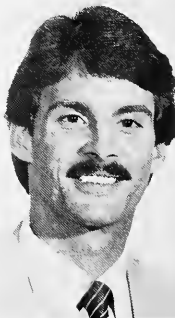


Lisa Goodman has been named the new dean of women for the college. Her experience as residence hall director and administrative assistant at Fort Wayne Bible College were key factors in her appointment. Lisa graduated cum laude from Grace College in 1980 and from the Grace Seminary Biblical Counseling program in 1984. Lisa looks forward to utilizing her training in discipleship and counseling in her new position.

Michael Boze has been moved into a full-time position with the college. After graduation in 1979 from the college, Mike went on to Ball State University and received an M.A. in speech in 1980. He has been busy with part-time positions at Grace College and at Grace Brethren Home Missions. His new role will employ him in the college speech department as well as the school's development department as director of media and publications.

Denny Brown has moved from the development department to college admissions, where he is functioning as associate director. ■

Michael Boze



Winona Lake Christian Assembly Begins Rejuvenation



Ronald J. Busch of Grand Rapids, Michigan, has accepted the newly created position of executive director of the Winona Lake (Indiana) Christian Assembly, as announced by Dr. Homer A. Kent, Jr. The appointment concludes a lengthy and extensive search for someone to fill the post as the first step in

the rejuvenation of the Bible conference ministry.

Mr. Busch has been on the faculty of Grand Rapids Baptist College for 14 years as associate professor of speech and for the last 11 years has also served as assistant director of the Gull Lake Bible and Missionary Conference in Michigan. A graduate of Chesaning Union High School (Mich.), he then pursued studies at Grand Rapids Baptist College, receiving a Bachelor of Religious Education in Bible. He received a Master's Degree in Communication Arts and Sciences from Western Michigan University and is currently a Ph.D. candidate in Speech Communication at Indiana University, Bloomington, Indiana. At the dissertation stage, he anticipates finishing this year.

He brings to his new position experience in youth and family programming and an interest in reviving the Bible conference ministry of Winona Lake. Area members of the WLCA who have the heart and burden for this work helped confirm his commitment to build a "dynamic, Christ-centered, family-oriented ministry."

(Continued on page 32)



Living Memorials

HONOR ROLL FOR MAY AND JUNE 1984

In Memory of:

Mary Bentz
Ralph Christy
Myrtle Cooley
Victor Coulson

Carl and Lula Furst
David Gee
Geneva G. Kuhn
Sewell Landrum
Frank McGraw
Charles Petrucick
Leila Polman

Given by:

Rev. and Mrs. John Burns
Rev. William H. Schaffer
Rev. and Mrs. Gerald Twombly
Harrah Brethren Church
Mr. and Mrs. Neil Paden
Mr. and Mrs. Harold Peugh
Mrs. Evelyn Uphouse
Mr. and Mrs. Marion D. Clark
Mrs. Ruby Swesey
Rev. William H. Schaffer
Mr. and Mrs. Harold Peugh
Mrs. Pearl Petrucick
Rev. and Mrs. Maxwell Brenneman
Rev. and Mrs. David Griffith
Rev. and Mrs. Thomas Hammers
Rev. William H. Schaffer
Mrs. Lorys Witter
Miss Mary Jane Witter
Rev. and Mrs. Gordon Bracker
Mr. and Mrs. Clyde Isham
Mr. and Mrs. Donald Pershing
Mr. and Mrs. George Windler
Mr. and Mrs. Clark Wolters

Ralph John Sholly
Robert Wilcoxson

Grace schools

200 Seminary Drive
Winona Lake, IN 46590

CHOUETTE!



Chouette counselors Jacqueline Julien from Burgundy, and Rose Hennigfeld from Paris, pose with the youngest Chouettes—Nathan Simpson, Allison Jackson, Rebekeh Hildebrandt, Neely Bagwell, Brandi Raber, Tim Westerhof, Hannah Dawson and Carmen Mock.



Steve Gerber tries to get the French words in before counselor, Tom Peters, Ted and Tom Westerhof and Jason Snively.

"Chouette" in French is a superlative used for anything that is fun or enjoyable, and Warsaw area children have discovered that learning French could be fun. For two weeks the Chouette French Day Camp on the Grace College campus hosted 42 boys and girls from ages 5 to 13 in an intensive French atmosphere. Singing, sports, games, crafts and classroom activities provided variety and spice to language learning. All camp counselors were French-speaking, coming to Warsaw from exotic places like Paris, Savoy, Burgundy, and Morocco. Campers could be assured their pronunciation was correct from their first "bonjour." The program was coordinated and directed by Dr. James Nesbitt, associate professor of Modern Languages and Missions at Grace College.

Winona Lake Christian Assembly Begins Rejuvenation

(Continued from page 31)

Immediate goals include contacting area churches that have been supportive of the conferences over the years to continue to build on those bridges. This past summer he purposed to get to know the groups and the people that regularly frequent the conference grounds to encourage renewed commitment to support its programs. Although no major conferences were added this summer, the new director would like to see at least one Winona Lake sponsored conference activity take place and reestablish its own ministry and provide something unique to Winona Lake. Over the next years, he would like to see the addition of one Winona Lake conference week each sum-

mer (a total of 5 by 1990) in addition to the regularly scheduled out-of-town conference groups. Other long-range plans would include the development of a year-round conference retreat center, with hopes of working in an "off-season" ministry as quickly as possible to complement the summer schedule.

Ron and his wife, Francine, have recently moved to the area with their three children: Doug (13), Michele (10), and Stephen (6).

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OCTOBER 1984



1985 Grace Brethren National Conference
August 10-16, Estes Park, Colorado
Plan to attend!

Problems with the Unexpected or Jellyfish in the Nuclear Plant



Charles W. Turner
Editor

For the past several years it seems that my Evening News has been dominated by the sight of protesters at the various nuclear power plants throughout the world. The English, French, Japanese, Swedish, and American nuclear power plants have had their fair share of visitors. Carrying signs and sometimes crawling over the fences, the protesters have made known their personal dislike for such installations.

The protest movement gained much momentum when the Three Mile Island plant in Pennsylvania had a near tragedy. With all of the negative press, people saw the awesome possibility of a major tragedy

in a heavy populated area. The protest became longer and louder and the number of protesters increased. The results have been mixed with delayed closings in some areas and no effect in others.

However, with all of the planning and protesting going on, there has been a closing of the Florida Power and Light nuclear site in Fort Pierce, Florida. The protesters, or at least the effective "closers" of the plant, came by sea. This is a different approach and they came in awesome numbers. No one really

knows how many there were or why they appeared, but they came en masse, or whatever fish do when they get together. The St. Lucie power plant had literally billions of jellyfish band together. The school was two miles long and an estimated seven miles wide, and they clogged up the screens that filter the sea water. Results—CLOSED ONE NUCLEAR POWER PLANT—at the cost of \$1.2 million a day.

The jellyfish did in a few hours what could not be accomplished by men with all of their plans and efforts. So it goes in life. We lay out our plans and are all set for action, but for some reason, unknown to us, there is a problem—a totally unseen problem that undoes it all. We figuratively organize our protest march and no one seems to hear or even wants to listen. What can be wrong with the strategy? There seems to be no answer, but it just does not work. Then along come the "jellyfish," the unplanned part of the plan, and all of a sudden the intended goal is accomplished.

I can recall many of my plans that seemed so good and wise that have come to naught and then a "jellyfish" plan worked. There must be some divine reason for our great wisdom not working. I rather feel that God often sees that we are confounded in our wisdom so that He might be able to show that it is not us but Him that gets the work accomplished. Yes, He wants our efforts and our output, but it is He who does the accomplishing.

Maybe you, too, have set out knowing everything was all planned for accomplishment and God sent along the "jellyfish." How do you deal with a two-mile wide and seven-mile long problem? I guess the answer is "Not very well, thank you!"

BRETHREN MISSIONARY



herald

Vol. 46 No. 10 October 1984

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Denny Brown

Home Missions:

Dr. Lester E. Pifer, Liz Cutler

Women's Missionary Council:

Nora Macon

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reported in the herald

35 YEARS AGO — 1949

The new Brethren high school near Long Beach, California, was dedicated. Faculty of the grade and high school included: Flory, Rodgers, Allison, Story, Slack, Fulkerson, Nelson, Thon, Mulloy, Murphy, Pieper, Price, Harmonson, and Skofstad.

15 YEARS AGO — 1969

Dr. Homer Kent, Jr., was named Vice President of Grace Schools, according to an announcement made by the board of trustees. . . . The U.S. Congress on Evangelism met in Minneapolis with 95 denominations represented. Included in the group were the following Brethren: Glenn O'Neal, John Terrell, Clyde Landrum, George Peek, Richard McNeely, and Bill Smith.

5 YEARS AGO — 1979

Jesse Humbert, Wayne Snider and Donald Ogden began their twenty-fifth year of service with Grace Schools. . . . Mike Ostrander was named National Director of the Grace Brethren Boys.

letters

Dear Editor,

I was very disappointed in the article by Rev. Shumaker (*sic*) in the last *Herald*. The tragedy is men who have been raised since the Bible was ruled out of the school together with the opportunity to pray, do not realize the real issue has nothing to do with the State having a formal prayer. The real issue is we have been gradually having our freedoms taken from us and if we do not wake up we will have less freedom of religion than they do in communist countries. In Poland, when they were told they could not have religious images, the student body rebelled and many images appeared. Here in America little six- and seven-year-old children are ordered by their principle (*sic*) to not have a prayer before meals and no one raises a voice in protest.—*California*

Cover photo by Charles W. Turner

The Devil at Work in the Church

by **Bernard N. Schneider**

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell [*hades*] shall not prevail against it" (Matt. 16:18).

Simon Peter had just declared that he believed Jesus to be the Son of God, the Christ whom God had sent to be the Saviour. This confession pleased Jesus greatly, and He recognized it as the work of God. He then announced the divine plan of building His Church upon the foundation of the truth which Peter had confessed and added the prediction that even the gates of hell would not be able to defeat it.

The word "Church" (*Ekklesia*) is used to describe different things. In the Bible it is never used of a church building as we use it today. Its primary usage is to describe the body of Christ which is made up of all born-again souls who share His life and nature, from Pentecost to His Second Coming. It is also used of local congregations of people who are organized to carry on the Lord's task for the Church. Such a local church may have in it both saved and unsaved members. The inspired writers of the New Testament viewed the local church or congregation as a miniature of the whole body of Christians. This fact gives us a third meaning of the Church, that of the whole mixed multitude of saved and unsaved church members who constitute the organized Church in the world at any given time. This is the Church that the world sees, which also is known as "Christendom."

God's purpose for the Church in this age is to evangelize all the world. The Church is to preach the Gospel and bear witness to Christ her Saviour and Lord. As people respond and receive Christ by faith, they are added to the true Church. Thus God is calling out of this world a people for His name.

The devil is 100 percent opposed to God's work of saving man from sin. Since God is working through the Church, Satan carries on a constant campaign of destroying, hindering and undermining the effectiveness of the Church in her God-

appointed task. In this unrelenting opposition Satan uses all the powers at his disposal in the world, and all his secret agents within the Church, to try and defeat her. Our Lord implied that He foresaw Satan's opposition against the Church when He predicted that "the gates of hell shall not prevail against it" (Matt. 16:18). It is interesting to compare the different renderings by the translators of the New Testament. The following are of special note: "The powers of death shall not subdue it" (Goodspeed). "The powers of death shall never overpower it" (New English Bible). "The power of the underworld shall never overthrow it" (Williams). "The might of Hades shall not triumph over it" (Weymouth).

The "gates of hell" are the powers of evil spirits who are under the control of Satan. They seek to destroy the true Church, but Christ is calling her to be His very own, and He never fails. The Church has been attacked undermined, hindered, divided, and weakened, but she has not been destroyed. There were times through the dark centuries of the Middle Ages when her testimony seemed almost gone, but the Lord always had His own remnant who held aloft the Light of the Lord. And after almost 2,000 years of hell's onslaught, the Church is still very much alive in spite of all the devices Satan has used against her.

As we study the New Testament and the history of the Church through the past 19 centuries, we discover that Satan in his warfare has been using four different tactics in his overall strategy. These basic tactics are:

- I. Destruction of the Church through Persecution**
- II. Perversion of the Message of the Church through False Doctrine**
- III. Paralyzing the Church through Compromise with the World**
- IV. Embarrassing the Church through Strife and Division**

These tactics are very different one from the other. The first and the third are complete opposites. They are all employed by Satan today, but they are not new, for they were all used by him in the first 40 years of the existence of the Church. He will use the one that will do the most damage and is the most likely to succeed at any place in the world where the true Church is effectively bringing souls in contact with Jesus Christ.

I. Destruction of the Church through Persecution

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life" (Rev. 2:10).

These words of our Lord were addressed to the church at Smyrna. The Book of Acts reports many vicious endeavors by the ruling powers in Jerusalem to stop believers there from promoting the Gospel. The Church was outlawed, and those who continued to speak up for Christ were arrested, imprisoned, often beaten and tortured, and sometimes killed. All of this is well known, but what is often overlooked is the fact that behind these persecutions is Satan who seeks to destroy the Church. He is the spiritual leader of this world and uses the powers of government to forbid the preaching of the Gospel wherever he can.

1. Our Lord forewarned His followers of coming persecution. "... but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:19-20). "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:1-2). "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world" (John 16:33).

These warnings were given the disciples on the night before the crucifixion. It is obvious that our Lord wanted them to remember what He had told them, lest they be shocked when the mighty storm of hatred and violence would come down on them.

2. As soon as the Church was born, open persecution began through the Jewish leaders. Peter and John were arrested a few days after Pentecost (Acts 4:1-3). A few days later the apostles were arrested on the order of the High Priest (Acts 5:17-18), and the next day the first beating was administered to them (Acts 5:40-41).

The persecution of the early Christians erupted into full fury when Stephen was stoned to death after a sort of trial before the Council, which was presided over by the High Priest (Acts 6:8-15; 7:1, 54-60). The stoning of Stephen precipitated an all-out cam-

paign by the Jewish authorities to silence the young Church once and for all. The sacred record records it in a few terse sentences. "And Saul was consenting unto his [Stephen's] death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. . . . As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison" (Acts 8:1, 3). "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord . . ." (Acts 9:1).

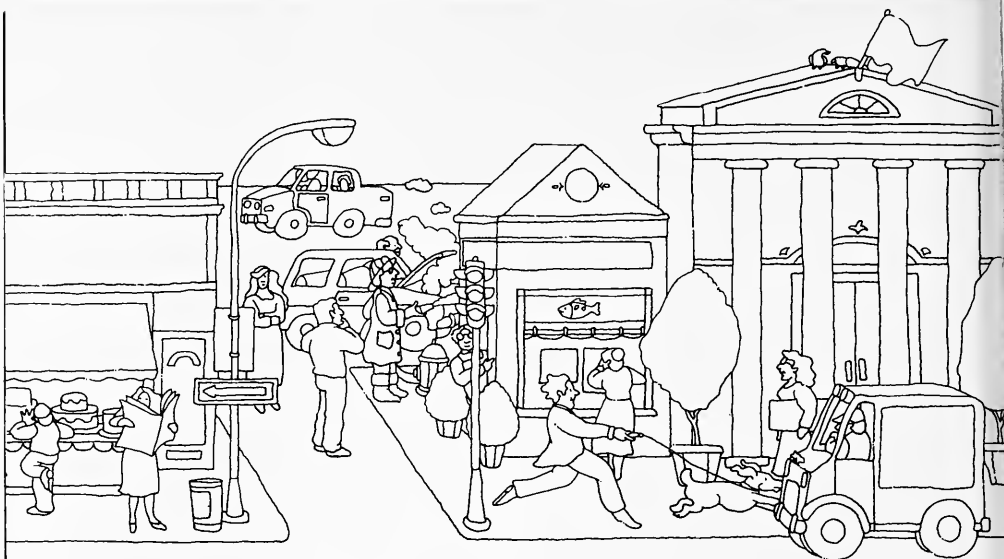
Soon the persecution took on a more authoritative character when King Herod officially took a hand in putting Christians to death. "Now about that time Herod the King stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also" (Acts 12:1-3).

3. Persecution by Gentile powers was soon to follow. For the first 30 years the persecution of the Church was almost entirely the work of the Jews against Jewish Christians, under the leadership of the Sanhedrin, the assembly of men who held a combination of religious and political authority over the Jews. During those early days there was no official antagonism against the Church from the government of Rome. There were local outbreaks of Gentile opposition against Christians such as Paul and his companions experienced in almost every city where they preached the Gospel. That even the churches which had been established in Europe were subjected to open persecution can be observed from reading Paul's first letter to the church at Thessalonica (cf. I Thess. 2:14-16).

The most terrible persecution of the Church began in the year A.D. 64, when the Roman Empire officially entered the battle and was used of Satan in a ruthless struggle to obliterate the Christian faith from the earth. This open warfare began with Nero, following the terrible fire of Rome. The news leaked out that Nero had set the fire himself, and when he was unable to convince the populace of his innocence, he accused the Christians of having set the city on fire. I believe both Peter and Paul speak of that persecution in their letters (cf. I Peter 4:12-19; II Tim. 4:6).

The persecution was carried on under the public banner of a revival of the old national religions of Rome, which centered around emperor worship. Believers were brought into court and questioned as to whether they were Christians. If they admitted they were, they were ordered to renounce their allegiance to Christ by repeating a prepared "invocation of the gods," and by offering wine or incense on the statue of the emperor. Those who did not comply were "punished." If they were Roman citizens, their punishment usually was death by be-

(Continued on page 35.)



The Love of Christ Compels Us

By Russ Dunlap

Director, Grace Brethren Missions Stewardship Service

In my report to the boards of both the Grace Brethren Home Missions Council and the Grace Brethren Foreign Missionary Society, I pointed out that during the last five years, 1,249 members of Grace Brethren churches have passed away. During the same period, Foreign Missions received 19 bequests (something left by will) and Home Missions received 18. The names of those leaving funds were not readily available, so it could not be determined how many of these had left to both organizations. Even so, only 19 to 37 total bequests were received in the five years.

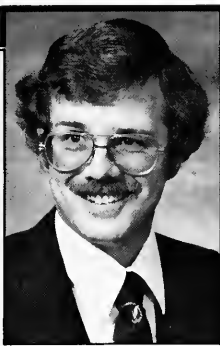
Assuming one half of the deaths would be the first spouse, then the other half would be the surviving spouse or a single person. (Most bequests are received after a surviving spouse or single person dies.) Therefore, of about 624 of these, only 19 to 37 left anything to missions for the purpose of carrying the Gospel to the lost of North America and the World.

The title of this article is the theme of our

95th annual conference, which is being held as I write this. A great emphasis is being placed on evangelism and making disciples of the lost, both here at home and overseas. Tears have been shed, hearts have been moved and young people have dedicated themselves to go. All of this will take money. Yet, as Grace Brethren blessed by God, only one of 17 to 33 members are honoring Him in their wills and estates to help meet the Great Commission. Why???

Some might say, my children need what I have! Recently, a widow of a former Grace Brethren pastor died. They had been great servants of God and have children who have followed their footsteps into the ministry. These children could have all used their estate. However, a generous portion of what God had blessed this couple with went to His work, and the rest to their children. They had also taken out several annuities with our national boards. As I looked at what they had done, despite

(Continued on page 9.)

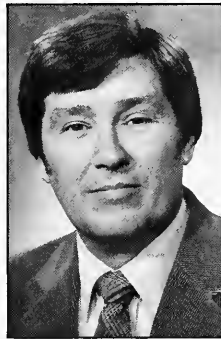


Rev. Mark Henning

Home Mission Pastors Honored

Six pastors were recognized by the Grace Brethren Home Missions Council, Inc. for outstanding leadership in their local churches in 1983. Receiving plaques during the Harvest Luncheon at the National Conference of the Fellowship of Grace Brethren Churches were Rev. James Hunt, roving church planter, New England; Dr. John W. Mayes, Longview, TX; Rev. Mark Henning, Albuquerque, NM; Rev. Brian Smith, Riverside, CA; Rev. Kenneth Koontz, Orange City, FL; and Rev. James Snively, Avis, PA.

The recognition was given upon the recommendation of the field secretary in each particular area of the country. Among the criteria considered were evangelism and calling program, lay leadership development, effective organization and delegation of responsibility, maintenance of building and grounds, cooperative spirit, effective problem solving and decision making, church giving patterns and fund management, and public preaching and teaching ministries. ■



Rev. James Hunt



Dr. John W. Mayes



Rev. James Snively



Rev. Kenneth Koontz



Rev. Brian Smith



Members of the Community Grace Brethren Church—Suntree gathered in late May to dedicate their newly purchased three acres of land.

Melbourne Congregation Dedicates Land

The Community Grace Brethren Church—Suntree, Melbourne, FL, gathered in late July to dedicate their newly purchased three acres of land. "The tent we used to shelter us was nicely filled," reports Pastor William Tweeddale. "There was a real sense of expectancy felt by the congregation." At the end of the morning service, the group joined hands to symbolize their common bond and desire to be used of God in the work.

The property is located on the north edge of Suntree, a planned country club community. North of the property is a tract of land in which 800 mid-priced homes will also be constructed. "It is hard to explain the dynamic feeling that is here," notes Pastor Tweeddale. "Growth is on every side of us. We have a great group of people and we are trusting the Lord for great things."

Although the Grace Brethren church is known to be conservative, it is certainly ahead of its time in locating the first church in the Suntree community, according to Tweeddale. The area is slated to be a town of 35,000 people in the near future. It has attracted many working people because of its strong industrial base and also ideal climate. An industrial park a few miles away is also attracting industry, and the area is becoming headquarters to several major corporations.

"We need prayer from the Grace Brethren for this undertaking," says the pastor. "The forward movement of the community, the mobility of middle management people, the high standard of living provide a real challenge to the Grace Brethren Church," he adds. "We have a ground floor opportunity with almost unlimited potential." ■

New Church Formed In Maine

A new Grace Brethren Church has been formed in Maine. Located at Brunswick, the new congregation is the first Grace Brethren testimony in the state.

"We have four families who are completely 100 percent committed to building a Grace Brethren Church," explained Pastor Jim Hunt, the roving church planter who is helping the church form. One family is from the Tiadaghton Valley Grace Brethren Church in Avis, PA (also a home mission point), while others have recently left a legalistic congregation.

Evening worship services began in July with Pastor Jim Hunt in the pulpit. A Sunday School is held in the morning, led by laymen in the church. (Hunt drives to Brunswick each Sunday from Saratoga, NY). A building in which they can meet, located near the center of the town, has been rented.

In late August, the Brunswick group hosted a joint communion and baptism service with the other New England Churches. Traveling to Maine for the service were representatives of Grace Brethren Churches in Saratoga, NY; Island Pond, VT; Newport, VT; and Irasburg, VT.

Brunswick is a community of about 25,000 people and is located on the coast. While there are many evangelical churches in the area, many of them are legalistic, according to Hunt. "A lot of people are familiar with going to church," he notes. "It's just a matter of offering them something," he added. ■

New Home Mission Points Added

Two new Home Mission points have been added to the roster of the Grace Brethren Home Missions Council. Support to two new Grace Brethren churches in Wasilla, AK, and East Helena, MT, will begin in January, 1985, according to Dr. Lester E. Pifer, executive secretary. That decision was announced following the

summer meetings of the Home Missions board of directors.

Pastor Randy Christie and his wife, Teresa, have been planting a church at East Helena for more than a year. Beginning with only themselves, they have developed the work into a regular weekly Bible class, with the goal of establishing a Grace Brethren

Church.

Pastor Chris Hayes and his family have arrived in Wasilla, which is near Anchorage, to develop a new Grace Brethren Church there. The new work in being established through a cooperative effort with the Arctic District. The Hayes previously ministered in Ashland, OH. ■



Mortgage Burning Ceremony — The Grace Brethren Church of Orange City, FL, met in May to burn the mortgage for their property. Participating in the service are, left to right, Pastor Kenneth Koontz, Dennis Heckert, Clay Hadley, Suzanne Kroagman, and Bill Matthews.

The Love of Christ Compels Us *(Continued from page 6.)*

being in a pastorate with limited income over the years, God truly did bless them. Why not? They honored God with what He had put into their hands; He knew they were faithful stewards. I'm sure He has said, "Well done, thou good and faithful stewards."

Others might say, "I don't have much!" However, who gave the most as Jesus watched the people giving their offerings? Yes, the widow with the two small coins which were equal to about one-fourth cent of our money. Yet Jesus called his disciples over to see what had been done. This dear widow had given all she had, her very living. You may not have

much, but I'm sure God will be well pleased with whatever you have.

You may have some other reason for not leaving anything in your will for the work of missions. If so, I suggest you tell God about it. This may be okay with Him, and maybe not! That, of course, is between you and Him.

Some of these 1,249 people may have planned to include missions in their will, but now it is too late for them. Will it be too late for you?

If you need help, please contact me in care of Grace Brethren Missions Stewardship Service, Box 587, Winona Lake, Indiana 46590. I will be glad to assist you. ■

GBNM Builder Is a Graduate of God's Training School

by Mary Thompson

Tom McDonald went to East Pakistan (now Bangladesh) in 1963 to build a hospital, nurses' dorms, a large meeting place and a small school. But he found himself serving as "doctor."

"We had a man with his ear cut off and we sewed it back on. And then there was the man who had been attacked by a tiger. He had a three-cornered tear through his cheek. You could see his teeth and he had big lacerations on his head and fang marks in his neck. They brought him to us so bloody and with sand sticking to the blood.

"My son Fenton, my wife Olline and I started working on him at seven o'clock in the morning and we finished at one o'clock in the afternoon. We were so exhausted that all three of us had to go to bed. But the man lived, thank God. And we think we'll see a few Moslems in heaven because of that experience."

Tom McDonald wasn't saved until he was 35 years old and he regrets all those years he lost. But he recognizes the Lord's hand on his life preparing him for tasks that lay ahead.

"While I was in high school, I worked as a fountain boy in a drug store. A doctor had his office in the back of the store. He took a liking to me and I

would talk with him about surgical procedures. I learned to fill prescriptions under the guidance of a registered pharmacist. Then in the Navy, I was in the medics. All of that was training for the 20 to 60 patients a day that we handled in Bangladesh. This was on top of involvement in the building construction."

Tom and Olline are long-time members of the North Long Beach, Calif., Brethren Church. They began attending there at the invitation of a friend soon after Tom became a Christian. He says, "We

heard things that we'd never heard before. We were so excited and so interested. We were there in Mabel Peek's class and Mabel is a real good Bible teacher. Then George (Dr. George Peek, former long-time pastor at North Long Beach Brethren) is unequalled in expository preaching. Through the years we've become pretty knowledgeable in the Word because of their leading and our own studies on the side. We've listened to good radio Bible teachers too."

(Continued on page 13.)



Mr. and Mrs. Thomas R. McDonald



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By Rev. William Smith
Eastern Field Secretary
Grace Brethren Home Missions

Reaching Out in Faith for the Harvest



Tragically, some Christians have never stretched their wings; they have never really launched themselves into their new life. They are capable of much more than they are doing.

The key words such as *Bountiful, Reaping, Harvest, Results* used these past five years by Grace Brethren Home Missions have caused us to strain our muscles and do more than is expected or required of us. The challenge of the Word of God to "Reach Out" has motivated us time and time again.

It may be that you have been comfortable in your condition but you know that there is so much more available to you as a child of God. You can enjoy harvest, results, victories by learning these Biblical teachings.



1. Believe in a big God.

We can act, plan and pray with the knowledge "If God be for us, who can be against us?" (Rom. 8:31). The statement "If I knew I could not fail—what would I do?" may

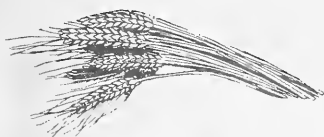
not be so breathtaking when you hear words like—"And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work."

Believing in a big God produces the question—what would be a great thing for me to do with my life?



2. Know where you are going.

What are your goals? Short-range and long-range goals: for marriage, for school, for God's service, for pastoring, for soul winning. What kind of a value system do you have? Suppose you are suddenly faced with a fire in your home: you only have time to rescue seven items—what would they be? "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).



3. Be committed to a cause.

Put your faith on the line. Get out of the bleachers and onto the playing field. Enormous spiritual forces are unleashed as you commit yourself in action to Jesus Christ. "Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16:3).

Total commitment involves risk but the cause makes the risk minimal.



4. Follow through.

A major source of personal fatigue and lack of human energy, excitement and enthusiasm is caused by the lack of commitment. Lord, I am so committed that I am not going to look at conditions.

The sowing and reaping will not get done if the worker is looking for ideal conditions.

"He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap" (Ecc. 11:4).

Reaching out for the harvest takes time. We have been involved in a massive program of planting and harvesting. This endeavor has had such large dimensions that we have asked the entire Fellowship of Grace Brethren Churches to stand with us.

For the past five years, our Corporation has developed these five steps of Harvest Faith.

Plant the seed.

Water the seed.

Nourish the seed.

Create proper climate.

Harvest the seed.

The results of this campaign have been gratifying: people have come to know Jesus Christ as their personal Saviour, Bible classes have been started, new churches have been organized, testimonies for the Lord have been established in needy areas.

We have reached out and we praise God for what He has done. We are encouraging you to reach out: be committed to Jesus Christ and serve Him faithfully, pray for us and stand with us in this great opportunity of touching America with the claims of Jesus Christ through the Fellowship of Grace Brethren Churches. ■

GBNM Builder . . .

(Continued from page 10.)



Steel Erected—The new multi-purpose building at the Grace Brethren Navajo Mission in Counselor, NM takes shape, as the steel framework was erected this summer.

For about twenty-five years, Tom was a building-trades contractor in Southern California. This qualified him for the difficult building responsibilities in Bangladesh.

In 1976 Tom and Olline decided to retire 'back home' in Oklahoma. But retirement wasn't permanent—the Lord still wanted to use Tom's experience. Last October, he received a call from Ralph Hall at the Grace Brethren Building Ministries in Winona Lake, Indiana. Would he be willing to tackle the job of construction superintendent on the new gym/multi-purpose building at Grace Brethren Navajo Mission at Counselor, New Mexico? He would!

Tom says of Olline: "She has been a good faithful woman — a good mother, too, and a good partner in the work. Everything we do, we do together."

And together they arrived at Grace Brethren Navajo Mission last spring. Together with the labors of many other volunteers Tom is seeing the building become a reality. And Olline has worked in the kitchen and at other necessary tasks.

Soon after they arrived in New Mexico, Olline asked Tom, "Well, how do you feel being back on the mission field?"

Tom's quick reply was, "I feel just great — do you?"

And Olline responded enthusiastically, "I sure do!" ■

Print a Sango Book!

Literature is vital to the training of our young people

by June Immel

"But, Madame, what am I going to do? The training camp for Lumiere patronesses is at the end of this month, and I don't have the literature I need," Pastor Baguene mourned with frustration in his voice.

"I know, Pastor. I'm sorry. I ordered the literature you asked for, but it just isn't available," I replied.

"Is it on the agenda to print?"

"No, not that I know about."

"Well, why not?" the pastor wanted to know.

"Pastor, I really don't know. Other literature has priority," I added softly.

"Priority!? What could be more important than youth literature?"

"To you, Pastor Baguene, youth literature is the most important item. However, to the OTN ladies their books come first. The men's TTN desire their literature to be first. The Flambeau boys have been crying for a long time for books. The pastors want commentaries. Lessons need prepared for the Bible schools. Since the print shop has closed, we have serious printing problems," I explained to him.

He countered, "What do the missionaries intend to do about the situation?"

"Well, what can we do? It is very



expensive to have books printed in Africa. Plus we only know of two organizations that can print and they are very busy. Their literature needs have top priority. Our mission board has agreed to a revolving fund. They loan us the money to have books printed here or in the States. We sell the books and return the profits to the revolving fund. However, the first item is to acquire money in the revolving fund. I do have an idea. I'll ask my friends in the United States to 'Help Print a Sango Book'. I'll tell them that the people in the Central African Republic will really appreciate whatever help they can give."

"That's a good idea, Madame. Our work cannot grow if we do not have books. I just don't know

what to do about these classes at the end of this month. I need 30 or more of these books and you only have two. What am I to do?" he asked again pleadingly.

This conversation with Pastor Baguene Henri actually happened a few months ago. There was a tone of real frustration and despair in his voice.

I know the feeling.

We do not have literature available for our people. Our ministry is suffering because of the lack of literature. OTN ladies are not able to finish their goals because certain books they are to read are no longer in print. The TTN (men) and Flambeau (boys) literature is all sold.

What are we to do?

I am asking you, dear friends, to



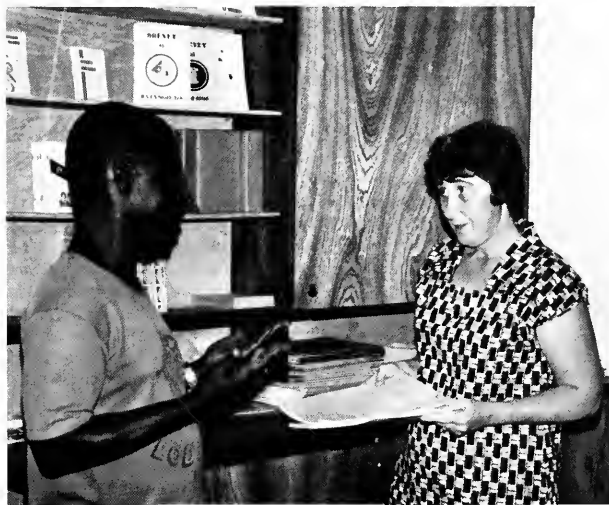
The bookshelves are almost empty

help. Would you be willing to send \$1,000, \$100, \$10, or \$1 to the FMS office? It would help a great deal.

Imagine yourself entering a Christian bookstore and being told, "Sorry, no books available!" This is what our pastors and lay people are being told daily. We need your help. Please send what God wants you to send to the FMS office, Box 588, Winona Lake, Indiana 46590. Mark your gift "Print a Sango Book."

The National WMC has accepted part of this challenge as its Foreign Missions Offering this year. WMC's goal is for \$10,000 to help us print these books. Thanks, ladies.

Please, consider the part you can play in helping this need. ■



"I need 30 or more of these books, and you only have two. What am I to do?"

Opportunities, Weariness, and Reaping

by Sandy Farner

We would like to share with you how the following passage has taken on new meaning since June and July of this year:

"And let us not be weary in well doing: for in due season we shall reap, if we faint not. And as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:9-10)

The Opportunities:

1. To help in orientation of and to minister to and work together with TIME missionaries Dave and Gail Rosner from mid-June to the end of July.

The Weariness:

1. What to say and how to say it, and how to live what we are going to say! Especially when just that week the kids get sick, the dog gets sick, the upholstery man leaves us without living room furniture, the car breaks down, the washer goes haywire and the maid quits! Trips to Brasilia to participate in the orientation means that the Farners will cross ways as their buses make the 6-hour night trip and their kids are at home alone. (Barb lives next door.) The tendency is to tell these prospective new missionaries, "If you are in your right mind, you'll go quietly back to the good old USA and forget the whole thing!"

The Reaping:

1. A new and deepening friendship and the potential for a future addition to our missionary staff. The orientation lessons were prepared on time. The bus trip to Brasilia to present the lessons was actually relaxing. We enjoyed ourselves and the Rosners were responsive. Their time in Uberlandia was helpful to us in many ways. They helped in puppets, handwork, music, devotionals, duplicating, cutting, etc. for VBS and the retreat. They "pitched in" to help with some physical labor. And even found some time for extra-special nice things — like helping the Farner kids serve a surprise candlelight dinner for their parents during one of the busiest weeks ever!

The Opportunities:

2. To minister to and work with five Brazilian students from Word of Life Bible Institute during the first two weeks of July.

3. To plan and prepare materials and staff for a VBS in Uberlandia and to prepare additional materials for a VBS in Brasilia. (Actually planning began in March.)

The Weariness:

2. Where are they going to stay? Suddenly there aren't enough homes of church people to provide hospitality for the Word of Life team. And then just as suddenly, there are too many people wanting them. Will there be hard feelings because someone didn't get who they wanted for a guest? How do we transport them where they need to be when they need to be there? How do we coordinate the five with our staff of approximately 25 from Uberlandia when there are some basic differences in philosophy and methods of VBS? How do we use them to their maximum potential without making local people feel inferior? (We may not always have a team from Word of Life and our local people can do it. They've proven that to be true.) How do we control their youthful enthusiasm without killing it at times? Can we keep them busy enough for two weeks to fulfill the school's requirements for this internship?

3. Lessons to type, crossword puzzles to prepare, a search for the "right" handwork, classrooms, equipment, music to learn and to tape, staff to train. How many kids will be planned for? Who will teach? Are there a sufficient number of helpers? What shall we serve for snack-time? Who will provide it? Who will serve it? Puppet plays to write and type and tape and practice. *Much* work to be done still: typing, writing, drawing, duplicating, collating, studying, painting, buying, cutting, thinking . . . hours and hours and hours of it. At last all the materials were prepared for 100 kids in Uberlandia and another 50 in Brasilia a week later. But the first day in Uberlandia, the kids kept descending: by foot, by car, by bus and bicycle—until there were 150+! Thank heavens we had prepared the 50 for Brasilia or it might have been chaos in Uberlandia that first day. But that also meant that during our VBS week, we still had to prepare an additional 50 for Brasilia. By the end of the week, we were weary. 150+ kids a day for four hours gets to you!

The Reaping:

2. It was especially nice to have our Tiao home as one of the team members (the captain). It is so evident that God is preparing and polishing him for something special. Two other team members were Brethren kids from North Brazil and how we enjoyed their fellowship. It's encouraging to see the second generation church at work. What potential! The team was helpful and supportive in every way: teaching, preaching, praying, music, counseling, helping. They were a challenge to our people and took their work seriously. It was hard to say goodbye.



Tiao

3. 150+ kids in Uberlandia and about 40 in Brasilia. Some were saved, and the list of new contacts is encouraging. The staff learned and grew together. The Word of Life team plus the VBS director from Uberlandia went to Brasilia the following week to help out that new work and the response there was excellent, too.

(Continued on page 18.)



The Opportunities:

4. To plan and prepare for a four-day youth retreat the fourth week of July.

5. To receive a one-week visit from a friend who has served as a missionary in Brazil for many years under another mission board.

6. To receive a two-week visit from another friend (also a veteran missionary under another board).

7. To prepare for our semi-annual Field Council and to house our Brasilia missionaries as well as the TIME missionaries for this three-day meeting.

The Weariness:

4. The long search for a place for the retreat began in May. We finally decided on the federal agricultural school. "What a relief," we thought, "that we won't have to plan meals, find cooks, and buy the food." The school has its own staff. So on with lesson plans, recreation, music. Then, one week before the retreat (smack during our VBS week to be exact!) the school called to cancel our retreat! The government needed the facilities for a convention. A mad search for another place meant cleaning the place, planning meals, finding cooks, buying, and hauling half of our kitchen out to the retreat site, putting up the huge tent, etc., etc., etc. Then four days with 25 very active teens in very cold weather just three days after our VBS! More weariness!

5. and 6. How can we adequately entertain guests when we're so busy? And the TIME missionaries are already here.



David Rosner



Gail Rosner

7. Reports and planning for the 1985 budget require some quiet time for thinking. And then, how will we feed and house 10 extra people for three days? Can we finish our Field Council meetings within the time available when there seem to be so many interruptions?

The Reaping:

4. The retreat was different from others we've had. Only one or two kids had not already confessed Christ as Saviour. We saw more opportunities for encouragement in Christian growth. And at least one new youth was added to our regular group.



5 and 6. What special moments of encouragement and refreshment these ladies gave — like a cool shady rest stop in the middle of a hurried and hot trip. And like true veteran missionaries, they just couldn't stop working, even though they were on vacation. They found things to do — things which we've wanted to do for so long, but just never found time — rough coat hangers now have nice padded covers and plants have been repotted, and we have a tape of several choruses which we have needed to learn from our chorus book. We even found some time to eat ice cream and to go out to dinner together (and we were the guests!).

7. What a special time (and how rare) when our entire staff can be together. The kids don't even want to take time out to eat, they enjoy playing together so much. And in the midst of all the visiting and "catching up", we did get our business cared for and the reports off to the FMS office in time for the Board Meetings.

The *opportunities* are great. The *weariness* is sometimes great also. But we are in agreement that the *reaping* is greater by far.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58) ■

1984 Mission Church of the Year



Rev. Wendell Kent presents Mission Church of the Year Award to Rev. Tom Hughes.

Hats off to Whittier

Choosing one Grace Brethren Mission Church of the Year is a difficult task. We wish we could honor every church that faithfully stands behind its missionaries. We did make a choice, however, and the 1984 Mission Church of the Year is the Community Grace Brethren Church of Whittier, California.

This church, with 350 members, makes missions a year-long, integral part of its program and reason for being. The church feels a deep obligation to those missionaries who have come from within its own membership. Therefore it has undertaken the full support of three missionaries, a bold step for any church. In addition, other missionaries are partially supported.

Here are some outstanding features of this busy congregation:

- ... 25% of all Sunday School offerings are designated for mission projects.

- ... Missions commission meets

monthly.

- ... Written Missions policy 80% complete.

- ... Weekly *Community Beacon* always carries a missions emphasis.

- ... Pre-addressed aerogrammes made available for members to write missionaries.

- ... DVBS bought just the keys (\$6.00 a key) for a typewriter for France.

- ... Pre-pregnancy shower held for missionary enroute to field (anticipating a possible addition during term).

- ... Old fashioned pound party for returning missionaries.

- ... Commissioning service for its own missionaries.

- ... Annual "All Mexico Day."

- ... Special Sunday School teacher training course on missions.

- ... Attractive scrapbook depicting various missions activities.

We congratulate the good people at Whittier and thank them for their good work. ■

Altoona Wins Expanding Vision Award

It's exciting to learn about churches that are showing significant growth in their involvement with missions. We believe that such a church is the Grace Brethren Church of Altoona, Pennsylvania, winner of the 1984 Expanding Vision Award. This year was the first year for this award.

This church has increased its mission giving by 300% in four years.

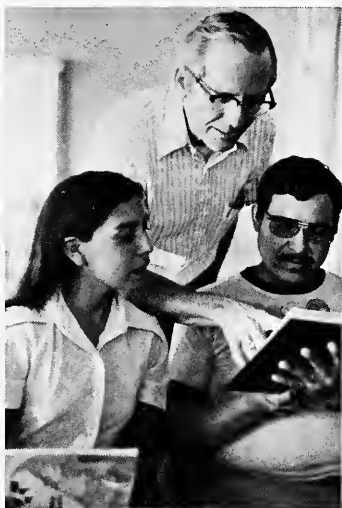
It has completed a written mission policy after 16 months of careful refinement.

It held an outstanding three-day missions conference this year.

Missionaries are considered very important people in this church and there is a concerted effort to keep the congregation aware of the ministries and needs of its missionaries. ■

Honorable Mentions

Grace Brethren Foreign Missions would also like to recognize three churches for their good participation in missions. Honorable Mentions go to the Bethel Brethren Church, Berne, IN; Grace Brethren Church, Ft. Lauderdale, FL; and Community Grace Brethren Church, Warsaw, IN. Thanks for your involvement in the Great Commission. ■



Spotlight

by Nora Macon

Aztec pyramids, thousands of years old, reaching for the sky. People transporting goods on the back of an old mule. A tropical island resort with swaying palm trees. Dancers in gaily colored outfits stomping to the Latin beat of their castanets. Pinatas. A man with his sombrero pulled over his eyes taking a siesta.

Perhaps these are some of the visions that creep into your mind when you hear "Mexico". The United States' southern neighbor often has a mystical appeal to us—appearing as a brightly hued land of enchantment.

Consider these facts:

- Mexico is Latin America's fourth largest country.



- Economic hardship for many abounds due to rural poverty, urban unemployment, political tensions, and explosive population growth.

- The Roman Catholic Church

has retained the loyalties of Mexican people more than in most Latin American countries.

- The Mexican government placed some restrictions on Roman Catholics and Pro-

Information at a Glance

Population: 69,590,000 (highest growth rate in the world)

Mexico City - 12,000,000 (projected to be the largest city in the world—31 million—before the end of the century)

Tijuana - 535,535

Religion: Roman Catholic - 85%

Protestant - 4.5%

Evangelicals - 4%

on Mexico

dom, but otherwise religious freedom is enjoyed. These facts may startle you. Mexico isn't a fairy tale tourist attraction. It's a country struggling and growing rapidly. Mexico City is one of the largest cities in the world. People from all parts of Mexico are continually moving to the city. Everywhere you look there are people.

The present unsettled conditions and hardships for many are helping to break down the barriers of prejudice against the people. People are more willing to hear the Word of God. In the past there has been much opposition to Protestantism, but this is waning considerably. The Grace Brethren Church in Mexico was opened in 1963, with missionary families

locating across the international border from Tijuana. Today there are two areas of work in Mexico—the "border" area and Mexico City. Missionaries opened Mexico City in 1963, and the government recently granted some land on which to build a church.

The ministry in Mexico is characterized by contrasts—great poverty in some areas and great affluence in others.

The goal of establishing local indigenous churches is the guiding principle of the work. This is being accomplished through evangelism, youth and family camps, literature distribution, visitation, and Bible studies. A Bible Institute is being operated by the national church to train pastors and leaders.

Currently, Grace Brethren Foreign Missions has four missionary families serving in Mexico. Walt and Alys Haag and Jack Churchill are ministering on the border. Each day they travel back and forth across the border to help in the churches located in San Ysidro (California), Tijuana, Ensenada, and Mexicali.

Tom and Sue Sharp and James and Elizabeth Schaefer are working in Mexico City. The Schaefers just arrived on the field and are involved in language study. Tom and Sue minister in our growing church.

Grace Brethren Missions' work in Mexico has some urgent needs. Please consider how you can get involved in missions in Mexico.

1. Men and women are needed who will dedicate their lives to sharing the Gospel with the Mexican people. The need for more missionaries is great.
2. Churches in the States are needed to become partner—churches and invest time, finances, and prayers in the ministry in Mexico.
3. Prayer support is needed greatly; people are needed who will commit their lives to pray daily:
 - that the Mexican believers will reach out to their neighbors and friends and share Christ with them.
 - that the use of discipleship training in the churches will produce solid personal growth and strong churches.
 - for the safety of the missionaries as they do much traveling.
 - for permanent visas for the missionaries.
 - for more workers to join our missionary team in Mexico.

Mexico is a land bursting with people—people who need to hear about Jesus Christ. What role will you play in the challenge of Mexico? ■

News & Services

Hoping to help in Christian education, youth and church growth.
GBC Christian Education • Box 365 • Winona Lake, Indiana 46590 • 219/267-6622



1984 CE Awards

National Awards

Church of the Year

Southern Lancaster Grace Brethren Church
Lancaster, Pennsylvania

Sunday School of the Year

Grace Brethren Church
Grandview, Washington

Senior Medal of Ministry

Mrs. Ruth Ashman
Grace Brethren Church of Seal Beach
Seal Beach, California
Mrs. Evelyn Gonawein
Grace Brethren Church
Fremont, Ohio

Educator of the Year

Mr. Luke Martin
Grace Brethren Church
New Holland, Pennsylvania

Resurrection of the Year

Grace Brethren Church
Fort Lauderdale, Florida

CE Idea of the Year

"Little People's Bulletin"
Big Valley Grace Brethren Church
Modesto, California

1983-84 PSA District Winners

Allegheny

Cumberland, MD — 10.8%

Florida

Orange City, FL — 31.8%

Hawaii

Ewa Beach, HI — 21.8%

Indiana

Leesburg, IN — 18.4%

Iowa-Midlands

Longview, TX — 38.9%

Michigan

Lansing, MI — 4.1%

Mid-Atlantic

Chambersburg, PA — 23.3%

Nor-Cal

Auburn, CA — 37.7%

Northcentral Ohio

Delaware, OH — 32.8%

Northeast Ohio

Norton, OH — 14.8%

Northern Atlantic (tie)

Lancaster, PA — (Grace) 20.7%
Lancaster, PA — (Southern) 20.7%

Northwest

Eagle River, AK — 56.9%

Southeast

Riner, VA — 15.4%

Southern

Anderson, SC — 11.4%

Southern Cal - Arizona

Beaumont, CA — 18.8%

Southern Ohio

Dayton, OH — (Calvary) 28.6%

Southwest

Albuquerque, NM — (Heights) 39.1%

Western Pennsylvania

Jersey Shore, PA — 30.2%

Ministry Tips —

*A new CE ministry
to help the grass roots*



A free publication, **Ministry Tips** is a new CE ministry designed to give practical help to elders, deacons, Sunday school teachers, small-group leaders and disciples.

The first issue of **Ministry Tips** included these articles: "Tailor-Made Ministries" (suggesting four steps a church can take in ministering to specific needs); "Ten Helps for Bible Study Leaders;" "Creative Ways to Teach Children Memory Verses;" "Family and Marriage Quiz;" and "Ministry Help," a question and answer column.

Each issue also includes a brief section of CE news and prayer requests.

To receive **Ministry Tips** six times each year, simply write: GBC Christian Education/Box 365/Winona Lake, Indiana 46590. (People currently on our mailing list will automatically receive **Ministry Tips**.)

1984 Church of the Year

Southern Lancaster Grace Brethren Church



They had been in the running for several years. Their rapid growth didn't go unnoticed.

This year, though, they won. We honor the Southern Lancaster Grace Brethren Church of Lancaster, Pennsylvania, as CE's 1984 Church of the Year.

From their early beginnings as a Bible class in 1976, the heartbeat of this church has been to share the Gospel with everyone in the lower half of Lancaster County. Now with a base of over 200 families and a location ideal for continued growth, this GBC is moving toward the fulfillment of that dream.

"The Miracle of our church," writes Pastor Vernon Harris, "cannot be fully appreciated without seeing it in its setting. We are part of the Willow Valley complex with its nearly 200 acres for restaurant, motel, apartments, golf course, shopping mall, new homes and a retirement community that will, within two years, house 500 people. God put us right in the middle of this with unlimited opportunities."

Joined by pastors Phillip Simmons and Steve Doutrich, Pastor Harris now ministers to about 300 people each Sunday morning. Such growth, though, isn't without "problems."

"A new building committee has been appointed to begin planning for future expansion," says Harris. "The nursery rooms are so full the ladies are threatening to bring any new children into my office."

"We are considering two services this fall. It's great to see the place full and ushers working overtime hauling chairs."

Impressive growth isn't the only reason for this recognition. Strong areas of caring, discipleship, planned fellowship and variety and depth in Christian education contribute to this church's total ministry. For these emphases and their specialized ministries to singles, youth and senior saints, we honor Southern Lancaster Grace Brethren Church by naming it our 1984 Church of the Year.

Significant Decisions We Made

by Pastor Vernon Harris

1. The decision to start. It was a bold move on the part of 45 people to step out and organize this church. District missions had been discussing the potential of a church that could reach southern Lancaster County. Now was the time.

2. My decision to accept the call. My wife and I prayed for two months before we would accept. God clearly led us.

3. Men were to lead. We wanted a church led by men. Men would be the leading officers. The women were and still are happy about this decision.

4. The pastor is the leader of the church. I was firm on this, or I wouldn't come. I didn't want to be a dictator, simply a coach. But I've seen what happens when pastoral leadership is constantly challenged and I was determined to avoid this problem.

5. Elder board. We voted to switch to this system. How did we ever get into the other method so many years ago?

6. Unanimous decisions. Our elder board and building committee agreed to work on a unanimous decision basis. It scared me at first, but I wouldn't want it any other way now.

7. Our decision to be a part of a big corporate complex. We bought land here and built our own building, with Grace Brethren Home Missions assistance. Some were fearful at first, but God led so clearly that we knew it was right.

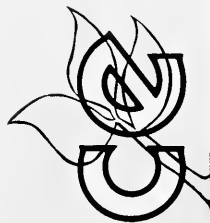
8. Steps of faith. All of us decided to believe God for the impossible. It was a whole church effort. I challenged the church that there were two things I did not want to hear after we all decide to believe God for something:

1. "We can't do it."
2. "We can't afford it."

9. To grow. We wanted this ingrained in us. It is too easy to think and stay small. God has honored this.

GBC YOUTH

Ministry reports from: **GBC Christian Education • Box 365 • Winona Lake, Indiana 46590 • 219/267-6622**
Pastor Roy Halberg, President • Ed Lewis, Director of Youth Ministries • Brad Skiles, Director of Administration



Over 200 public decisions were made at Youth Conference Here's a sampling from written decision cards:

"I accepted Jesus Christ into my heart."

"To commit my life to Christ, to keep a pure heart and mind, and to serve Him by carrying the torch."

"I have decided not to be scared of speaking about Christ at school."

"I want to carry the torch so that God's Word and love can be seen through my life."

"I want to obey everything that I know about God. I want to put into action what I've learned this summer about ministry and letting God shine through me."

"To have a better and more Christ-like attitude toward non-Christians at school."

"To take a stand for Christ in school by taking time to build bridges and witness to my friends and enemies."

"I want to do what the Lord has for my life in foreign missions or in any place he has prepared for me."

"On August 5, 1984, I have rededicated my life to Jesus Christ and am ready to serve Him at any time and all the time."

"I decided to rededicate my life to Christ tonight because I was traveling down the wrong road and not walking with Christ. I want to be on fire for the Lord instead of lukewarm."

"I just wanted to commit myself to serving the Lord by witnessing to all my friends at school and not being ashamed of Him."

"I have gone to church all my life but never had Christ in my heart. I want to live for God and change my ways. I want to be a Christian."

1984 Brethren



Over 1150 Grace Brethren teens and youth workers attended this year's Brethren National Youth Conference, August 1-7. The great week of spiritual emphasis also included a challenge by Operation Barnabas (above), National Achievement Competition (right), and SMM Girl of the Year coronation (below). Thank you for your prayer support which made our week successful.



SMM Girl of the Year
Tammy Summers, Indiana District (center), first runner-up Kelli Swartz, West Pennsylvania District (right), and second runner-up Lynette Nutter, Northern Atlantic District (left).

MAKE THE



TORCH

National Youth Conference

NAC Winners

DIVISION	WINNER, PLACE, DISTRICT	SCHOLARSHIP DONOR	AMOUNT
Interp. Scrip. Mem.	Jackie Gelsinger , N. Atl., 1st Allson Funk , MAD, 2nd	Ken Russell Memorial Grace College	\$100.00 \$ 50.00
Teen Challenge Speaker	Scott Fetter , NEO, 1st Mark Ellis , VA, 2nd	National Ministerium National Ministerium	\$500.00 \$350.00
Teen Evangelist Speaker	Bret Kerns , MAD, 1st Bill Stonebreaker , W. Penn., 2nd	B. Brd. of Evangelism B. Brd. of Evangelism	\$500.00 \$350.00
Teen Teacher	Deb Klinger , N. Atl., 1st Becky Meredith , W. Penn., 2nd	H. Etling Memorial	\$175.00 \$ 75.00
Original Art Art-Painting & Drawing Art-Crafts & Printmaking	Steve Mitchell , SO, 1st Nell Geisel , W. Penn., 2nd Lisa Leedy , NCO, 1st Marie Burkhart , IN, 2nd		
Original Poetry	Michelle Gelsinger , MAD, 1st	B. Miss. Herald Co.	\$125.00
Piano Solo	Steve Divine , N. Atl., 1st David Hasker , MAD, 2nd	Grace College Grace College	\$250.00 \$125.00
Instrumental Solo	Julie Musser , N. Atl., 1st Matt McCoy , MAD, 2nd	Grace College Grace College	\$250.00 \$125.00
Instrumental Ensemble	Laura Ritchy & Kim Pakel , NEO, 1st Handbell Choir , MAD, 2nd		
Vocal Solo I (Men)	David Hasker , MAD, 1st	David Tittle Memorial	\$100.00
Vocal Solo I (Women)	Karen Kackel , N. Atl., 1st Diane Shanholtz , VA, 2nd	Leila Polman Memorial Leila Poleman Memorial	\$100.00 \$ 50.00
Vocal Solo II (Men)	Andrew Irving , NCO, 1st Lonnie Long , N. Atl., 2nd	Leo Polman Memorial Leo Polman Memorial	\$100.00 \$ 50.00
Vocal Solo II (Women)	Mary Hicks , MAD, 1st Doree Light , N. Atl., 2nd	Grace College Grace College	\$100.00 \$ 50.00
Small Vocal Ensemble	"Destiny" , N. Atl., 1st "A New Song" , NEO, 2nd		
Large Vocal Ensemble	"Glory" , MAD, 1st "His Workmanship" , N. Atl., 2nd		
Youth Choir	"His Flock" , W. Penn., 1st "Alethia" , N. Atl., 2nd		
Choral Reading	"Maranatha Choral Readers" , MAD, 1st		
Mime/Clothing	"Christ Loving Clowns" , N. Atl., 1st Mime/Clothing Team , FL, 2nd		
Small Grp./Solo Drama	Georgia Lythgoe , W. Penn., 1st Jeff Unrun , Jennifer Baker, Laura Livengood, MAD, 2nd		
Large Grp. Drama Puppetry	N. Atl., 1st Indiana, 1st		

Bible Quizzing

Quiz Team — 1st Place NCO.
Coach: Floyd Waggoner
Quizzers: Robin Crosby, John Van
Zwieten, Scott Beichler, Stephanie
Swift, Mo Cleveland, Tim Cleveland
(Team receives \$3000.00 from
GBC Christian Ed. for trip to a mis-
sion field or \$500.00 scholarship
per quizzier to Grace College)

Quiz Team — 2nd Place FL
Coach: Tonya Waggoner
Quizzers: Daniel Siegrist, Kathy
Davis, Renee Willard, Bill Matthews,
Billy Williams, Lisa Robertson
(Each receives \$25.00 gift cer-
tificate from BMH)

Top Five Quizzers — Each receive
\$500.00 scholarship from Grace
College (1st — Beth Christner, NEO;
2nd — Cheryl Bruce, SO; 3rd — Jeff
Patton, IN; 4th — Jenny Lawhorne,
VA; 5th — Mary Wenger, W. Penn.)

More Winners . . .

SMM Girl of the Year	Tammy Summers , IN, 1st	National WMC	\$500.00
SMM Runner-Up	Kelli Swartz , W. Penn., 2nd	National SMM	\$ 50.00
(Each receive \$500.00 scholarship from Grace College)			
Guy's Basketball	W. Penn., 1st	NEO, 2nd	
Girl's Basketball	MAD, 1st	W. Penn., 2nd	
Mixed Volleyball	N. Atl., 1st	S. OH, 2nd	
Sportsmanship Award	Guy's Basketball Girl's Basketball Mixed Volleyball	Kip Cone , IN Rae Ann Sutton , MAD Steve Burkett , W. Penn.	
Youth Group of the Year	Grace Brethren Church	Martinsburg, PA	W. Penn.

Women Manifesting Christ

NATIONAL WMC OFFICARY 1983-1984

President: Margie Devan
First Vice President: Geneva Inman
Second Vice President: Janet Minnix
Secretary: Florence Lesh
Assistant Secretary: Ginny Sellers
Financial Secretary Treasurer:
 Joyce Ashman
Ass't. Financial Secretary Treasurer:
 Donna Miller
Literature Secretary: Lillian Teeter
Editor: Nora Macon
Prayer Chairman: Debbie Adams

Missionary Birthdays

December 1984

Argentina	
Mrs. Lita Futch	Dec. 5
Brazil	
Jessica Miller	December 2, 1976
Central African Republic	
Miss Mary Cripe	Dec. 5
Karl Immel	Dec. 13, 1969
Miss Mary Ann Habegger	Dec. 29
France	
Mrs. Colleen Craigen	Dec. 9
Clive Craigen	Dec. 21, 1968
Rev. Richard Harrell	Dec. 28
Germany	
Ryan Peugh	Dec. 21, 1968
Freya Pappas	Dec. 22, 1977
Philip Peugh	Dec. 29, 1970
Japan	
Joel Graham	Dec. 27, 1981
Mexico	
Rev. Walter Haag	Dec. 4
Mrs. Elizabeth Schaefer	Dec. 29
Belgium	
Barnabas Hines	Dec. 19, 1979
In the United States	
Mrs. Marguerite Tresise	Dec. 14
Julie Hobert	Dec. 17, 1981
Mrs. Lois Miller	Dec. 27
Mrs. Susan Griffith	Dec. 29

WMC President's National Address — 1984

by Mrs. Fred Devan
President of National WMC

(Continued from last issue)

Closely akin to *Fruitful* is *Finances*. At home, at work, at church, in any organization, finances are a major concern. Let's take a look at national WMC finances this year.

When the national WMC board—composed of national officers and district presidents meets prior to conference, we set goals for the various offerings for the coming year. These are not only goals for us, but a commitment to the national boards. For instance, our goal for Home Missions was \$9,000 and on the basis of that, before the offering was received, the Home

Mission board purchased a four-wheel drive vehicle for the Navajo Mission. The offering which came in for that vehicle was \$9,028.42. Dr. Lester E. Pifer wrote to me in February:

We gratefully acknowledge this very splendid and generous gift of the ladies of the WMC. We appreciate your interest in all of the aspects of this home mission work. Through the years you ladies have always come through in a very splendid fashion in missionary giving. Praise the Lord!

The church-planting vehicle for the Navajo Mission has been bought and is now in use. It is a new Ford Bronco II which should be a very practical piece of transportation for our missionaries.

Other special projects for Home

Missions totaled \$6,400.50. We should feel very good about our giving to Home Missions.

The next major offering, due in March, was a goal of \$10,000 for Grace Schools for the refurbishing of seating in McClain Auditorium. When the national WMC executive committee met in February, this work had already been done, complete with a plaque hanging over the door crediting national WMC. Our goal was \$10,000, but we received only \$7,902.00. We were \$2,089.00 short on that goal and someone has to make up the difference. That concerns me.

Of even greater concern is our national SMM offering. Over the past several years, this is an area where we have consistently fallen

short. Maybe you are not aware of our arrangement with the Christian Education Department regarding SMM. Here's how it works. The Christian Education Department hires the director of SMM, currently Miss Sue Rike. She must be approved by the CE board and our board. We are supposed to provide one-half of her salary and CE the other half. Our goal for this year was \$7,000 with \$500 of that going to a scholarship for the SMM Girl-of-the-Year. This year we received \$4,456.80 for the SMM offering. Subtract \$500 and you see how much is left for the director of SMM's salary. Fortunately, the Christian Education Department never reprimands us for the lack, but very kindly thanks us for the amount contributed and pays the director her regular salary. Again someone is making up the difference for us and that concerns me.

It concerns me even more that this offering is consistently the lowest one. SMM is supposed to be our daughter organization and in reality the SMM girls are our daughters and granddaughters. I have a daughter in SMM and I would venture to say that most of you here today have a daughter or granddaughter in SMM. Even if you personally don't have a loved one in SMM or even an SMM group in your church, I would hope that you would be very much concerned about the training of Grace Brethren girls. In the midst of all the bad examples of young womanhood that we all see every day, we should praise the Lord for darling little girls and lovely young women that SMM is training: to know, read and memorize the Bible; about our Grace Brethren missions program; in practical aspects such as cooking, sewing, personal appearance, babysitting; how to have fun as a Christian; how to be Christlike in every aspect of life.

As a mother, I have been very thankful for other Christian women who have taken an interest in my daughter and have assisted me in her upbringing.

I am really ashamed of the lack of financial support we have given to SMM this year. Are you? Let's do something about it. First of all,

let's thank God for the excellent program He has allowed us to have and then let's get behind it with our prayers and dollars. If each member gave the suggested \$1.50 per year that would exceed the \$7,000 goal. Maybe some of us could give an extra \$1.50 just in case some don't. It would really thrill me to see us go far above this goal in the coming year. How about it, ladies? Can we do it? I know we can if we prayerfully work together.

Now for some encouraging words. We began the year with a

"National offerings are not
only goals for us, but a
commitment to the
national boards."

\$4,600 deficit in our Operation and Publications account. This is the account that pays for our *Herald* pages; postage and phone calls; printing of "Pen Pointers"; expenses of preparing, printing and mailing program packets (the amount you pay for your packets doesn't cover the expense); officers' travel; supplies and other expenses of running this organization. This deficit had accumulated over several years as we just haven't taken in enough to cover the expenses. This was a big concern for your national officers as we met in February 1983. We took a close look at our expenses and tried to see where we could cut down without cutting our services to you. One of the first things we cut was *Herald* pages. You may have noticed that for the past year and a half we've had two pages instead of four. I don't really like that, but it was a decision we felt we had to make in light of our financial situation. We gave our editor the leeway to use more pages when needed, such as after conference when we have a lot of information to get to you.

Another change was in the fees for the program packets. The charge was raised to \$12 for two

packets this year. Again, that was a change we really didn't want to make; but, since the packets cost \$2,600 more than the fees paid for them last year, it was necessary. With the wealth of information, helps and books you receive, we still think it's a bargain.

Last fall, we asked each district to do something special to help wipe out the deficit. Many of you responded beautifully. A total of \$4,597.00 came in for debt reduction so the deficit is down. Thanks to each of you who responded.

This fiscal year, ending June 30, we finished with a small balance in the Operation and Publication account. Praise the Lord! Your national officers are trying very hard to use your funds wisely and prevent another deficit. But, as you know from your own home situation, the cost of everything keeps going up so we need your help in continued giving. The Operation and Publication goal is another that is usually not met. Let's work together on that one, too.

Some have asked, "What about our Jewish Thank Offering since the Jewish mission work is changing?" Since the work is not ceasing but changing direction, our continued support is needed. The Home Mission board is counting on our continued support. Let's not disappoint them.

Now—let's move on to another reason for that "F." How about *Fellowship*? Fellowship at our local council meetings is always great. District rallies and conferences are another opportunity for sweet fellowship with our WMC sisters. National WMC executive meetings, board meetings and conference are highlights of my year as I enjoy fellowship with Christian women from across the country. We're all different, have different ways of doing things, speaking and dressing, but we come together on the common ground of our love for Christ and His work through WMC.

Your fellowship through prayer has meant a lot to me this year. So many people came to me after the installation service last conference and said, "I'll be praying for you."

(Continued on next page)

Through the year I've heard or read that same promise and it has encouraged me.

Fellowship through correspondence has been sweet also. When my "President's letters" went out, many of you responded with personal notes written as to a friend. I thoroughly enjoyed hearing of the plans and happenings of your local councils. Thanks for writing. Thanks also for your district newspapers which have given me a window on what is going on in WMC across the country.

On two occasions, the mailman has delivered letters from pastors asking for information on WMC and suggestions for starting one in their church. That was exciting!

There have been *Frustrations*. I have received a couple of letters from councils who were disbanding. Also, one district has dissolved their organization. I am saddened that WMC no longer meets a need for these ladies. Perhaps some other organization will better serve their needs. In any event, I encouraged them to continue to pray for and support Grace Brethren missions.

The year has gone *Fast* and it has been *Fun*. Don't let anyone tell you that our executive committee meetings are stuffy. As Mary Poppins would say, "A spoonful of sugar helps the medicine go down." Lots of laughter and fun have made our business meetings enjoyable.

This year has brought many *Friends* to me. Some I have met briefly, some I know only through the mail; others I have spent many happy hours with. My family has also completely changed the circle of friends that we associate with daily.

This year meant honoring a promise I made to the Lord many years ago, that I would go wherever He sent me. That wasn't easy to do. Our family was comfortably settled in Roanoke, Virginia, within a fifteen minute drive or phone call of much of our family. We were ministering in a church to people we love dearly. I was teaching in and our children were attending a fine Christian school which we enjoyed. The Lord began to work first in my husband's heart, saying it was time to move to another church.

We resisted at first but the urging was inescapable. For a while, it seemed that everyone we met was telling us about the great need for a pastor at the GBC in Alexandria, Virginia, what lovely people were there, what a nice building and parsonage they had. The name "Alexandria" only brought to my mind the great mass of people, roads and buildings that comprise the huge Washington, D.C., area, and I thought, "No, Lord, not there." As time went on and the Lord continued to work in my heart, I had to remind myself of the promise I had made to go anywhere and I became willing.

It was very hard to leave familiar surroundings, the mountains, and most of all people we love. But through it all there was that inner peace that only comes from doing the Father's will. I am still a bit overwhelmed by the size and number of the phone books and the thickness of the newspaper, but we are adjusting. The people of Alex-

"God doesn't call us to be
successful, He calls us to
be faithful."

andria have welcomed us with open arms and hearts and we love them already. They have provided a beautiful home for us. We had been praying for a bigger home and the Lord gave more than I'd wished for. Isn't that His way?

We've ridden the Metro-Washington's subway and rapid transit system, have been to the top of the Washington Monument and enjoyed other places of special interest in the Nation's capital. We've located K-Mart, Penny's, and Baskin-Robbins, so we're feeling at home. This fall I will be teaching at and our children will be attending the Grace Brethren Christian School in Temple Hills, Maryland. We're excited about the challenge and opportunity the Lord has given us of ministering in a new place.

Friends? Yes, we have many new ones and anticipate many more.

If I had to pick one word to characterize WMC women, I think it would be *Faithful*. My husband's definition of a faithful person is one who is dependable, reliable, and always can be counted on. I think that pretty much describes WMC women as a whole. I heard a pastor say recently, "God doesn't call us to be successful, He calls us to be faithful." I think that is very true. As we are faithful to Him, He guarantees the success of our efforts for Him. Thank you, ladies, for being faithful in the many aspects of our WMC work this past year. I feel it has been a successful year.

My last "F" is for the *Future*. Of course, we don't know all that the future holds and I am glad we don't. But we can look ahead a little. Our theme for the coming year is "How Shall They Hear?" This is a thorough study of missions, devoting both our Bible study and missions emphasis time to missions. This promises to be a very interesting and informative year, as well as presenting a challenge to each of us to be involved in missions. Remember, "Missionary" is WMC's middle name. The first purpose of our organization as stated in our constitution is "To promote the cause of home and foreign missionary work." Praise the Lord, our missionary force is increasing greatly each year and new fields are being entered. The challenge to us is to enlarge our missionary vision, praying and giving.

I also hope that the future will hold the elimination of the deficit in the Operation and Publication Expense Fund and the meeting of all our mission goals—especially the support of SMM.

As we think of the *Future* of WMC, especially in the year that is before us, I'm sure in some ways it will be *Frightening* and *Frustrating* but let's commit those to the Lord and expect His help. As we all work together on the local, district and national level, I'm sure it will be a year that is *Fruitful*, *Financially* successful, full of *Fun*, *Fellowship* and new *Friends* as we are *Faithful* to Him who has called us. ■

WMC Pen Pointers

PERSONAL OBJECTIVES

1. **Read and study the Bible** regularly.
2. **Be a faithful prayer warrior.**
(See Pen Pointer, "Women Manifesting Christ")
3. **Active in Evangelism.**
(See Pen Pointer, "Women Manifesting Christ")
4. Encourage increased interest in SMM or aid in the establishment of **SMM in your local church.**
5. **Give regularly to WMC** — time, talent, and money as the Lord leads and prospers.
(See Pen Pointer, "Working in My Church")
6. Support regular **family devotions.**
(See Pen Pointer, "What is WMC?")
Use of **Daily Devotions** is suggested.

DISTRICT OBJECTIVES

1. Honor those reading the entire Bible within a year.
2. Recognize the SMM at a district WMC program. **Encourage girls' participation in Little Princess and Girl of the Year Contest.**
3. Use **BRETHREN talent when available and SUPPORT Brethren works.**
4. Send District Newspaper to National President, National Editor, and District Editors.
5. Sponsor at least one project, said project to be cleared through the National First Vice President, Geneva Inman, to avoid duplication. The project may be kept within the district, but the National First Vice President should be advised for completion of her report.
6. Send all district offerings for National Brethren works to the National WMC Financial Secretary-Treasurer, Joyce Ashman.
7. Contribute an annual freewill offering, to be used as the committee in charge sees the need, toward furnishing and repair of the **Brethren Foreign Missionary Residence** at Winona Lake, Indiana. Send to the National WMC Financial Secretary-Treasurer, Joyce Ashman.
8. Pay the District President's expenses to National Conference.
9. Give financial assistance, so that the district SMM Patroness may attend National Conference, and/or the National Seminar for District Patronesses.
10. Contribute annually to the National WMC Operation and Publication Expenses. Send to the National WMC Financial Secretary-Treasurer, Joyce Ashman. **Send by September 10th.**

COUNCIL OBJECTIVES

1. Observe a special time of **prayer on the 15th day** of each month.
(Pen Pointer, "How To" and "Through the Years")
2. **Emphasize prayer** for BSLV members, for district youth who made decisions for full time Christian service.
3. **Support district rallies and projects.**
4. Contribute to **Major Offerings:**
(PLEASE send all money to the National WMC Financial Secretary, Joyce Ashman, USING the proper offering slip from the Treasurer's sheet in the Program Packet. Make CHECKS PAYABLE TO — GRACE BRETHREN NATIONAL WMC)
a. September, October, November
HOME MISSIONS — Goal \$9,000.00
Send before December 10th.

PLEASE NOTE: This offering period is during Thanksgiving season, so also send in your
THANK OFFERING FOR GRACE BRETHREN JEWISH MISSIONS.

We suggest a minimum of \$1.50 a year per member. NOTE:

Send before December 10.

- b. December, January, February
GRACE SCHOOLS — Goal \$9,000.00.
Send before March 10th.

NOTE: Since SMM is the heart of WMC . . .

NATIONAL SMM OFFERING

(SMM Girl-of-the-year Scholarship and sponsorship of Director of SMM — Christian Education Department.) We suggest a minimum of \$3.00 a year per member.

NOTE: **Send before March 10th.** Goal \$7,000.00.

- c. March, April, May

FOREIGN MISSIONS — Goal \$10,000.00.

Send before June 10th.

BIRTHDAY OFFERING to be received during the year toward the support of the **WMC BIRTHDAY MISSIONARIES** honoring the years of service. We suggest a minimum of \$1.50 a year per member.

Send before June 10th.

BIRTHDAY MISSIONARIES FOR 1984-1985

1. Mrs. Tim (Sandy) Farner, South Brazil
2. Mrs. Earl (Lita) Futch, Argentina
3. Mrs. Kent (Becky) Good, France
4. Miss Margaret Hull, CAR
5. Mrs. Roger (Nancy) Peugh, Germany

- d. June, July, August

WMC OPERATION AND PUBLICATION EXPENSES

Goal \$10,000.00

NOTE: **Send before September 10th.**

5. **Encourage the reading of the following books**, which may be purchased from the Brethren Missionary Herald Company, Box 544, Winona Lake, Indiana 46590.

Undaunted Hope, Dr. Florence Gribble

Israeli Love Story, Zola Levitt

Come Up to This Mountain, Lois Neely

6. **USE BRETHREN talent when available and SUPPORT BRETHREN WORKS. SUPPORT SMM.** (See Pen Pointer "Working in My Church.")

7. Aid in expenses, if possible, of local president or representative to attend each district meeting and National WMC Conference.

8. **Elect officers in April or May** to assume their duties in September. The Local Annual Reports compiled by the retiring local president **must be in the hands of the district president** by June 15, 1985.

Seating of the delegates at National Conference is permissible only if annual report is returned.

9. **Keep membership cards current.** (See Pen Pointer, "How To"). The membership chairman is responsible for giving her card to any member transferring to another council, and see that a new member receives and signs a membership card when she joins the local council. (These cards are available from the National Literature Secretary, Lillian Teeter.)

10. Read and use **Pen Pointers**. (These and other WMC LITERATURE CAN BE OBTAINED FROM THE NATIONAL LITERATURE SECRETARY, Lillian Teeter, Box 711, Winona Lake, IN 46590. (See order blank enclosed in program packet.)

PEN POINTERS available:

Officer Set —

How To in WMC
Pattern for WMC
Ways and Means

Member Set —

What is WMC?
Women Manifesting Christ
Working in My Church
Beyond Our Borders
Home Frontiers

What is WMC? —

Pocket Size

How To Begin a WMC

Discovery Dugout

by Robin Penfold

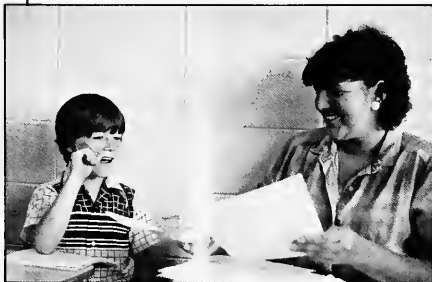
Public Services Coordinator, Grace Schools

Grace College student teachers were busy this summer with a new program called the "Discovery Dugout," a tutoring service offered by the Teacher Education Department. Supervisor Patricia Kent (Instructor in Teacher Education) said the program began as the result of parents looking for tutors for their children after school hours. The demand was so great that Dr. Bruce Alcorn, head of the Teacher Education Department at Grace, asked Pat to organize the program. She supervised 5 student teachers who worked with 8 area children the last half of the 1984 spring semester and 11 children over the summer.

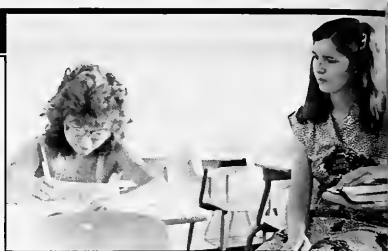
Room 11 in Philathea Hall on the campus was named the "Discovery Dugout" to provide a low-pressure learning atmosphere for all ages and grades. The tutors and children meet one hour a day, four days a week, for six weeks. A minimal fee allows lower income families to participate and profit from the individualized instruction.



Well . . .
I'll try.



Kevin Hall (left) with Lori Christian, tutor (right)



Reeny Bordner (left) with Sharon Mason, tutor



This
is
kinda'
fun!

After accepting to tutor a child, Pat will conduct preliminary testing in order to set up a personal program for the student teacher to follow to meet the particular needs of the child. The services offered cover all disciplines of education including math, reading, writing, work/study skills and even the attention span. One particular child needed help with English as a second language. No more than 2 children will be tutored at one time, and it is usually on a one-to-one basis.

The program featured varied, interesting, short-task activities to gain and retain the child's interest. The results are usually obvious within a short time, and it has proven to be a rewarding experience for the student teachers and the children. Mrs. Kent commented that it is another good way to be a testimony to our community. Once again, "Grace Reaching Out." ■

Shawn Hine (left) with Kelly Lord, tutor (right)



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SYVA
Texaco, Incorporated
Textron Charitable Trust
Union Carbide
Union Oil of California Foundation
Upjohn Company
Victor F. Weaver, Inc.

IT'S MUSIC THAT RUNS DEEP



"Ben Young has been greatly gifted of God! His ministry is an inspiration and I encourage you to let Ben share his love for Christ with you." — Dr. Steve Grill, Grace College

"He's a top trumpeter and possesses a rich singing voice. I'm sure he'll minister to you and yours to the glory of God." — Chuck Ohman, The Ohman Brass

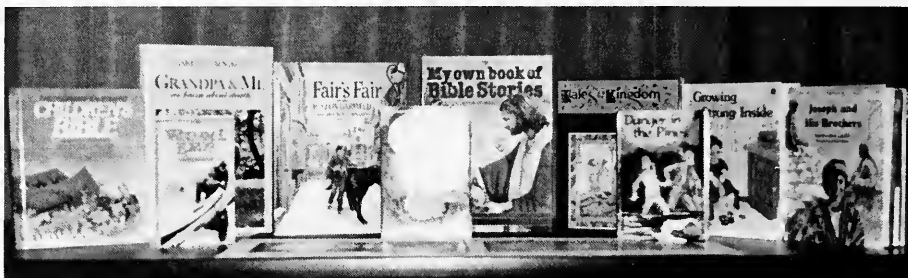
"Ben is in frequent demand for programs and services as a vocal and trumpet soloist. We take pleasure in recommending him to our friends." — Don Ogden, chairman, Music Department of Grace College

Sit back and be challenged by the music ministry of Benton Young. He is dedicated to the Lord, and to sharing God's good news. He communicates this timeless message with his skillful mixture of vocal and instrumental music. It's music that runs deep.

People are the center of his ministry. "I remember how the Lord used a few key people to bring me to Himself and to change my goals," says Ben. "It wasn't so much what they taught me, but rather that they showed me God's love through the time and effort they invested in my life. I, too, want to share this special gift."

Ben's ministry and musical style are well suited for a wide variety of audiences and occasions, including: worship and praise services, conferences, banquets, weddings, retreats, rallies and camps. Plan on the ministry of Benton Young. It will be a very special time together in the Lord.

For more information and booking arrangements, contact: L&G Productions, 6901 Doenges, Troy, MI 48098 (313/879-0980)



Christian Children's Literature Endowment

by Dr. Bruce Alcorn, *Professor
Education and Psychology, Grace College*

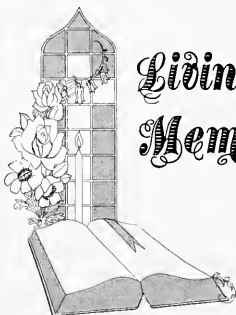
Mabel Hamilton served for 25 years as the Librarian of Grace College and Seminary, retiring in 1976. For 7 or 8 of those years, she also taught Children's Literature, which, among other things, exposed students to the fact that there exists some excellent literature written for children.

One of the students in the early days of Children's Literature was a young lady by the name of Lois Nagle (BS '63) who eventually married an English major by the name of Phil Landrum (BA '60). Her enthusiasm for quality children's literature soon rubbed off. Two years ago, while serving as publisher of *Christian School* magazine, Phil started a Christian children's book contest as a result of years of this deep interest in good children's literature.

Since the contest winners are announced as part of a special ceremony on the campus of Grace College each year, the Teacher Education Department of the college has established the Mabel Hamilton Christian Children's Literature Endowment to honor the one who started it all. The interest earned from the endowment will be used to build up the collection of children's literature which is housed in the Educational Resource Center. Professor Marilyn Yoder is the Director of the ERC and also teaches the course in children's literature.

Individuals desiring to honor Mabel Hamilton in this way may send their gifts to:

Teacher Education Department
Mabel Hamilton Endowment
Grace College
200 Seminary Drive
Winona Lake, IN 46590



Living Memorials

In Memory of:

*Edith Cosstephens
Mrs. Esther Miller
Betty Tamkin
Robert Wilcoxson*

In Honor of:

*Laura Barber
(1984 Grace
graduate)*

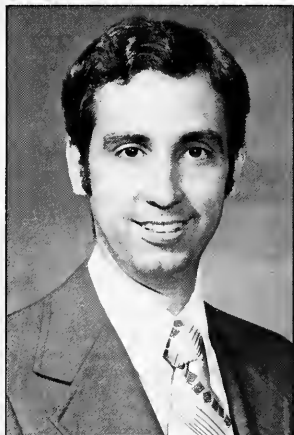
Given by:

Miss Laura Hall
Virginia District Ministerium
Mrs. Doris M. Ide
Grace Brethren Church of
Mabton, Washington

Given by:

Mr. and Mrs. Charles Kilgore

Focus on Faculty



Dr. Vance A. Yoder
Grace College Academic Dean,
Professor of Music

Birthdate: January 21, 1942

Salvation: when in junior high school

Education: B.S., Manchester College
M.M., Indiana University
Ph.D., Ohio State University

Favorite Biblical Books: Hebrews, Revelation

Favorite Scripture: Philippians 3:10

Favorite Topics of Discussion: people, college life, the Scriptures, U.S. History

Favorite Subject to Teach: Music

Joined Grace Faculty: September 1970

Marriage: August 20, 1966 to Marilyn Jean Taylor

Children: Philip (16), Michael (13), Daniel (11)

Hobbies: Biking, travel, reading



Marilyn Yoder
Associate Professor of Teacher
Education, Grace College

Birthdate: April 27, 1943

Salvation: age 5

Education: B.S., Bethel College
(Mishawaka, IN)
M.S., Ed.S., Indiana University

Favorite Biblical Book: Philippians

Favorite Scripture: Proverbs 3:5,6

Favorite Topics of Discussion: Raising children & teens, gardening, children's books, new ideas or materials in education.

Favorite Subject to Teach: Children's Literature, Reading and Supervising Student Teachers

Joined Grace Faculty: part-time, Fall 1970; Full-time, Fall 1980

Marriage: August 20, 1966 to Vance Yoder

Children: Philip (16), Michael (13), Daniel (11)

Hobbies: cooking (no choice with 4 males in the household), sewing, reading and gardening

BMH

NEWS REPORT

Mitchell Picard was extended a call from the GBC of Lititz, PA, to fill a vacancy on the pastoral staff / **Opal Smith** (Ankenytown, OH) is at home after a lengthy stay in a hospital / **Marc Joseph Webb** and **Christopher Pitcher** (Temple Hills, MD) have received the "Herald of Christ" award (Christian Service Brigade).

The Richard Reeds (Columbus GBC, OH) had their son dedicated to the Lord / **Christa Shiverdeck** (Trotwood, OH) is teaching grades 1 & 2 at the Grace Christian Schools / A new GBC was organized in **Baltimore, MD**, last April with 9 adults. They are currently meeting for Sunday services in an office building in Towson (just to the north of Baltimore) with Bible study and prayer on Thursday eve in their home at 119 Marburth Ave., Baltimore (Tel. 301/583-7010). **Tex Hudson** is the pastor.

Max Fluke is involved in a sizable building addition in Geistown, PA, where he served as pastor in the early 60s / **Doug Custer** is the new administrator of the Ft. Lauderdale, FL, school where Paul Mutchler is pastor / **Ralph and Betty Hall** (Winona Lake, IN) have moved to Bradenton, FL, where he will be associated with the R. E. Nelson architectural services / **Rev. and Mrs. Bruce Button**, Tucson, AZ, are celebrating their 50th wedding anniversary.

Dave Mitchell resigned from the Telford, TN, GBC and accepted a call to serve as pastor of the Waipio GBC in Hawaii / **Rev. and Mrs. Gerald Polman** are celebrating their 40th wedding anniversary by spending two weeks in Argentina. He is also leading a tour group to the Bible Lands and Germany in early 1985 / **Mike Ostrander** has resigned as director of the Brethren Boys Ministry to become the pastor of the GBC in Taos, NM / **Ed Jackson** has moved from the new church in North Pole, AK, to become the pastor of the Findlay, OH, GBC.

Gerald Kelley has resigned from the GBC at

Waynesboro, PA / **Rev. and Mrs. Edwin Cashman** (Bellflower, CA) celebrated her remarkable recovery from cancer, in answer to much prayer and much treatment, with a trip to Alaska / **Steve Howell** has moved to Johnson City, TN, to serve as pastor there / **Melvin Taylor** has resigned as pastor at Albany, OR / **Chris Hayes** is pastoring the new church in Wasilla, AK.

deaths

Death notices must be submitted in writing by the pastor.

Beech, Harry. Grace Brethren Church, Martinsburg, PA. William Snell, pastor.

Brightbill, Raymond. Grace Brethren Church, Myerstown, PA. Luke Kauffman, pastor.

Brown, Deloss. Grace Brethren Church, Long Beach, CA. Richard Mayhue, pastor.

Clark, Clyde. Grace Brethren Church, Martinsburg, PA. William Snell, pastor.

Fulton, Helen. Grace Brethren Church, Long Beach, CA. Richard Mayhue, pastor.

Greer, Estella. Grace Brethren Church, Long Beach, CA. Richard Mayhue, pastor.

Hawkins, Sabre, 85. Grace Brethren Church, Albany, OR. A son, Gilbert (pastor of the Beaver City, NE, GBC) officiated at the memorial service along with the pastor. Another son, Leroy, furnished the special music. Melvin Taylor, pastor.

Jenkins, Mr. and Mrs. Tom. This couple passed away four months apart. They were members of the Southview Grace Brethren Church, Ashland, OH. Gary Miller, pastor.

LaRue, Daniel. He was only ten years old. Grace Brethren Church, Meyersdale, PA. Raymond Davis, pastor.

Phillips, Annabelle. Grace Brethren Church, Long Beach, CA. Richard Mayhue, pastor.

Rough, Stephen. At the age of ten, he was critically injured in a school bus accident. He passed away, after lingering in a coma for approximately two months. He was the son of Rev. and Mrs. Don Rough, pastor of the Riverside Grace Brethren Church, Johnstown, PA. His grandfather, Robert Crees, now a retired pastor; and an uncle, Rev. Dave Plaster, former pastor of the Community Grace Brethren Church of Warsaw, IN, had part in the memorial service.

Ruff, Maudie. Grace Brethren Church, Toppenish, WA. Richard Cron, pastor.

Schilling, Malcolm. Grace Brethren Church, Long Beach, CA. Richard Mayhue, pastor.

Simmons, Everett. Clearbrook Grace Brethren Church, Roanoke, VA. Les Cotsamire, pastor.

(Continued on page 36)



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(Continued from page 5)

ing beheaded with the sword. Those who did not hold Roman citizenship were subjected to all manner of torture and death by such cruel methods as crucifixion, burning, or being thrown into an arena with wild beasts after having first been clothed in animal skins.

For over 200 years such persecutions raged against the Church. Believers went underground for worship and to bury their dead, as the hundreds of miles of catacombs beneath ancient Rome testify to this day. It is impossible to say how many thousands of Christians lost their lives. The second great persecution under the Emperor Domitian (A.D. 95) alone is supposed to have claimed the lives of 40,000 believers. There were ten major persecutions, and for 240 years it was a crime against the state to be a Christian — and for this crime there was no forgiveness. Anyone who would follow Christ had to be prepared to pay for it at any moment with the loss of liberty and life.

The persecution of the Church by Rome ended officially in A.D. 313, when the Emperor Constantine issued the "Edict of Milan," a declaration which promised freedom of belief to the individual. Thus ended an era of ruthless and official suppression by the strongest world power. Satan, through Rome, had done his worst, and had failed miserably. Persecutions, instead of exterminating the Church

as had been expected, served actually to purify the Church and hastened the spreading of the Gospel.

Although Satan changed tactics when that persecution failed, it did not mean that he abandoned it altogether. He has continued to use it wherever he has found a world power willing to do his work. After that first all-out endeavor, his favored method has been to use the "Church" to persecute true believers in the name of the Christian faith (so-called). Nor is the world today without its persecutions. There are many silent sufferers among the scattered believers in areas ruled by Communism (China, Russia, North Korea, North Vietnam, Eastern Europe). In some areas of Africa believers are suffering severe persecution under the old banner of revival of nationalism. Some have suffered from persecution of the "Church" in such lands as Colombia and Spain, severe a few years ago, but dormant while this is being written. The devil still uses the weapon of persecution cunningly, wherever he finds it possible and useful.

The foregoing article is an excerpt from chapter 7 of The World of Unseen Spirits authored by the late Dr. Bernard N. Schneider. This is a BMH Book and is available for \$4.95 at the Brethren Missionary Herald Co.

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Less than 100 copies remain of the especially imprinted BMH-Cambridge Bible. The retail price of the Bible is \$34.95 and you can obtain your copy for \$29.00. In lots of 5 or more the price will be \$24.00 each. When the supply is exhausted there will be no more. The Bible is designed to carry to church and is just 1/2" thin. During conference week about 500 of these Bibles were sold.

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or send to Box 544, Winona Lake, IN 46590

(Continued from page 34)

Dr. and Mrs. Paul R. Bauman were in Canada where he was the speaker at a Bible conference / **Anita Sellers** (Wooster, OH) has accepted the position as teacher of the 4th grade in the Christian School, Hutcheon, KS / **Dave Rusk** has accepted the call to pastor the Vandalia, OH, church / **Gary and Peggy Mains** (Rittman, OH) served 8 days in New Mexico in assisting in the building of the new gym / **Dan Michaels** has accepted the call to be the new youth pastor at the Winona Lake (IN) GBC / **Dave Bogue** (Winona Lake, IN) is working as youth pastor at the Columbus (OH) GBC / **Larry Fike** (Waterloo, IA) is the president of the Joint Heirs SS class / **Mike and Sherry Bowers** (Ankenytown, OH) announce the birth of a daughter, **Stephanie Lee** / **Ron Henry** (director of Admissions at Grace College, Winona Lake, IN) was the morning speaker at the Martinsburg, PA, GBC, August 5.

The Earl Murrays (Waterloo, IA) recently moved to Missouri, where they plan to retire / **Dr. D. Brent Sandy** (Winona Lake, IN) has been licensed to the Brethren ministry / **Lillian Akers** (Modesto, CA) was featured in the LaLoma church bulletin / **Dick Harrison**, elder at the Community GBC, Whittier, CA, was the speaker for an evening service in August.

Jeff and Sheri Lesh (Waterloo, IA) were church greeters on July 15 / **Gary Gnagay** (Hartford City, IN) was ordained to the Christian ministry. Pastors **Ralph Burns** and **Robert Ashman**, along with **Dr. Lester E. Pifer**, took part in the service / **Jeri Bartz, Sarah Clark** and **Traci Bartz** (Waterloo, IA) served on nursery duty July 8 / **Stephen Knierim** resigned at the Clayton, OH, GBC and accepted a call to pastor the GBC church in Aleppo, PA / **Charles Koontz** (Winona Lake, IN), an employee of the Brethren Missionary Herald Co. for 20 years, has resigned and accepted a call to manage a Christian bookstore in Nappanee, IN / **Beaver City GBC** (NE) won first prize for a float entered in the centennial parade there / **Jim Earnest** (Waterloo, IA) furnished special music on July 11.

Eileen Boner (Ankenytown, OH) is recovering nicely from surgery / **The Gerald Towners** (Dayton, OH, First Grace) became great grandparents for the first time / **Eugene deJongh** is the pastor of the new church pioneered by the North Atlantic District at Royersford, PA.

☐ The new officers for the National Fellowship of Grace Brethren Churches are as follows:

Moderator: **Lester E. Pifer**
Vice Moderator: **John Mayes**
Secretary: **Ken Koontz**
Assistant Secretary: **Ken Curtis**
Treasurer: **Larry Chamberlain**
Statistician: **Sherwood Durkee**
Committee on Committees:
 Charles Thornton
 Robert Kliewer
 Bernard Simmons

NATIONAL CONFERENCE 1985 INFORMATION

- 1) **For Adult Conference:** On YMCA grounds reservation information, write: FGBC Conference Coordinator, **Charles Ashman**, P.O. Box 386, Winona Lake, IN 46590. (Reservation applications will be mailed out after Nov. 1.)
- 2) **For Estes Park Lodging and Tourist Information,** write: Estes Park Area, Chamber of Commerce, Box 3050 CB, Estes Park, CO 80517. Phone: 303/586-4431.
- 3) **For Special Travel and Facilities Discounts and Arrangements,** write: **Dwain R. Reuter**, Travel Travel, 1045 Garfield St., Ft. Collins, CO 80524. Phone: 303/484-5811.

☐ The 1985 *Grace Brethren Annual* will be placed in the mail sometime during the month of December.

change your annual

Alan Arment, 51 W. Lincoln Ave., Lititz, PA 17543 / **Charles Barnhill**, 2718 Peterson Rd., Mansfield, OH 44903 (Tel. 419/589-8088) / **John E. Bryant's** telephone no. is: 614/393-3537. He is pastoring the new church in Mount Vernon, OH / **Rolland Coburn**, 8647 Thoroughbred, Alta Loma, CA 91701 / **Arthur Collins**, Rt. 1, Box 187D, Linwood, NJ 08221 (Tel. 609/927-4059 / **Lt. John Diaz**, CHC, USNR, Office of the Chaplain, ADCOM-30, NTC, Orlando, FL 32813 (Tel. 305/646-5741 / **Ike Graham**, 1239 Karuzawa, Nagano-Ken 389-01, Japan / **Ralph Hall**, 7221 8th Ave., Loop W, Bradenton, FL 33529 / **Aldo Hoyt**, 4880 W. Mexico, Denver, CO 80219 / **Richard Jensen**, P.O. Box 582, Simi Valley, CA 93065 / **Steve Knierim**, P.O. Box 32, Aleppo, PA 15310 / **Roy Kreimes**, 80 Lucky Dr., Concord, NC 28025 / **Mitchell Picard**, 46 Twin Brook Rd., Lititz, PA 17543 / **Ron Picard** is a member of the GBC at Brookville, OH / **Ralph Robinson**, R. 1, Box 120, Nebo, NC 28761 / **Tony Sanchelo**, 5436 S. Beltline Rd., Mesquite, TX 75181 / **John Schumacher**, 217-B Marshall Rd., Carlisle Barracks, Carlisle, PA 17013 / **Larry Smithwick**, 13540 Baywind, Anchorage, AK 99516 / **Steve Taylor**, 128 Burkwood Pl., Aiken, SC 29801 / **Lloyd Woolman**, 24229 52nd Ave., West, Mt. Lake Terrace, WA 98042 / The address for the GBC in Mt. Vernon, OH, is Station Break, 501 S. Main (P.O. Box 322), 43050 (Tel. 614/392-4253).

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BRETHREN MISSIONARY

HERALD

NOVEMBER 1984





DECISIONS, DECISIONS!

Have You Bought a Car Lately?

One of the automakers has a catchy sales slogan—"Have you driven a Ford lately?" I have a standard answer, no. I saw the price tag first! Another auto genius by the name of Lee also has a catchy phrase called, "Sticker Shock." It is what you get when you look at the price tag. You just do not get much for \$15,000 anymore.

But that is not the end of the problem, for making a choice can be even more difficult. According to a recent report, if you buy a Ford Thunderbird—one of the more popular items—you do have a choice. Indeed you do, because there are 69,120 option combinations that are available. However, the T-Bird is not alone, for there are 38,016 option combinations for the Chevy Citation. So plan to take the day and look over all of the possibilities before you buy.

If you think cars have a monopoly on the choice business, try the local grocery store. It is so confusing that I have given the task to a professional—June, my wife. Choices, indeed! Mustard, 19 varieties; green peas, which seem to be so uncomplicated, come in 15 varieties. Chicken noodle soup—what can you do after you decide how much chicken and how many noodles per can—when there are 17 brands on the shelf looking at you longingly to be taken home.

Decisions, decisions, decisions! They start when I have to pick out the color of my

socks, my tie, and my shirt in the morning. I've been told there should be some degree of match involved with my suit. Dress for success is part of the world in which we live. But why do I have to face such important decisions so early in the morning when I am the least prepared? It has been suggested that it is wise to video-tape record the sunrise and look at it about 10:00 a.m. when it can really be enjoyed.

Life is filled with decisions, and what we do with them and how we handle them will determine our future. Deciding to drive the wrong way on a one-way street can change or end your life. Deciding to make a decision for God can change your whole eternity and make THE difference. However, some decisions must be made in a split second and in others there is time to discuss with friends and family. Yet, the split-second decision can be a life or death one.

How to cope with it all is the question. It is a rather frightening future with all of the possibilities. If you stop and dwell on it, you can become a worry-wart of the worst order. Or, you can commit your life to Christ in salvation and also commit your hours and moments to Him. A life lived in Christ and with a desire to do His will makes the decisions not only easier, but much more dependable. Thus, trust in God brings an answer to the problem of decisions, decisions, decisions. ■

BRETHREN MISSIONARY



herald

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35 YEARS AGO — 1948

Dr. Alva J. McClain was the dedication speaker at the Cedar Rapids, IA, Grace Brethren Church.... Work was nearing completion on *Stranger Than Fiction* by Dr. Florence Gribble.

15 YEARS AGO — 1969

A new press arrived at the BMH Print Shop in Winona Lake, IN. It was a new Heidelberg KORD, and increased the output of the print shop a great deal.... The GBC of Indianapolis, IN, held a groundbreaking service for their new church. Jerry Young, pastor.

5 YEARS AGO — 1979

Southern Lancaster Grace Brethren group broke ground for their new church. Vernon Harris, pastor.... Jerry Franks of Grace College received recognition from Indiana Governor Otis Bowen for his outstanding contribution as a musician.

letters

Dear Readers,

The year 1984 is rapidly moving to a conclusion and we at the Herald would like to express our thanks to you for your help in making this a highly successful one. Our sales will be at a record level as the year comes to an end. We have added new equipment and updated our methods of working. The BMH Books business added many new titles during the year.

Thanks for giving and for praying. We look forward to 1985 with great hopes.—Charles W. Turner

Cover photo by Camerique

The Devil at Work in the Church

by Bernard N. Schneider

In the previous article, Dr. Schneider brought to our attention that Satan has been at work ever since the church began. He has used every conceivable method, and always the one that does the most damage to the church. The devil has used persecution, has changed the message, used compromise with the world, and caused strife and division in the church.

Persecution of the church began when those who spoke up for Christ were arrested, imprisoned, often beaten and tortured, and sometimes even killed. All this is well known, but often overlooked is the fact that Satan was behind it all.

He used Jewish leaders and gentile powers to persecute the church. Persecution of the church ended officially when Emperor Constantine declared that individuals were accorded freedom of belief.

Though Satan failed miserably in his tactics, he did not cease his efforts. He continues to this day as many true Christians suffer severe persecution in areas ruled by Communism, such as China, Russia, North Korea, North Vietnam, and Eastern Europe. "He is alive and well."

Now continue on in the concluding article in the next column.

II. Perversion of the Message of the Church through False Doctrine

The calling of the Church is to preach the Gospel in all the world. This Gospel is the good news of God's salvation for man through Jesus Christ. It is the story of what God has done through Christ to make this salvation possible. This is the message that God has promised to bless. In the words of the Apostle Paul: "... it is the power of God unto salvation..." (Rom. 1:16). Since it is Satan's obsession to keep man from being saved from his sin, we are not surprised that he should concentrate on having that message changed in order to make it ineffective. This is exactly what he has tried to do from the very beginning of the Church, and with this tactic he has been far more successful than with his attack through persecution.

1. False teachings are inspired by Satan. Of course, men are the instruments through whom Satan presents all his false doctrines. They are called by various titles in the Word of God, such as: "False prophets... in sheep's clothing" (Matt. 7:15); "False apostles" (II Cor. 11:13); "False teachers... who... bring in damnable [destructive] heresies... [who] with feigned words make merchandise of you [sell you out]..." (II Peter 2:1-3). While men and women are the agents, the real source of these destructive teachings is Satan. This is clearly indicated by the inspired writers as well as by our Lord Himself. The Apostle Paul declared that the false apostles and deceitful workers who appear as the apostles of Christ and as ministers of righteousness, are actually the ministers of Satan (II Cor. 11:13-15). Years later, Paul wrote to Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy..." (I Tim. 4:1-2). A very interesting translation of the last phrase is found in The Living Bible which reads: "These teachers will tell lies with straight faces."

In His letter to the Church of Thyatira our Lord accused that congregation of tolerating "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols" (Rev. 2:20). The Jezebel of the Old Testament was the wicked wife of King Ahab of Israel who brought Baal worship to that land and mixed it with Jehovah worship. The "fornication" introduced in Thyatira by "this Jezebel of a woman" (Moffatt), speaks of spiritual fornication which is the mixing of error with the truth. These errors were taught by a woman who posed as a prophetess, but who was an instrument of Satan. After promising severe judgment unless there was a genuine repentance, the Lord addressed those who had remained faithful with: "As many as have not this doctrine, and which

have not known the depths of Satan . . ." The "depths of Satan" refer to "the deep mysteries (as they are called) which Satan offers" (Knox Translation). This identifies Satan as the real source of the spiritual fornication.

John, the apostle of love, was moved by the Holy Spirit to issue this solemn warning: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). John speaks of spirits and false prophets as though they were the same. This is so because the false teachers are inspired by evil spirits who are in the employ of Satan.

The false doctrines by which Satan has robbed the Church of much of her effectiveness are many and varied. There is not room in this study to examine them. Their general purpose is to detract in some way from the Person and work of the Son of God as the only basis of man's salvation from sin. Some of the false doctrines are aimed at denying the full deity of Jesus Christ as in so-called Modernism and in the teaching of Jehovah's Witnesses today. Much of false doctrine is concentrated on denying the absolute necessity of man's spiritual regeneration as, for example, in the popular teaching of the Universal Fatherhood of God and the Universal Brotherhood of Man. Sometimes the false teachings do their damage by simply stressing one aspect of the work of the Church while completely neglecting the spiritual need of man, as represented today by the well-named "Social Gospel."

2. Satan's most effective counterfeit is Legalism — salvation by Christ, plus something else. The oldest and most successful deception which Satan has sold to the Church is the denial of justification by grace alone. It has been most successful because it has much truth in it and because it appeals to human pride, and therefore is most reasonable to the natural man. This was the first false doctrine that plagued the Early Church and which precipitated the first Church Council in Jerusalem (Acts 15). A number of teachers were busy in the Early Church insisting that man must keep the Law of Moses to be saved. They demanded that Gentiles, before they could be saved, had to be circumcised and keep the Law the same as Jews (cf. Acts 15:1, 5).

Although the Church officially settled the controversy at that time, it has never died completely, and the battle has to be fought again in every generation. The Apostle Paul was dogged in his travels by these false teachers. He seemed to understand the issue most clearly and fought hardest against the heresy. He had seen it swallow up the whole Galatian churches until those who had been saved by the grace of God were so overpowered by the heresy that they tried to be sanctified by their own works. In great sorrow and ex-

asperation he wrote: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8). "O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? . . . Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:1, 3).

From that day to this, the adding something to or the substituting something for the grace of God as the basis of man's salvation, has been the number one counterfeit of Satan in the Church. That which is added and that which is substituted may change with the times, but the intent and result are ever the same. It insults God and robs the one who heeds it, at least of peace and assurance, if not of salvation itself. That which is added to, or substituted for the grace of God as a basis of salvation, may be baptism, good works, sacraments, door-to-door witnessing, church membership, mortification of the flesh, confession, repentance, commandment keeping, prayer, and a great number of other human endeavors. No matter what it is that is added or substituted, it is a denial of one of the most fundamental doctrines of the Word of God: namely, that man is justified (declared to be, and accepted as righteous by God) *through grace alone*, made possible through the shed blood of the Son of God, and received by faith. Having grown up in a church that teaches the mixture of Christ plus your good works and commandment keeping as the means of saving a person from sin, I believe that a majority of church members living today are duped by Satan in holding that view. Perhaps some of them are saved (I know that God is very gracious and that He "delighteth in mercy"), but they have neither peace nor assurance, and are hoping for the best. The devil is a sneak.

III. Paralyzing the Church through Compromise with the World

The Word of God needs to be believed to be effective for salvation. That is why Satan tries to slip in his counterfeit doctrines.

The Word of God needs to be lived by those who are saved, to make it believable to the unsaved. Therefore, Satan tries to draw the Church away from a walk with God to follow the ways of the world.

1. The Word of God teaches that the Church is to be separated from the world. The Church is a body of people who are called out of the world. They are

(Continued on page 33)



“WE PREACH HIM CRUCIFIED — THE LOVE OF CHRIST COMPELS US!”

The following are excerpts from the vice-moderator's address, delivered by Dr. Lester E. Pifer before the Conference of the Fellowship of Grace Brethren Churches in Winona Lake, Indiana, on the evening of August 7, 1984.

We live in a fragmented world — a broken world, internationally. There are two great power blocks locked in mortal conflict, grinding between them many small nations which are struggling for neutrality and independence. There are two Germanys, two Koreas, two Chinas, two Vietnams.

We live in a racially torn world. In America it was historically the Red and White, then the Brown and White, and now we are emerging from Black and White.

We live in a nation that is spiritually bankrupt. Frustrated by economic and domestic difficulties, we see the disintegration of the home through alienation between parents and children, between husbands and wives. Augmented by a prevalent secular humanistic philosophy our educational process becomes a powerful force to turn the minds of young and old away from God, His Word, and the spiritual foundations upon which this na-

tion was born and built. Our streets are no longer safe as a place to walk. Our cities are crime ridden. Our political system is continually bombarded by corruption to the highest levels. Our judicial system with its permissiveness has allowed pornography to become a multibillion dollar a year industry. Our courts all too often favor the criminal rather than the victim. Powerful forces are at work brainwashing the minds of American people to the rights of the homosexual, the abortionist to continue the slaughter of innocent babes, and to permit euthanasia and other hitherto condemned acts of violence against mankind. The universality of sin dominates the face of the earth, and mankind needs a powerful answer to the problem of sin.

The Bible has the answer; reconciliation, conversion, new birth, or the transformed life — call it what you will. It is God's plan, in God's way that the lost soul is brought back into a permanent, eternal relationship with His maker with his sin forgiven, "God was in Christ, reconciling the world to Himself" (2 Cor. 5:19). In the words of Paul, "For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the

fulness of time, to unite all things in him" (Eph. 1:9-10 RSV). And, "Through him to reconcile to himself all things, making peace by the blood of his cross" (Col. 1:20 RSV).

The universality of sin dominates the face of the earth, and mankind needs a powerful answer to the problem of sin.

This ministry, this word of reconciliation is our inescapable mandate. Our lives, individually and collectively, must square with this commission if we are to be truly obedient Christians. This is a matter of major concern. Do you have a disruptive influence where you are, or do you bring peace? Do you bring division, or do you unite? Do you alienate men, or is your life being used to bring your neighbors, friends, or relatives into reconciliation with God? The Holy Spirit says through Paul in verse 15: "... he died for all, *that they which live should not henceforth live unto themselves* . . ." (2 Cor. 5:15).

Jesus, then our sacrifice for sin, was God's love gift to make possible once and for all a way for men to be reconciled to God. Jesus, who bore our sins in His own body on the tree, paid that supreme price in love for us. His action of love on calvary satisfied the demands of God's righteous judgment and provides the solution and the way of salvation for reconciliation. Brethren, let us fix "our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God" (Heb. 12:2).

The plan of Christ's love for us was a changed life. The unlimited grace of God and the sacrificial work of Christ on the cross guarantee this. The Apostle Paul says in verse 17, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17), thus a changed life.

Therefore, as Paul says; *we live*, having been lifted from the depths of sin and death into a glorious new permanent relationship with God, as new creations in Christ Jesus. The love of Christ in our hearts should be a constant reminder of our previous state by nature, our inability to save ourselves, His marvelous work of salvation from sin and our wonderful new life with Him.

Paul says, "... should not henceforth live unto themselves." There is also in the *provisions of Christ's love a changed heart.* Jesus said as recorded in John chapter 15; "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love. These things have I spoken unto you, that my joy might remain in you and that your joy might be full. *This is my*

commandment that ye love one another, as I have loved you" (John 15:9-12).

"... They which live should not henceforth live unto themselves. . . ." *The presence of Christ's love in our hearts will result in a changed mind.* Paul says in Philippians chapter 2; "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete *by being like-minded, having the same love, being one in spirit and purpose* (Phil. 2:1-2 NIV). Our attitude should be the same as that of Christ Jesus. Love is the antithesis of hate. *The love of Christ should change our lives, change our hearts and change our minds.*

The love of Christ is the greatest positive force in existence. It is far greater in breadth, depth, or heighth than any atomic force known to man.

Paul says in 2 Cor. 5:14, "For the love of Christ constraineth us . . ." What do we mean by "the love of Christ constrains us . . ." ? The word "constrained" means "thrust" or "pressed." The same word appears in Acts 18:5: "Paul was *pressed* in the Spirit, and testified to the Jews that Jesus was the Christ." It is a determination or concentration of priority of effort in evangelism.

The love of Christ is the greatest positive force in existence. It is far greater in breadth, depth, or heighth than any atomic force known to man. People respond to love. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). He was referring to the drawing power of the cross — the drawing power of love that drove Him to the cross and to die for us sinners who had no use for Him! The whole scheme of salvation, sanctification and glorification is the offspring of divine love as manifested in Jesus Christ!

Reading through the pages of our record of Jesus' miracles, I am moved by the concern, compassion, willingness and love as we see His heart bared for human need. He came, He went, He touched, He loved, He healed, He commanded and the people marvelled at His miraculous ministry.

One of the most dramatic passages in our Bible of Jesus and His compassion for souls is found in Matt. 9:35-37: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes he was *moved with compassion on them*, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples the harvest truly is plenteous, but the

(Continued on page 12)

Public Relations Plays Part in Church Image



A sampling of promotional material used by churches in the FCBC.

by Liz Cutler
Promotional Secretary

Part 1

The Apostle Paul was worshipping with a group of believers in Antioch when God called him to go to the island of Cyprus and preach the Gospel. With Barnabas, who was also called of God, he preached throughout the island and continued on to Pisidian Antioch.

Also accompanying the two men on the trip was John Mark. The Scriptures do not record that he also preached on this trip. They simply say, "and they also had John as their helper" (Acts 13).

I would like to think that John Mark was probably one of the first directors of public relations for a church or church-related organization. In addition to making travel arrangements, I envision him tacking up posters on telephone poles (or whatever), arranging luncheon meetings, and scheduling interviews with the local press. Even though he did not have a visible ministry on that trip, he was an important part of the spreading of the Gospel in that area.

The church, by nature, is a very public relations-oriented body. It deals with people—

meeting their needs and providing fellowship. It was instituted by God as a body of believers for a depository of the truth, a place for fellowship and training for believers, for demonstration and witness to the world."

Churches were among the earliest practitioners of the arts and techniques that developed into the modern public relations profession. Consciously or unconsciously, those who patterned church life through the centuries provided the world with its best and first lesson in productive public relations.

The symbolism, the vestments, and the drama of the liturgy, familiar in many churches today, were all the media of interpretation.

Early churches were built in a form that distinguished them from all other structures. Placed conspicuously in their communities, they were an architectural testimony to the faith.

The rapid spread of the Protestant Reformation was followed closely by the invention of printing from movable type. In fact, the Bible was the first book to be published by this method. Throughout the succeeding centuries, the art of printing has been a constant ally of religion. Several movements that were the offspring of the Reformation de-

pended heavily upon the printer's ink for the dissemination of their distinctive tenets.

These practices continued throughout the centuries, despite the development of new methods of communication. Rather than copy the world, many churches and religious organizations opted for the status quo.

At one time church advertising was considered undignified, unnecessary, and unethical. In 1930, the Rev. Bruce S. Wright, then pastor of the Asbury-Delaware Methodist Episcopal Church of Buffalo, New York, attacked paid advertising in an article in the influential weekly of his denomination, *The Christian Advocate*: "I do not advertise because I am running a church, not a circus," he said. "Somehow I cannot connect display advertising with glorious gothic architecture. I cannot synchronize the ugliness of display 'ads' with the beauty of holiness. I cannot harmonize the idol of publicity with the altar of the living God."

But attitudes were beginning to change. Just three years later, J. F. E. Nickelburg, then executive secretary of the American Lutheran Publicity Bureau, spoke before an International Walther League Convention in Chicago. He told the group: "The church should use newspaper space for both items of news and insert paid advertising. Why? We have more than 63,000,000 unchurched persons in these United States. We can reach the greatest number of these, all our prospects, by the public press."

"Christians have the greatest product in the universe, yet they do the poorest job of advertising it. True, Jesus Christ and the Bible are not products to be bought and sold, but the same principles do apply," wrote one seminary student. "The church is trying to reach people. So is advertising."¹

But marketing a church through the media is more than advertising and personal selling. It involves product, program, and property, according to a denominational executive who has had several successful pastorates. The product is the quality of the sermon, music, or teaching. "All too often, all or part of these are slovenly done," he notes. He includes ushers, greeters, organized fellowship, punctuality, printing (bulletins, and so forth) literature training, parking, advertising, redemptive fellowship, calendar, and more, as part of the program. "They must be important enough to be done correctly."²

In general, marketing-oriented churches

are more sensitive than other churches to the needs of the members of the congregation, as well as to the needs of the groups with which churches interact. However, many pastors and Christian workers have not taken advantage of the methods of publicity afforded to them to carry the news of the message of Jesus Christ to the thousands, even millions around them. This may not be a lack of desire, but rather an insufficient knowledge of how to go about it and perhaps a shortage of funds to pay for it.

As an institution with a product to "sell" and an image to maintain, there is nothing wrong with a church's effort to be well organized and professional in promoting itself. Its adversaries are hardly amateurs. The underlying principles and techniques are not only appropriate to the outreach functions of the church, but they are also essential.

Good public relations obviously involves successful communication. Its nature is such that a practical treatment of its problems will be most likely achieved by "emphasizing the obvious."

Good public relations within the framework of religion can be thought of as doing whatever contributes toward making a church deserve and receive the confidence and cooperation of increasing numbers of people. In a still simpler form, it is making friends for Christ and His church. ■

(GBHMC Editor's Note—The preceding article is an excerpt from a research paper written by the author for a class at Ball State University, Muncie, Indiana. A survey of Grace Brethren pastors was a major part of the project and the results of that survey will be included next month.)

End Notes:

¹ Daniel G. Caraway, "Publicity, Promotion, and Public Relations in the Church," paper presented at Grace Theological Seminary, Winona Lake, IN, 1973. (Mimeographed)

² Donald E. Riggs, *Make It Happen!* (Warsaw, IN: LP Productions, 1981), p. 43.

New Pastor Called to North Pole

Gary Hable, formerly of Walbridge, Ohio, has assumed the pastorate of the Grace Brethren Church in North Pole, Alaska. He replaces Pastor Ed Jackson, who resigned to take leadership of the Grace Brethren Church at Findlay, Ohio.

Hable is a graduate of Michigan Technological University where he studied electrical engineering. He is also a graduate of Grace Bible Institute at Walbridge.

He and his wife, Marie, have two children—Nathan (8), and David (2½).

by Pastor Ed Jackson
Pioneer Church Planter,
Alaska

God said He would build His church and the gates of hell would not prevail against it. The truth of the above statement is a reality in Alaska! God has built His church, yes, now even seven of them in the last ten years.

The first was a very small start on the beautiful Kenai Peninsula. The vision of that congregation was tested as they were challenged to pray and reach out to see a congregation started in Anchorage, a city of about 200,000, or half of the people in the entire state. It was not long until the Lord answered and sent Bob Skeen of the Grace Brethren Church of Columbus, Ohio, to intern for one year at the Kenai church.

The Kenai congregation saw this as an answer to prayer and picked up the challenge of flying Bob each week to Anchorage to lead a Bible study in the home of the Clair Floyd family. As Bob prepared for foreign missionary service in Africa, the Anchorage congregation (about three families) called Larry Smithwick as their first full-time pastor. Oh, it was a struggle, but the Lord blessed. Property was purchased and the congregation grew and grew and grew, as the Lord built His church.

Again, the Kenai church was challenged to reach out. Alaskans were talking about moving their capital from Juneau which can be reached only by boat or air, to Willow-Wasilla area in the interior. The issue passed on the first ballot.

The project, however, has been delayed.

With this change of direction in Alaska, the Kenai church looked elsewhere to begin another church. While having coffee with a local businessman, the topic of missions came up and the possibility of a church in

church), donating \$5,000 to the new ministry. Thanks to vision of the Grace Brethren H Missions Council and deposit to the Grace Brethren Invest Foundation, five acres of were obtained. (Two y later, we were off \$25,000 an acre \$125,000 the

The Saga of the North Country

FAIRBANKS
• NORTH I

• WASILLA
ANCHORAGE • EAGLE RIVER
• KENAI
SOLDOTNA

tract of
(land.) Praise

the Lord as He continues
build His church.

In less than two years, Pastor Jackson (former pastor at Kenai) and his wife, Polly, felt the call to go to Homer and see that church planted. Upon their arrival in the community, they found living accommodations on the scarce. The first parsonage and meeting place for the fledgling congregation

Homer was discussed.

That little fishing community on the Kachemak Bay was designated as the location for the next church, with that businessman (he was not a member of the Kenai

a 37-foot gill netterboat called *Doris M*, which was located in Homer harbor. At the first service the comment was made, "Well, we all in the same boat!"

For the next three months, this home for the Jacksons, although the congregation had outgrown the and moved to the apartment in Jim Jackson, son of the pastor.

The younger Jackson and his family had moved to Alaska to help with the church. Another family, Jerry and Sherry Sunthimer, had made the trip over the Alaskan Highway to also lend a hand. Before the summer was over, Dick and Kay Hammers and their family had arrived from Indiana, as well as Don and Leona Thompson from Michigan.

This nucleus of believers were committed to building a church in Homer. They soon saw the need of a building to put on the acreage, but money was on the short side. Many who came had spent all they had to get there. Just staying alive and keeping the wolf away from the door was a main item of prayer.

Again, God was faithful to answer. For those who came, jobs had to be found where there were no jobs. Food was obtained from the ocean—crab, shrimp, halibut—and then there was always moose which had been killed on the highway (often called road kills).

I chose to call those who came to Homer to start the church—Priscillas and

las, they were that. Like biblical predictors, they sacrificed to help spread the Gospel. For many months, apartments were bare furniture, with only boxes upon and sleeping bags for

beds. But God blessed and His church was built.

That congregation of eight adults trusted the Lord and voted to order a \$43,000 double-wide chapel to be placed on the land. Within three hours of the congregational action, the Lord had provided a gift of \$20,000 through the Northwest District, and the Grace Brethren Church of Columbus, Ohio, made another \$20,000 donation through the Grace Brethren Investment Foundation, and the Lord continues to build His church.

Now with three churches in the state, our vision was challenged to see a fourth congregation begun. With much prayer, Eagle River became our next step of faith. Pastor John Gillis and his wife, Ruth, were soon on their way to help begin this new group. Within a short period of time, three families from the Anchorage church were meeting to begin the new Eagle River Grace Brethren Church, and the Lord continues to build His church.

For years, there has been a need for another church in the Kenai area because of the great influx of people. This was accomplished by the starting of the Grace Brethren Church at Soldotna, and the Lord continues to build.

As the burden increased to see more churches planted in Alaska, the areas of Kodiak Island, Seward, and Fairbanks were considered. As we continued to pray and seek God's will, He led us to survey the Fairbanks area. We found four families in this area with Grace Brethren backgrounds. In the meantime, Jim Jackson had become pastor at Homer, freeing his parents to develop a new work in the Fairbanks area. With that leading, Ed and Polly loaded a U-Haul truck with their possessions and began the 700 mile trip north.

After arriving in the Fairbanks area, they found that two of the original four families had moved out of the community. The remaining two families lived in North Pole, a suburb of Fairbanks.



Rev. Ed Jackson

Worship services began with seven people in attendance, and in a short time the congregation grew to 15. The Jacksons' apartment was too small for this growing congregation, so the Lord provided a two-story log home in which they could live and also hold church.

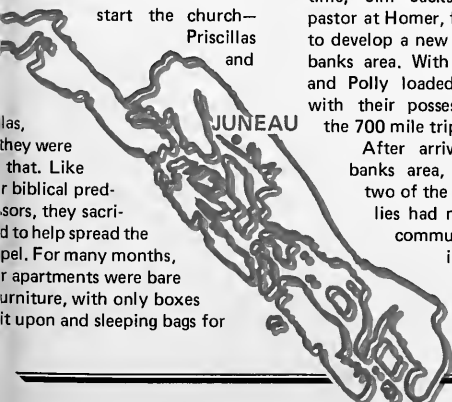
The new congregation held their first communion service during the Christmas holidays with eleven individuals in attendance. The thought occurred to me that a similar service was probably held in Germantown, Pennsylvania, many years ago. There were eleven at that service, and chances are it was also a log home with candles on the table, just like 1983 in North Pole, 150 miles south of the Arctic Circle. My only question is why did it take us 260 years to get here?

The challenge of church planting in Alaska is still on the move as the new church is now beginning in Wasilla. This seventh Grace Brethren congregation in the state got underway on July 1, with Chris Hayes as its pastor.

The Lord continues to build His church as long as we maintain the vision necessary to see it happen. We praise the Lord for the great prayer warriors all over the nation who have been faithful that we might see the Lord's work progress in this great North Country!

The vision of the Northwest District to pioneer this ministry jointly with the Grace Brethren Home Missions Council has been a factor in the growth of this great mission field.

Future plans project Grace Brethren congregations on Kodiak Island, Seward, the Yukon Territory, and more churches in Anchorage and Fairbanks. Continue to pray for the church planting ministry in Alaska. The Saga of the North goes on as hearty pioneers step to the Lord's call of church planting in the North Country! ■



Wasilla Is the Seventh Church in Alaska



Chris Hayes

Wasilla is the location of the newest Grace Brethren Church in Alaska. Located north of Anchorage, it is one of the fastest growing areas in the state, and is slated to replace Juneau as the capital sometime in the near future.

This new church has been a cooperative effort among the churches in the newly formed Arctic District. Chris Hayes, former assistant pastor at the Ashland, Ohio, Grace Brethren Church, has been called to serve as pastor.

Hayes, 32, grew up in Alaska and graduated from West Anchorage High School in 1970. He has a B.A. in Bible and Education from Florida Bible College and has studied at Grace Theological Seminary and Ashland Theological Seminary.

He and his wife, Liz, 30, have three children—Joshua Paul (9), Jeremy Lee (8), and Janel Erin (4).

The Grace Brethren Home Missions Council has adopted this new ministry for support beginning in August.

We Preach Him Crucified . . . (Continued from page 7)

laborers are few" (Matt. 9:35-37). Love is a dominate force in His assessment of spiritual need.

It is the same Lord who in the final moments of His life on earth gave us the Great Commission, our marching orders for worldwide evangelism, baptism and discipleship.

I am appalled at the great amount of activity, organization and staff and yet so few souls are brought to Christ. Brethren, we need a revival!

The Apostle Paul had a handle on this truth. It gripped his soul with a passion from the moment of his new birth on the road to Damascus and fired his ministry until his death in Rome.

One cannot follow his missionary path through the Acts without an awareness of his passion to fulfill the Great Commission. He wanted the approval of the Chief Shepherd. He understood his day of accountability would come. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether good or bad" (2 Cor. 5:10). To face the Lord Jesus Christ at the judgment seat meant an acknowledgement of what he had done with the Gospel, his life, his ministry, and his gifts.

Fired by the love of Christ in his heart and mind he said to the Corinthians, ". . . when I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ and him crucified" (1 Cor. 2:1-2).

Paul was a Christ-centered preacher. His message was the Gospel, centered in the death, burial and resurrection of Christ (1 Cor. 15:1-4). It was the love of Christ that thrust him forth to a sinful world in a soul-saving, missionary-minded, church-planting ministry.

I do not fear what message we Brethren with such a well-trained and dedicated ministry will preach. We understand clearly the message of the crucified Christ that will save. *My greater fear is that we have absorbed the love of Christ and have lost our love for lost souls.* I am appalled at the great amount of activity, organization and staff and yet so few souls are brought to Christ. Brethren, we need a revival! We need a new vision of sin's penalty, God's judgment of sinners and hell with all its fury and fire!

*"How sad when flames of love burn low
In hearts that once their warmth did know!
But Christ will freely grace bestow
If we some act of love will show."*

Paul was excited. He was thrilled with his message. He had great expectations. He knew that he had a message that could reconcile sinful men with a Holy God. He was an ambassador for the greatest king in heaven and on earth, the Lord of Lords. He could not become complacent, passive and indifferent to people's needs.

How much do we really love the Lord Jesus for what He is, our Saviour? How strong will the love of Christ be in our motivation for Christian living and service? What will God see in our concern and passion for the lost in the U.S.A. and abroad? ■

USER FRIENDLY



Walter Fretz,
Financial Secretary

The Grace Brethren Investment Foundation



We're not an impersonal computer assigning loans to faceless corporations or sending interest to meaningless individuals. We are people serving people in the Fellowship of Grace Brethren Churches. We lend money exclusively to growing Grace Brethren Churches at three to five percent below the commercial rate. Our depositors are committed to using their funds to reaching the world for Christ. You see, we're user friendly. We take a personal interest in each of our customers, whether through the mail or in person. Invest in the FGBC. Invest in the Grace Brethren Investment Foundation.



BMH

NEWS REPORT

□ The 1985 *Grace Brethren Annual* will be mailed in December. Churches, pastors, and those who have requested copies will automatically receive them.

□ Pastor David Plaster completed his ministry at the Warsaw Community Grace Brethren Church, August 19. The former Associate Pastor Allen Edgington has been called to serve as the new senior pastor. Pastor Ron Smals (formerly pastor of the Virginia Beach, VA church) has accepted the call as the new associate pastor.

□ The new four-bedroom parsonage at the Osceola (IN) GBC was dedicated September 2. The service was led by Pastor Emeritus Gordon Bracker. Others who had part in the service were: Herman Schumacher (member and leader in the church for over 50 years), Associate Pastor Dan Jackson, Richard Smith (chairman of the trustees), Tom Havens, Robert Schumacher, and Ed Brown. Keith Shearer is the pastor.—*Submitted by Gordon Bracker*

□ John Teevan was installed as the senior pastor of the GBC of Ashland, OH, on September 9. Jim Custer, pastor of the GBC in Columbus, OH, delivered the installation message.—*Submitted by James Currie, minister of music and outreach*

□ The Riverside GBC of Johnstown, PA, was dedicated on September 16. Luke Kauffman (pastor of the GBC in Myerstown, PA) was the dedicatory speaker. Don Rough, pastor.

□ The Robert Williamses, retired missionaries from Africa, were honored on their fiftieth wedding anniversary by two churches—the GBC of Kittanning (PA) and the North Buffalo GBC, also of Kittanning.

After their return from a "second honeymoon," they were surprised by the presentation of a special program, a large money tree, and refreshments.

Though these dear folks are supposed to be retired, they are still very active in the GBC of Kittanning serving the Lord in various ministries.

□ The George Allenbaughs celebrated their wedding anniversary on Aug. 29 / William Schaffer (Kenai, AK) celebrated his eightieth birthday / Benny



Weikle (Ankenytown, OH), after a balloon catharization, is doing great / Jerry Tingle (Winchester, VA, Blue Ridge church) was distinguished by having his name recorded in the sports section of the *Winchester Star* / Glenn Welborn (Leon, IA) was the special speaker in the Kenai GBC on August 26 / Sandra Campbell and Alice Hollis (Winchester, VA, Blue Ridge church) celebrated their birthdays on August 20 / John and Jami Cochran (Waterloo, IA) have moved to Moline, IL / The Jan Brumbaugh Family (Winona Lake, IN) were Sunday visitors in the First GBC in Dayton, OH / Bill Loose (Martinsburg, PA) was a patient in the Nason Hospital / Amy Laurence and Dr. and Mrs. James Watson became members of the GBC of Columbus, OH / Lee Friesen has resigned as pastor of the Fremont, OH, GBC and is seeking the Lord's direction for future ministry.

Betty Rank (Los Altos, CA, GBC) heads up the prayer chain for the church / Jeannette Prentovich (Rittman, OH) celebrated her birthday on August 21 / Mike Cressler (Elizabethtown, PA), a member of Operation Barnabas team of 1984, was a special guest of the WMC ladies / Keith Boyer (a graduate of Grace Seminary, Winona Lake, IN) was the special speaker for two Sundays in September in the Lansing, MI, church in the absence of the pastor, Gerald Polman who was visiting in Argentina / The Missions Commission met on August 13 in the home of Ralph and Anna Mae Grady / Jason Gentry (Roanoke, VA, Patterson Memorial GBC) celebrated his birthday on September 30 / Floyd Truex (Ankenytown, OH) has suffered with blood vessel blockages / Mrs. Carolyn Battis (Elizabethtown, PA) returned for her second year as art teacher at the Lititz (PA) Christian School / Wooster, OH, GBC has established a CPC (Crisis Pregnancy Center) and is now helping Wayne County, OH, women.

A dinner in honor of Jerry and Jean Moore, who recently moved away from the area, was held at the Community GBC in Long Beach, CA / Zelma Root (Dayton, OH, First GBC) is real pleased that her great-granddaughter was born on her birthday—August 15 / Dave and Lorraine Black (Waterloo, IA) are the proud parents of a baby girl, Renee Janelle / Lloy Blattenberger, Richard Bowman, Brenda Johnson, Brad and Kim Reese became members of the GBC of Martinsburg, PA, in September / Gary Sparks (Kenai, AK) celebrated his birthday on August 12.

Cindy Wagner and Dan Shade (Lansing, MI) enrolled in Grace College, Winona Lake, IN / Janice Vaverka (Waterloo, IA) furnished the special music at a morning worship service / Mr. and Mrs. Herman Matthes (Mansfield, OH) celebrated their 50th wedding anniversary on August 27. They attend the GBC at Galion, OH. Maynard Tittle, pastor / Bruce and Brenda Jackson (Dayton, OH) have accepted a position on the musical staff at the North Long Beach (CA) GBC / Mike Wingfield has accepted the pastorate of the Telford, TN, GBC / Kathy Perkins chose the name of *The Brethren Grace-*

vine to be used for the monthly bulletin of the Columbus, OH, GBC / Mrs. Phoebe Murray (Wrightsville, PA) sang a special number at a morning worship service / Tim Miller (son of Pastor and Mrs. Ward Miller, San Bernardino, CA) was seriously injured in a car/truck accident on September 6. He has been in a coma as of this date (9/25) in the Parkview Hospital in Fort Wayne, IN.

The GBC of Columbus, OH, recently celebrated their 20 years of ministry. Jim Custer, pastor / Earl (Buck) Summers (pastor of the GBC in Chambersburg, PA) received the Master of Science degree in Human Relations from the Shippensburg University, Shippensburg, PA.

Wayne Guthrie (Dunnellon, FL), a former employee of the Brethren Missionary Herald Co., Winona Lake, IN, stopped by his former office to say "hello" / Cheryl Gatrell (Hagerstown, MD, Valley) celebrated a birthday on September 18 / Sarah Lesh (Waterloo, IA) was involved in a bicycle-auto accident and suffered a broken leg as a result / Mr. and Mrs. David Lindsay and Michele Risser (Columbus, OH) were taken into the membership of the GBC / The Neal Brown Family (Minerva, OH) served as greeters on September 2 / Ron Smith (Ankenytown, OH) suffered torn ligaments from a broken ankle.

Randy and Sue Adams (Dayton, OH, First Grace) welcomed their first child on September 12 / Mr. and Mrs. Freeman Moser (Waterloo, IA) celebrated their 61 years together September 8 / Michelle Russell (Rittman, OH) had a birthday on September 27 / A baby shower was held for Gwendolyn Hampton (Long Beach, CA, Community) on September 13 / Judy Tingle (Winchester, VA, Blue Ridge) is the pianist and music director of the church / The Gerald Towners (Dayton, OH, First Grace) are now living in their new home / Della Nagel (Winona Lake, IN) spent a few days in Chicago area visiting with her daughter. Della is an employee of the Brethren Missionary Herald Co.

DUNKER REPRINTS PRESENTS:

Peter Nead's *Theological Writings on Various Subjects*, the first major English exposition of Brethren doctrine, will be available in May 1985. Pre-publication price is \$9.95 postpaid. Post-publication price is \$12.95, plus 55¢ postage and handling. Send orders to Dunker Reprints, 956 Everett-Hull Rd., Cortland, OH 44410.

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HERALD MINISTRIES

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It's the Lord's



Rev. Ed Bowman worked for the Foreign Missionary Society for 23 years.

by Russ Dunlap
An Interview with Ed Bowman

Russ: The reason I thought it would be good to talk to you, Ed, was something I saw in the Stewardship records. We have annuities from you for both Home and Foreign Missions. I believe the amount is \$10,000 each.

Ed: Right.

Russ: I know that a lot of other people who have about the same as you wouldn't normally feel that they could afford to buy any annuities. Knowing that you have worked in Christian ministries for a long time, I thought that was tremendous! I was wondering if you might tell us how the annuities came about?

Ed: Well, two years before my wife's mother died, she turned over \$10,000 of savings to Mildred, my wife. Mildred kept it in the bank and drew interest on it monthly. The money really came from the Lord to my wife. When Mildred died, the money came to me. I had it in Money Market accounts drawing big interest. Then I got to thinking: the Lord gave her that money and she gave it to me, so the Lord gave it to me. It's the Lord's money. Why don't I put it to work for the Lord?

I found that in annuities the money would draw 7 percent interest for life, which is pretty good. And so I decided to turn that \$10,000 over to Grace Brethren Foreign Missions and use the interest as part of my living. That's what I did, you know.

I wasn't satisfied with just one for Foreign Missions, even though I'd worked for Foreign Missions all those years. I'm just as interested in Home Missions as I am Foreign Missions. I had a pretty good amount saved in a B.I.F. account, so I drew out \$10,000 from there and put that into Home Missions' annuities to work.

So I've got \$20,000 working for me and working for the Lord. That's His money. When I die, the money will be used for a good cause. Mr. Zielasko said Foreign Missions used that \$10,000 to help pay off the new Missionary Residence and reduce the debt. So, I'm happy that I had this and could release it. I'm also very happy for the interest I get every three months.

Russ: You've had some pretty high paying jobs in your lifetime to accumulate all this money, haven't you? You and your wife?

Ed: Tremendous! (There was lots of laughter at this point.) I was a pastor for 20 years and then spent 23 years at the Foreign Missionary Society. My wife taught at a Christian school.

Russ: Those weren't big paying jobs, were they?

Ed: No, but after the kids left home, we got to save some money. Mildred taught at Warsaw Christian School. We got along very well.

Russ: Mildred was really interested in missions, too, wasn't she?

Ed: Oh, well, yes. We both wanted to go to Africa as missionaries. But she couldn't. She had sunstroke twice as a girl, and she couldn't take the heat. That was out, so we began to seek what the Lord would have us do. He opened up the pastorate. In 1960, we had the opportunity to go to Winona Lake, Indiana, and work for Foreign Missions and Mildred to teach kindergarten at Warsaw (IN) Christian, which she dearly loved. We were of the same mind.

Russ: You feel Home Missions is important to build a broader base of support for our foreign missionaries?

Ed: Absolutely. If it weren't for Home Missions, Foreign Missions wouldn't be where it is now. Every time a new Grace Brethren church is established, you have a new group to help support Foreign Missions.

Russ: Was there some biblical basis or Scripture you had in mind or followed when you took out the annuities?

Ed: I'd say what the Bible has to say about stewardship influenced me. I realize that everything we have belongs to the Lord.

Russ: I think it's Psalm 24:1 that tells us, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Ed: Absolutely!

Russ: Tell us about your family.

Ed: Well, I have two children. Mildred and I were married 12 years before our boy came along. The Lord gave us Phil and two years later, Liz. So I have a boy and a girl.

Russ: How old is Phil?

Ed: Phil is 30 and Liz is 28. They've been good children. We've never had any trouble with them. They were disciplined moderately and right. They've both been good students—top students. Phil has an excellent job with Lee Johnson down in Evansville, Indiana. He's way up there. He's a Production Engineer at the plant. Liz is a doctor.

Russ: What kind of a doctor?

Ed: Psychiatrist.

Russ: Psychiatrist! And where does she live?

Ed: She lives in Indianapolis. She got married three years ago. She married a psychiatrist, so we've got two of them in the same family!

Both my daughter and son are active in church.

Russ: How many grandchildren do you have?

Ed: Two and one on the way. They're Phil's.

Russ: Did you think about the possibility of leaving them some of the money you put into annuities?

Ed: Yes. I have to make a new will soon. I think I'll leave very little to them for this reason: Phil has a job that pays twice as much as most jobs and his income is tremendous. And Liz's is almost double—she and her husband have much. They're not going to need the money. I'm thinking of leaving most of it to the Lord.

Russ: That sounds great. Now, have you talked to the children about it?

Ed: Well, I've mentioned it, and they don't seem to mind.

Russ: And you've exercised your responsibility in raising the children and giving them the opportunity of being productive. They have a very productive life now, really an abundance for their needs at this point.

Ed: Right. The Lord's been good.

Russ: Well, Ed, you've ready for retirement, aren't you?

Ed: I'm supposed to be retired!

Russ: How old are you?

Ed: 71.

Russ: 71! I saw you the other day working by the Missionary Herald Company—painting. Now if you would have kept the money you put into annuities, you wouldn't have to paint and you could have been fishing instead.

Ed: Oh, I don't have to paint. I get along with the income I have. I like to keep active. The Herald Company asks me to help every once in a while.

Russ: You did a good job. It looks real nice over there.

Ed: Thank you. I also work out at the Warsaw Christian School three hours a day.

Russ: Do you do that because you need the money?

Ed: No, I don't need the money, but I need the activity! It keeps me young. It's a service to the Lord.

(Continued on page 21)



by Ed Lewis and Nora Macon

A new program is available for adults who are vitally interested in missions. SOWers is a two-year, church-planting assistance program with "hands-on" experience in overseas ministries.

Let us tell you a little bit about SOWers and its exciting possibilities:

What SOWers Involves

Depending upon talents and interests, SOWers help primarily with evangelism, contact-making, and follow-up (discipleship). There are possibilities for a limited number of special service ministries such as secretarial,

SOWers

mechanical, or support roles. Those with experience in areas such as music, youth work, and children's ministries are especially helpful to church-planting efforts.

Each SOWer works with a missionary on the field to receive training, supervision, discipleship, and honest evaluation. The field provides a written job description, schedule of events and responsibilities, and helps with arrangements.

Qualifications

Each applicant should exhibit Christian maturity, which will be affirmed by his/her local church's approval of his/her involvement in the program. There must also be evidence of emotional maturity, positive ministry involvement, good health, and ability to adapt to new situations easily. Willingness to consider a career with Grace Brethren Foreign Missions is also important. College graduates are preferred and no one under age 21 will be accepted.

Requirements Before Going

1. A Team

At least two single men or two single women must join together to form a team. Married couples are also encouraged (as long

as the wife is free to assume a major role in the ministry). The maximum number on any team differs according to location.

Reasons for a team concept:

- a. Housing or transportation arrangements are more easily made for a team.
- b. Team members can encourage and help each other in new experiences, such as adjusting to the culture, sharing, or overcoming loneliness.
- c. Missionaries will not feel obligated to meet the social needs of the team and can concentrate on the ministry relationships in church-planting.
- d. A team will also provide a larger group with which to begin new ministries.

Persons interested in this program are encouraged to recruit qualified persons from their friends and acquaintances.

2. A workable knowledge of the language

Having an adequate level of conversation in the language of the people with whom one works is important. This does not require fluency. Being fluent enough to be self-sufficient is important, however.

This language requirement is vital since it:

- a. Serves as a "filter" to show the seriousness of those intending to be included in the program;

(Continued on page 20)

- b. Gives the SOWer freedom to make contacts, talk with non-believers (as well as buy groceries, and so forth), without the assistance of missionaries; and
- c. Provides a base on which to build the SOWer's language abilities while on the field.

A method will be established by each field to test whether sufficient language has been learned to give the foundation needed to function adequately.

Persons may be permitted to learn the language on the field rather than prior to going if the following are understood:

1. He/She must pay for language school, room and board, and other expenses without requesting financial gifts to help with the educational requirement.
2. The language school period on the field is not considered a part of the SOWer's program and must be considered as additional personal time. Transportation to the field can be considered a part of the SOWer's program.

Those in the SOWers program are encouraged to continue to develop language skills. While no language *schooling* is permitted to be a part of the program, an informal approach such as LAMP is encouraged (Language Acquisition Made Practical is a book/method that uses national helpers in developing conversation skills).

Finance

The cost of housing and transportation and the matter of financial remuneration depends upon each field. Needs are determined individually. Since SOWers do not have their own furniture, and so forth, it is assumed that they can be mobile, perhaps using homes of furloughed missionaries and public transportation in some cases. The mission field will establish an estimated budget. The amount will be determined by the field in cooperation with GBFMS (while salaries are not equal to that of career missionaries, an adequate budget is determined for SOWers). The applicant needs to supply or raise the funds in order to serve as a SOWer.

Accountability

The Field Council and/or Field Superintendent supervises the program on the field for the SOWer in an attempt to make the SOWer successful in his/her ministry. The Council has

the authority to train, guide, direct, or dismiss any persons in the program. They are involved in administration of the program on the field. Each SOWer will be accountable for areas of ministry.

SOWers will need to be in subjection to field customs and procedures. Single workers should not look upon this program as an opportunity to date nationals unless the supervising missionary finds dating can be done without affecting the cross-cultural ministry.

While SOWers are directly involved in most aspects of missions, they are not replacements for trained church-planting missionaries; therefore, they will not be permitted to vote or establish strategies for the work unless their input is requested.

Explanation of Programs

SOWers is not a replacement for other programs, such as TIME—Training In Missionary Endeavor—sponsored by GBC Christian Education.

The TIME program is still needed in the Fellowship. It differs from SOWers in these ways:

1. TIME is usually shorter than two years.
2. It is more of a "training" program than "assistance." SOWers have more direct involvement in the work.
3. For TIME—a weekly allowance of \$10 is given, while all other expenses are cared for. For SOWers—one receives a basic salary to purchase groceries, and so forth.
4. TIME is a short-term program operated through GBC Christian Education. SOWers is a program of GBFMS and as such can count towards a career missionary's years of service. Optional services are available in SOWers, such as retirement or insurance programs of GBFMS.

SOWers can reapply for an additional two-year period after serving one two-year term. After a person has been in the program for two short-term periods, he/she may be invited to apply as a career (four-year term) missionary. He cannot continue serving two-year terms.

Grace Brethren Foreign Missions is excited about the possibilities the SOWers program offers. What a help and a ministry to our career missionaries! If you are interested in the SOWers program, please contact: Ed Lewis, Director of Personnel, Grace Brethren Foreign Missions, P. O. Box 588, Winona Lake, Indiana 46590, or call 219/267-5161.

Russ: I think so, too. That's great!

Ed: I'm happy to do it.

Russ: It seems that a lot of people who reach the normal retirement age can really be of service to the Lord in this type of thing as the Lord provides. It's a real ministry. Do you regret getting annuities?

Ed: I'd do it over gain if I could. I have no regrets.

Russ: Do you have any suggestions for others who might be considering taking out annuities?

Ed: I think that each of them should study their circumstances financially and see just where they stand. If they can possibly do it, it would be a good move. We're not going to take anything with us, and we'd better send a little ahead.

Russ: Laying up some treasures in heaven, as the Lord tells us?

Ed: Absolutely!

Notice to All Grace Brethren Churches

Conference 1985 will celebrate the 85th Anniversary of the Foreign Missionary Society. In honor of this historic event, Grace Brethren Foreign Missions is extending an invitation to our overseas churches to send representatives to the conference. It is expected that the overseas churches will be responsible to care for the transportation and other expenses of the representatives from the host countries to Estes Park. Grace Brethren Foreign Missions will then host the overseas representatives by providing funds and lodging for the conference week, August 4 through 9.

Since this is an expensive gesture, we are requesting that churches and friends of GBFMS help care for these expenses. Please send gifts to the FMS office, marked "Overseas Representatives Conference Expense."

If you would like to have these representatives in your churches, they will be pleased to accept the invitation if the transportation costs are provided.

Statement on Puerto Rico

During the annual Foreign Missions Board sessions in August, the trustees were faced with a most difficult decision. Our missionary in Puerto Rico had, at the request of the San Juan congregation, been placed on temporary loan to the church to serve in the capacity of pastor in order to train leadership and to help the work to grow. Now, after several years and an evaluation of the progress toward the goals, it was evident that little progress had been made. In consultation with the missionary, it was determined that any significant growth was not likely to occur, nor was there any possibility that evangelism and church planting would be more effective in another area on the island. Since a missionary's presence is costly and his time and energy valuable, the Board had no other alternative but to request that the missionary cease his activities with the church and either begin a new evangelism, church-planting venture or return to the mainland. The decision was made to return to the mainland.

Missionaries and church members in San Juan have invested many years of prayer and hard work in an attempt to plant the church in Puerto Rico. They are to be commended for their dedication and commitment down through the years.

We recognize that this decision is not one to cause rejoicing among the faithful members of the San Juan congregation, but there are capable leaders in their midst who can continue to care for the flock. We pray that this decision—a shock though it may be—will draw the Brethren of San Juan closer together, strengthen them in the faith, and encourage them to reach out to the multitudes in Puerto Rico who still need Christ.

The Foreign Missionary Society does not want to see the work terminated. We pray that the Christians will still meet and pray and study the Word together. But as good stewards of the personnel and funds that God has entrusted to us, we must use those funds and personnel in responsive areas.

Our prayers are with our Brethren in San Juan and with the Schrocks as they continue to serve the Lord in other areas.

Look!



A women's Bible study meets in Uberlandia

The Baby Is Walking

by Tim Farner

What a joy when the ten month old is taking his first steps! Moving from the hands of mommy and daddy to the easy chair and across to the sofa, with a look of pleasure which changes rapidly to fear . . . fear of falling and getting hurt . . . fear of hurt feelings . . . of the effort of getting back up and starting all over again.

This joy is shared by the entire family and friends who cheer the child on. As he reels back on his heels and forth to his toes, awkwardly reaching out to whomever or whatever he can grab onto, helping hands encourage the toddler along. In a short time, the young child is toddling all over the house independent of helping hands and making many decisions for himself.

The church in Uberlandia, Minas Gerais, Brazil, is toddling along just

having completed its second birthday on Pentecost Sunday, June 10. The missionary "moms and dads" of the South Brazil team are very happy and proud of this church which is very active and is increasingly taking on responsibility. We are sure that the Grace Brethren around the world are interested in family news . . . for they have been praying for this sister church in our international Fellowship. Here is some family news:

June 1

The last payment was made on the purchase of 900 m² of land for a future church building. We have hope for the future in a good location.

Dave and Gail Rosner arrived in Brasilia. These potential candidates for South Brazil spent one month here in Uberlandia and were a real blessing to the church.

June 10

Pentecost Sunday . . . dedication of the land and a second anniversary celebration. Norman Johnson, Dan Green, and the Rosners came from Brasilia to celebrate with us.

June 16-17

A group of 14, in a three-car caravan, traveled to Brasilia to meet with the Bible class which meets in the Johnson home. The occasion—Dr. John Whitcomb was visiting the Brasilia work and brought two lectures on the Flood and Biblical Creationism. The Uberlandia representatives came back awed with the message and the man, and especially with a new and greater appreciation for the Lord of the Universe.

July 2-15

Internship program for five



Tim and Sandy Farner

Preparing VBS materials
is a big job!



liked—we had a good turnout of visiting dads.

August 19

Dr. Wayne Beaver, GBFMS Latin American Director, visited Uberlandia. The church was interested in what Grace Brethren Foreign Missions is doing in other lands. Field Superintendents George Johnson (North Brazil), Earl Futch (Argentina), and Tim Farner (South Brazil) met in Brasilia August 21-22

Word of Life Bible Institute students began. Three are Brethren. The team leader was Tiao, who is our student from the Uberlandia church. There was one week of varied activities: much preparation of VBS materials and lessons, music, handwork, and so forth. The team did some visitation in the neighborhood of the church, which gave us some good contacts.

July 9-15

VBS was a whopping success with 150 children and teens. Daisy Viana was the coordinator and Sandra Farner assisted. Most of the leadership was in the hands of Brazilians. We did a lot of hard work alongside, but it was a joy to see Brazilians deciding things and doing much more than they dreamed they could do. There were over 200 people at the closing program!

July 14

The Word of Life team put on a Message in Music program which was very well done and awakened interest in learning to sing in harmony.

July 19-22

Youth Camp . . . 25 youth enjoyed four days of camp activities at a riverside retreat spot. Dave and Gail helped out a lot. Dave gave the inspirational talks on Daniel and his three friends. They both helped out in the evening fun times.

August

Take a break! What a month just went by!

August 12

Father's day program . . . Daisy Viana, coordinator of special programs, did the planning and it went over really well. Sandy organized a puppet show that everybody

to discuss and plan the 1985 Latin American Missions Institute.

August 31

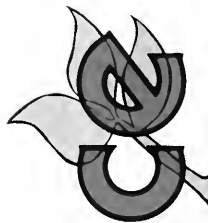
The church rented a bus to Rio Claro, a beautiful picnic site in a wilderness white-water river outing. What a fun time!

When babies start walking, look out moms and dads! Big brothers and sisters, too! Sometimes it's hard to keep up. The June-August season kept the church leadership and the missionary team busy. Yes, there is also need for teaching, correction, discipline, counsel, and lots of patience with imperfections.

You are our big brothers and sisters in this joyful but difficult task of helping the Uberlandia church grow to maturity. Your prayers, personal interest and correspondence, and your gifts are greatly appreciated. *Thanks for praying for your family in Brazil!* ■

GBC YOUTH

Ministry reports from: **GBC Christian Education • Box 365 • Winona Lake, Indiana 46590 • 219/267-6622**
Pastor Roy Halberg, President • Ed Lewis, Director of Youth Ministries • Brad Skiles, Director of Administration



One of Our Favorite Ministries



The 1984 Atlanta Operation Barnabas team



Even "clowning around" can be a ministry on Operation Barnabas

Boot Camp at Fort

The first two weeks of the Operation Barnabas experience are at one location. It's during this orientation time that team relationships are first established, dramas and musical programs are practiced and spiritual growth is emphasized. Following a week-and-a-half of orientation, the team learns that ministry sometimes involves hard work. And work they did!... as the Fort Lauderdale, Florida, Grace Brethren Church hosted one of the

1984 Operation Barnabas teams

Pastor Paul Mutchler estimated that the team worked about 400 hours on the Fort Lauderdale facility. Having acquired a commercial lot adjacent to their property, the church needed help in revamping the house and lot. Enter: Operation Barnabas. Three six-yard dumps were filled, 3.7 acres of land was mowed, the septic tank was dug out and repaired, shutters were fixed and a long list of "things to



OPERATION BARNABAS

Fifty-nine Grace Brethren high school teens experienced Operation Barnabas this past summer. So did 36 churches in the South and the east.

Desiring to be sons and daughters of encouragement, each Operation Barnabas team consists of about 30 teens representing Grace Brethren churches from across the United States. Musical certs, puppets, dramas and testimonies are part of their ministries. They also teach Sunday school, help with Vacation Bible Schools, do outreach and minister through manual labor—repairing churches by painting, mowing lawns, fixing windows, and other jobs.

From June 19 to July 29, 1984, two Barnabas teams encountered a summer of ministry. For many members, changed the direction of their lives. Just living with 29 other peers for weeks is stretching! Add five godly leaders to the team, and the teens grow through a summer of intense discipleship. The result of God working in the lives of the teens also splashes on the churches.

Operation Barnabas is one of our favorite ministries at CE because the fruits are so vivid. Many Operation Barnabas alumni are now serving Christ in full-time Christian work or are preparing for such careers. Many have returned to their home church to continue their ministry of encouragement and service.

Through the faithful prayer support of people like you, Operation Barnabas effectively stimulates spiritual growth. Thanks for sharing in this ministry.

Lauderdale

is completed. Work continued with landscaping around the church, thorough cleaning of the church inside and out and painting, painting, painting. Forty gallons of paint later, the team qualified for pizzas and 22 pitchers of pop.

Amazingly, during this same period, twenty teens spent two evenings at the Pompano Beach Grace Brethren Church contributing 40 hours of community outreach work and 20 hours of labor. And while

they were busy at Pompano Beach, six other team members worked 61 hours at the North Lauderdale Grace Brethren Church.

Not every summer begins like this for Operation Barnabas. But for this team, it was a great start for a summer of ministry.

And perhaps the greatest compliment from that experience was found in this note written by the pastor:

"The OB clean up and fare-

Sampling of 1984 Testimonies

"Operation Barnabas changed my life. I learned what being a servant is all about and how to rely on the Lord for my strength and joy and feelings of self-worth."

"Barnabas has helped me to share my faith. It has helped me to open up and share what the Lord is doing in my life."

"I've grown so much in the Lord in areas like prayer and devotions. I've learned how to serve willingly, how to live with others without being sarcastic with them and how to become close to others in a short amount of time."

"Barnabas has given me a chance to grow spiritually and to see 27 other kids grow spiritually. The Lord has shown me what being a servant and humbling myself can do. I've also learned how to submit to authority and what it means to really love others."

"Barnabas came at a time when I really needed encouragement. It helped me realize how important it is to talk with others about Christ. It helped me put into practice sharing God with others."

"I've grown to love people I wouldn't ordinarily love. I've found out how powerful God is. I've fallen in love with Him and have learned to share Christ with others."

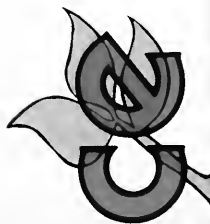
"The leadership and vision for Operation Barnabas is outstanding. We benefited in numerous ways that will have long-term effects here. All of the team members were fine examples to us with genuine hearts to minister. They were a very bright spot in our summer and left all of us—children, youth, and adults—with smiles on our faces and a deep encouragement in our hearts."—Pastor Tom Hickley, *Ormond Beach, Florida*

"It was a real encouragement at Lanham GBC to see so many young people willing to do physically hard work, maintain a cheerful spirit and reach out in loving friendship to both Christians and non-Christians. I also know from past experience that a summer on a Barnabas team transforms the lives of the young people involved."—Pastor Russ Ogden, *Lanham, Maryland*

well were the final touches to an already great experience. When the kids left our building, there was no evidence that they had lived here for two weeks. Wherever they had been involved with our people there were OB thank-you notes—notes to our janitor, to our church people who assisted them during their work days and a great big thank-you note leaning against our pulpit. May God greatly increase their tribe!"

News & Services

Hoping to help in Christian education, youth and church growth.
GBC Christian Education • Box 365 • Winona Lake, Indiana 46590 • 219/267-6622



Three People Who Touched My Life

I really wasn't expecting it to happen. But as I read their applications for Senior Medal of Ministry and Educator of the Year, their lives touched mine. Through a few simple sentences, I was challenged to grow in my relationship with Christ and to give my life to others.



Mrs. Gonawein. Well over half of the congregation rose to their feet. Certainly her life-long ministry has made an impact here . . ."

I had the privilege of calling Mrs. Ruth Ashman, sister of Alva J. McClain, to announce the recognition of Senior Medal of Ministry. Her pastor primed me for my conversation with Ruth by these comments in his letter: "... She is a most faithful member of the Grace Brethren Church of Seal Beach, California, and fulfills ministries in this church which only she can do. Ruth heads our prayer chain, disciples women in the church, leads a home Bible study and serves as leader of WMC. She maintains faithful prayer support of the pastor, which is well known and much appreciated."

"Ruth," I asked, "what keeps you going? Most people at your age would think of retiring from ministry."

"Oh, no, no, no," she said. "The Lord has been very good to me. I was 86 in July and still have a ministry of prayer . . . I teach a Bible class . . . and I do some counseling. I have to serve Him . . . I never want to lose my love for Him."

Talking with Ruth was a joy. She challenged me to "treasure and keep that first love aflame . . . dig into the Word . . . keep the line of communication open in prayer . . . fellowship and worship with believers . . . and witness and share the Gospel." Her challenges were all tied to personal examples. Like leading three neighbors to Christ and then this: "I always stop whenever anyone comes in. Even if I'm combing my hair, I stop and give the person my attention. I feel maybe there's a need and maybe I can fill it."

The Educator of the Year application from the New Holland, Pennsylvania, Grace Brethren Church described a model teacher, Mr. Luke Martin. "Luke's classes reflect his unique teaching style," reads the application. "His approaches include lecture (overheads, chalkboard), discussion, small groups, and so forth. He frequently designs his own courses of study from a variety of texts and is in much demand as a teacher."

The director of Christian education at the church wrote: "Luke's classes reflect his serious study of the Scriptures. They are indepth and progressively challenging. His ability to handle the Word of God is pastor-like in quality. He continues to study and improve his methods and his abilities as well as his knowledge."

A Sunday school teacher of 17 years, Luke is continuing to refine, improve and create. But the characteristic that jumped off the page is described in this paragraph by his senior pastor:

"Luke is a prayer warrior. I love to pray with him. When he prays, I feel like I'm in the very presence of God with him. Everything he does is carefully thought out ahead of time. He rushes into nothing without first careful, prayerful preparation. It is no wonder to me that God has blessed his ministry. He has a ministry that cannot be measured."



What A challenge for us!
Brad

Women Manifesting Christ

Missionary Birthdays

JANUARY 1985

(If no address is listed, the address can be found on pages 31-33 of the Grace Brethren Annual.)

Argentina

Miss Alice Peacock January 5

Central African Republic

Dr. Harold Mason January 1

Miss Lois Wilson January 5

Luke Skeen January 10, 1983

Mr. Paul Kuns January 11

Mrs. Beverly Garber January 22

England

Derek Steele January 16, 1984

France

Rev. Kent Good January 12

Mrs. Becky Good January 24

Germany

Rev. John Pappas January 13

Lamar Peugh January 17, 1976

Japan

Rev. Ike Graham January 9

Rachel Graham January 16, 1980

Mexico

Mrs. Susan Sharp January 7

In Language Study

Rev. Dan Moeller January 1

In the United States

Rev. Lynn Hoyt January 3

Dr. Bill Walker January 5

Greg Stamm January 11

Jessica Griffith January 12, 1982

Mrs. Dortha Dowdy January 27

Mrs. Minnie Kennedy January 28



— A slide-tape presentation on WMC's new Birthday Missionaries is available. If you desire to show this to your circle, please schedule it through the Foreign Missions Office, P.O. Box 588, Winona Lake, Indiana 46590. Give three alternate dates, in case it is not available for your first choice.

— New WMC Constitutions (with the changes made at national conference) are now available from the National Literature Secretary, Lillian Teeter.

— The Waimalu, Hawaii, WMC meets Sundays after morning worship services. They have a light carry-in lunch, then their meeting. This time works well for them because they have a large number of working ladies.

— At the Virginia district rally, each WMC council brought a kite that was decorated with its goals.

— The National WMC Literature Secretary is now out of this year's Bible study books. If you desire more books, you must order them directly from the publisher. Consult your packet for that information.

Send Me, Lord

by Arlene Tillotson

The first missionary that I remember hearing was from Africa. His heart was filled with love for the African people and he related many stories of miracles and answers to prayer. My heart stirred, and I thought I felt God's call in my life.

"Send me, Lord," I said.

He whispered and said, "Will you go talk to your neighbor?"

I replied, "Lord, You know she doesn't have any children. I don't think she even likes kids and I have four. We have nothing in common. I wouldn't know what to say."

The second missionary that came along and stirred my heart was from Calcutta, India. There was such a need there and from the stories he told, God was doing many miracles there.

"Oh, God, I want to do great things for You and see all the miracles I hear about. Send me."

He whispered, "Will you give more than usual so that the ones who are there can continue their work?"

"Lord, You know that times are hard and it seems like one of the children always needs a new pair of shoes. I'm thankful that we are able to give, but I can't see how we could possibly give extra."

The third mission field to which I felt called was a luxurious ocean liner off the coast of Hawaii. Again I approached the Master and said, "Send me, Lord. Send me."

The same small voice answered and said, "Will you spend a portion of your day in prayer?"

"Lord, You know that I've tried many times to get up early and spend time with You, but one of the kids always hears me and follows me into the living room. Maybe when the kids are older."

As I was cleaning the house one day, my older daughter came in and said, "I want to help."

"Sure!" I enthusiastically replied. "Why don't you wash the dishes?"

Offering Opportunity

Home Missions

Goal: \$9,000

Send before December 10, 1984

This year's Home Missions offering is going toward the support of the Victory Mountain Grace Brethren Church. The work at Dryhill, Kentucky, has been, for the most part, a self-supporting ministry for the past several years. Pastor Sam Baer has experienced a setback in the work recently, with regard to local giving. Home Missions will use these monies to put them back on a self-support status.

This offering period is during Thanksgiving season, so also send in your

Thank Offering for Grace Brethren
Jewish Missions

We suggest a minimum of \$1.50 a year per member

Send before December 10, 1984

"Oh, Mom, that's the hardest job. I always get so messy."

"Okay," I said, "how about folding the clothes?"

"Oh, Mom, I really don't do a very good job and I really hate having to put them away when I'm through."

"Okay," I offered, "how about vacuuming the carpets?"

"All of them?" she asked.

"Lisa, why don't you go back outside. I don't think you really want to help at all."

The Lord smiled and sighed.

"Forgive me, Lord; forgive me," I said.

You know, I began to visit that neighbor and nine months and a good friendship later, she accepted Jesus as her Saviour. We began giving more than usual and we watched God meet our needs in some miraculous ways. I began praying daily, specific prayers, and I've seen the hand of God move.

"Thank You, Lord. Thank You!"

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PLANNED GIVING GRACE SCHOOLS

An Illustration
Founded By

Monthly
by J. McClain

MONTHLY, 1985

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Grace

**IT LOOKS GREAT
WHEN IT FITS RIGHT.**

Not every estate plan fits everyone just right in today's complex world of personal finance. Every situation is different. Individual needs and desires are unique.

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Since you've worked so hard to plan for today, doesn't it make as much sense to spend as much time *planning* for the future?

Write today for your free copy of our booklet "Your Guide to Effective Giving in 1984."

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MAIL TO: Stewardship Department, Grace College and Theological Seminary, 200 Seminary Drive, Winona Lake, IN 46590
219/267-8191

Computer Workshop in France

From July 30 to August 4, 1984, Grace College professor Dr. Richard A. Dilling and his wife, Linda, Warsaw High School computer and math teacher, conducted a workshop on computers and their use on the mission field at the Brethren Chateau in France. This was the first such endeavor of its kind among Grace Brethren Missions and was planned by Tom Julien and Peter Peer, along with the Dillings. A dozen representatives from seven evangelical European missionary societies participated in four very intense days of instruction. The session began Monday evening with an introduction to what a computer is and how it works. Tuesday was devoted to programming in BASIC, Wednesday to the word processing program Wordstar, Thursday to the spreadsheet Supercalc, and then Friday more on BASIC. Each day the Dillings would lecture from 9:30 to 12:00. Following a delicious French dinner, the participants worked on the computers from 2:30 to 6:00. The emphasis was on using the software and adapting it to their particular needs. The evening sessions from 7:30 to 9:00 were devoted to reviewing and clarifying misconceptions, and to addressing special topics which were of interest to the participants.

The results were very gratifying to all involved. Most of the participants felt that the timing was definitely of the Lord. Most came with very little knowledge about computers, but went home quite confident that they could now make intelligent decisions about computer usage for their mission. For the Dillings it was rewarding to see missionaries, who already have a heavy load, put themselves so completely into a new area. Many afternoons the participants literally



brief visit with the Brethren missionaries in Germany before a delightful tour of Bavaria, Austria, and Switzerland. The Swiss Alps provided them with a much greater appreciation for the creative work of God. They also enjoyed visiting with the Griffiths in LeCreusot and with the DeArmys in Lyon. They concluded the trip with three days in Paris.

What aspect of the trip made the greatest impact on the Dillings? By far, it was the people they met. Over and over again they were confronted with the great spiritual needs of the people of Europe. But even more impressive were

had to be dragged from computers to go to supper!

How did such a project come about? It all started during the summer of 1983 when the DeArmys were visiting the Dillings. The Dillings were considering coming to France for a visit, and they hit on the idea of sharing their expertise in computers. Larry shared this idea with Tom Julien and Peter Peer when he returned to France. Peter had taken his Heathkit computer to the field and they were using it at the Chateau. Tom made the invitation to the Dillings in December, and they gladly accepted. For the next months, plans were made on both sides of the Atlantic which culminated in a very profitable time for all parties involved.

Was the trip more than just a teaching ministry for the Dillings? Yes, they sandwiched the workshop between two weeks of traveling in Europe. The Dillings enjoyed a

the missionaries who are there attempting to introduce these people to Jesus Christ. The tragedy is that most of the Europeans don't believe they have a need of a Saviour. Dr. Dilling's comment was, "You don't really understand what missionaries are like and what they do until you have spent time with them."

Should the Dillings go back and do it again? Someone should go because all of the missionaries who attended agreed they knew many with special skills who deserve to reap some of the blessings the Dillings enjoyed. The Dillings encourage others to consider how they can make a contribution to our Brethren missionaries, and to go to a field because you will return with a much greater understanding of missions and with a vision for God's work. Will the Dillings return to Europe? Yes, Lord willing! And the next time, they hope to be able to involve their children as well.

Focus on Faculty



Don Ogden

Professor of Music

Birthdate: September 20, 1926

Salvation: Age 5, in home

Education: B.A. and M.A. Church Music, Bob Jones University ('48-'50); B.D., Grace Seminary ('54); M.M. Choral Conducting, Indiana University ('65)

Favorite Topics of Discussion: Music and our culture; humorous stories, defense of conservative Christian theology

Favorite Biblical Books: Philipians, Proverbs, Psalms

Favorite Subject to Teach: Music theory and literature

Favorite Scripture: 2 Corinthians 5:21

Joined Grace Faculty: 1950, part time; 1954, full time

Marriage: August 22, 1948, to Wanita Reeves

Children: Kathleen (11/'49) Jenkins, Ron (1/'52), Diane (4/'55) Puckett

Hobbies: Collecting good jokes and cartoons—and everything; classical music, concerts—especially choral and organ; also, working with young people

Latest Accomplishment: (Filling out this form) Recent publication of feature article on church music in *Brethren Missionary Herald* magazine



Myron Yeager

Associate Professor of English

Birthdate: October 27, 1950

Salvation: June 1955

Education: B.A. Grace College
M.A., Ph.D., Purdue University
Post Doctorate, U.C.L.A.

Favorite Topics of Discussion: Literature, Samuel Johnson, 18th Century British Literature, 19th Century British Literature, Shakespeare

Favorite Biblical Books: James, John

Favorite Subject to Teach: 18th Century British Literature, 18th Century Drama, Business, Writing

Favorite Scripture: Philipians 4:13

Joined Grace Faculty: August 1976

TEACHER EDUCATION ALUMNI — TAKE NOTICE!

Bruce K. Alcorn, Ph.D.

Chairman, Teacher Education Department

Two pieces of legislation have been enacted by the State of Indiana which will have impact upon some of the Grace College alumni who graduated with teaching majors. As of July 1, 1985, teachers who apply for the initial license will have to pass the National Teacher Examination (NTE). Those alumni who have not applied for their initial Indiana license, and who anticipate doing so in the future, may wish to

(Continued on page 32)

These Matching Gift Companies are a blessing to Grace Schools

MATCHING GIFT

Our thanks to these companies who matched the gifts of their employees in the month of August:

Company

Textron
Bristol-Myers (Zimmer, Inc.)
Fluor Foundation
McDonnell-Douglas
SYVA
Amoco
McGraw-Edison
Sperry Rand Corporation
Union Oil of California
Whirlpool Corporation
Chessie System

Phillips Petroleum

Employee/Friend of Grace

Mr. and Mrs. Larry Mueller
Mr. and Mrs. Gary Tanner
Irene A. Arnold

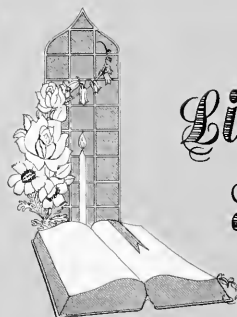
Mr. and Mrs. John Cottrell
Mr. and Mrs. Rex Gehrke
Mr. and Mrs. Ervin Walvatne
Mr. and Mrs. Stan Makofka
Mr. and Mrs. Fred Mills
Mr. and Mrs. Richard Blosser
Mr. and Mrs. Garry Christner
Mr. Clarence Everly
Mr. and Mrs. Ronald Kunis
Mr. and Mrs. Ralph McConahay

Bruce Alcorn . . .

(Continued from page 31)

consider doing it prior to July 1, 1985. The main incentive for most people is financial since the cost of taking the NTE is around \$80, and the cost of the license itself may increase considerably about the same time.

The second legislative action has removed the "life" aspect from the Professional License for teachers who have not yet obtained that license. However, if a teacher has the initial license and is admitted to a masters program before September 1, 1985 and completes all academic and experience requirements by September 1, 1990, he may apply for the life license. All other teachers will fall under the new rules which will require the license to be renewed every five years by earning continuing education credits. If you have further questions do not hesitate to contact the Teacher Education Department of Grace College.



Grace schools

200 Seminary Drive
Winona Lake, IN 46590

Living Memorials

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Florence Moore
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Given by:

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not of the world (John 15:18-19; 17:14). Believers are not to be "conformed to this world; but be . . . transformed . . ." and thus prove (demonstrate) "what is that good, and acceptable, and perfect will of God" (Rom. 12:2). The Spirit warned the Church: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friends of the world is the enemy of God" (James 4:4). John thus exhorted believers: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

It is impossible to follow the Lord and the world at the same time. Years ago it was my privilege to listen to Dr. Harry Rimmer expound the Word of God in his unique and convincing manner. I remember an illustration he used to demonstrate the impossibility of the Church or the individual believer following the Lord and the world at the same time, which went somewhat like this: "I have seen some great riders in my days. I remember seeing a young lady riding two horses at the same time in a circus tent. She had one foot on the back of each horse as they trotted side by side around the ring. But I have never seen nor ever heard of a rider who could ride two horses at the same time when they were going in opposite directions. The Lord and the world are going in opposite directions."

The Church is to be in the world but is not of the world. She is like a ship in the ocean, a very useful and remarkable means of transportation. When the ocean gets into the ship — then there is disaster and the ship is lost and becomes useless. When the world gets into the Church, there is spiritual disaster and she loses her usefulness.

2. Satan tries to get the Church to compromise with the world. In the letter to the Church at Pergamos the Lord diagnosed the situation there as follows: "I know thy works, and where thou dwellest, even where Satan's seat is. . . . But I have few things against thee, because thou hast them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Rev. 2:13-14).

Balaam was a prophet whom King Balac hired to put a curse on Israel. When the Lord would not permit this, Balaam tried to figure out some other way to earn his fee. He then told Balac that he could defeat Israel by acting friendly and by inviting the men of Israel into his camp so that they would get mixed up with the women of Moab. This mixing of Israel with the world would weaken the nation spiritually and Balac would be able to defeat it. Balaam tried to please both God and Balac and profit from both.

This is one of Satan's methods with which he hopes to defeat the Church. When his all-out persecution of the Church by the world failed, he

suddenly changed tactics and invited the Church to enter the world. Within a few generations the Church and the world were one; joined in politics, in finances, in crime, even in bloody wars. Satan almost prevailed, but the Lord kept for Himself a remnant, a minority, until the Reformation came, followed later by a new breath of fresh air and a resurgence of spiritual power that sent missionaries to the far places of the earth to tell the old, old story of Jesus and His love.

This mixing of the world and the Church is still one of Satan's favored strategies. His present ambition seems to be to bring all churches and cults together into one great super church which will be apostate and ready for Satan's false christ to use in helping him to become the world dictator. This great religious monstrosity is called "the great whore," and "mother of harlots" by the Lord, and is described in chapters 17 and 18 of the Book of the Revelation.

IV. Embarrassing the Church through Strife and Division

The greatest burden of our Lord's high priestly prayer on the night before His death was for the spiritual unity and harmony of His people in order that the world might believe on Him. Repeatedly He prayed that "they might be one" (John 17:11, 21-23). The devil knows that a congregation of people who love the Lord and who walk together in Spirit-led love and harmony, is unbeatable. He therefore delights in stirring up strife and division, making sure that the world hears about it, in order to silence the testimony of that people.

When the Early Church grew rapidly, Satan tried to weaken it by starting a "murmuring of the Grecians against the Hebrews" (Acts 6:1). The "Hebrews" were the native sons of Palestine. The "Grecians" were Jews born in other parts of the world whose lives had been affected by Greek culture. Because of the air of superiority displayed by the Hebrews, there was a long-standing animosity between the two groups. Now they were both saved and lived together in Christian love and harmony. This was wonderful! However, the old nature was still capable of renewing old prejudices. All it needed was a little priming, and at this business Satan is a past master. Knowing human nature well, he planted a small seed of suspicion in the minds of some Grecians and let it germinate. Soon there was a little whisper, which snowballed into dangerous murmuring. "The Hebrews are not playing fair . . . isn't that just like them? . . . we should have expected it!" The good will and testimony seemed to vanish. A split seemed inevitable. Such a tragedy was prevented when the Holy Spirit was allowed to take over in a business meeting.

(Continued on page 34)

(Continued from page 33)

This was not the last time Satan tried to cause strife and division in a local church. Contention even split up the greatest missionary team (Acts 15:36-39). Strife, caused by suspicion, envy, or "vainglory" is one of the devices of Satan by which he would ruin the testimony of the local church, and the work of missionaries. Let us beware of this trap, for it is a clever one. Let us take seriously the warning of the apostle: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). One of Satan's great victories against the testimony of a congregation was accomplished through causing strife and division. This fact we gather from Paul's sad reproof to the Corinthians: "For it hath been declared unto me of you, my brethren . . . that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. 1:11-12).

The church in Corinth was caught in one of Satan's oldest traps, that of strife and division over human leaders. There is no evidence that those leaders were responsible, but Satan had managed to cause the splits somehow. In our day so many congregations have split in a disgraceful manner because their leader was humbly willing to have the people take sides over him.

Of course, there are times when division is good for an enlarged ministry, and this can be accomplished in a spirit of love to the glory of God. There are also times when the honor of the Lord's name calls for a leader to take a stand, even if it should result in a division. But there are divisions of congregations that are not of the Lord. They are caused by Satan who uses human pride, suspicion and selfishness to accomplish his purpose. If only we would understand that Satan is forever seeking to discredit the local church to keep her from drawing souls to Christ! If only we would remember in times of tension that soon the Chief Shepherd may appear, and we must give account to Him! If only we would let the Holy Spirit take over in our business meetings! "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1).

The foregoing article is an excerpt from chapter 7 of The World of Unseen Spirits authored by the late Dr. Bernard N. Schneider. This is a BMH Book and is available for \$4.95 at the Brethren Missionary Herald Co.

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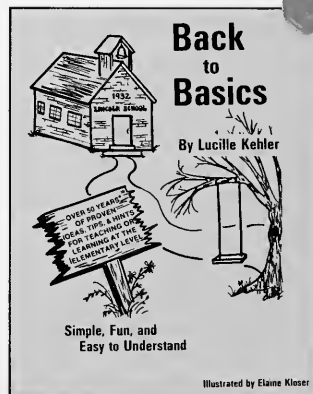
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We Walk in Love — For the Love of Christ Compels Us II Cor. 5:14-15 with Eph. 5:2

MODERATOR'S ADDRESS FGBC National Conference, 1984 Winona Lake, Indiana

Edwin Cashman

INTRODUCTION

Welcome to the 95th National Conference of Fellowship of Grace Brethren Churches. I honored that your trust and confidence has made me a member of the elite fraternity of nineteen other moderators who have served fellowship since our most recent reorganization in 1940.

It would be less than grateful if I failed to acknowledge with deep appreciation your many expressions of concern and assurances of prayer extended to my wife's battle with cancer over the eleven months. Words cannot adequately convey the love we have felt and the strength we have been given as a result of your fellowship and supplication on our behalf. We encourage reports from our doctors. The operable tumor which was not touched in the member surgery was completely gone in the exploratory operation. All that remained was a slight thickening of tissue containing abnormal cells. The pathologist's report stated that they were "probably" not able to remove, but as a safety measure two additional chemo-therapy treatments (one of which already been completed) and some "pin-point" radiation were prescribed. Additional encouraging news is that in this form of cancer, control has been achieved, the recurrence is only about 5%. Thanks again for your words and kind expressions of love and sympathy. Why the Lord has not seen fit to raise up a son in similar circumstances, but has taken home to be with Himself, is certainly beyond our human understanding. I'm sure I will pray for the entire conference in expressing assurance of prayer for the "peace which surpasses all understanding (Phil. 4:7)" for those who have suffered the loss of loved ones during this year.

We are living in the midst of a reality which ten years ago Alvin Toffler aptly named "the shock." He writes that the acceleration of change in our time is such that "unless man learns to control the rate of change in

his personal affairs as well as in society at large, we are doomed to a massive adaptational breakdown."

John Naisbitt's book *Megatrends* is a portrait of the face of change in America over the past half century. He chronicles the trends of change in ten areas:

1. From industry to the creation and distribution of information.
2. A dual emphasis on "high tech/high touch." Each new technology is matched with a compensatory human response.
3. From a national to a global economy.
4. From short-term considerations and rewards to dealing with things in much longer time frames.
5. Toward decentralization: the ability to act innovatively and get things done — from the bottom up.
6. From institutional help to more self-reliance.
7. Away from representative democracy in an era of instantaneously shared information, to greater individual participation.
8. From hierarchical structures to more informal networks.
9. Migration from the North to the South and West.
10. From an either/or society to a multi-option society.

These trends portray in some measure the face of change for our Grace Brethren Fellowship. In his book, *Blueprints*, Lloyd Elder shared some reasons that he believes churches like ours (he wrote about Southern Baptists) may be moving into our best era.

Here are my adaptations of Elder's observations:

1. Brethren need not fear the information society. We have been and still are in the information business — not just any information, but the truth that makes people free.
2. The high tech/high touch society must find Brethren providing the high touch

needs of the human spirit in the Christian family. We should emphasize the gathered congregation, the caring touch of an under-shepherd ministry, and trust-building relationships within the fellowship.

3. The trend toward a global society should motivate us to continue to be world Christians, loving the world for which Christ died, and undergirding the work of our Foreign Missionary Society.
4. In the move to long-term considerations, we should be motivated to move quickly toward an enlarged vision, strategic planning, and concerted action. We ought not live from issue to issue, nor from Conference to Conference. We must ask ourselves, "What business are we in? Where do we want to be in the Lord's work five years from now? How do we get there from here?"
5. The trend toward decentralization is for us not a problem at all. We're already about as decentralized as we can get. However there are two cautions:
 - a. The movement toward a centralized creedal structure could become a destructive flaw among us. (Tom Julien has addressed this concern in a brilliant manner.)
 - b. Even decentralization requires a strong central core of shared causes, meanings, beliefs, and values.
6. The trend toward self-help means that more than ever our institutions must be servant organizations, facilitating the efforts of persons, local churches, and national fellowships in other nations in moving toward more autonomy and self-help.
7. The trend toward less "representation" and more "participation" should motivate us to make it easier for individuals to participate in decision-making processes. We should encourage lay participation at all levels, provide information openly, honestly, and without defensiveness, and practice responsible, knowledgeable participation ourselves.
8. In the trend toward networking, we should encourage continual expansion of cooperative ministries, not only on the national level, but on the district and local levels as well. (Good examples involve FMS, BHMC, and GBC CE cooperation in the TIME program.)
9. We must gear up for major thrusts of evangelism, discipling and church planting in the South and West as population shifts continue in those directions. We encourage our Home Missions Council and Board of Evangelism to consider this trend in their future plans.
10. Perhaps the most frightening trend is the one toward multiple options. There are many other potential possibilities for peo-

ple's time and resources besides Church and the church. But people need structure and stability in times of ambiguity and transition. Let's reaffirm biblical principles, teach our people Christian basics, and trust each other with the freedom of choice in our multiple option society.

With all this as a background, your Executive Committee has chosen as our theme for this conference a poignant phrase from Paul's plea to the Corinthian believers. He calls for them to be involved in the ministry of reconciling a world to a holy God. The larger passage is 1 Corinthians 5:11-21. From the New International Version I read:

"Since, then we know what it is to fear the Lord, we try to persuade men. What we explain to God, and I hope it is also plain to your conscience. We are not trying to commend ourselves to you again, but are giving you an opportunity to take pride in us, so that you can answer those who take pride in what is seen rather than in what is in the heart. If we are of your mind, it is for the sake of God; if we are not, our right mind, it is for you. **FOR CHRIST LOVE COMPELS US**, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

"So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new creation; the old has gone, and new has come. All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation; that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that we might become the righteousness of God.

Strongly in this passage of Scripture we find the intertwining themes of the love of Christ and the salvation of the lost. Those are also the intertwining thrusts of our conference program. We are happy to be working in cooperation with the Board of Evangelism who during the conference will be presenting their Dynamic Evangelistic Outreach for the Eighties program.

With that in mind, we have the privilege of hearing one of the leading national spokesmen for lifestyle evangelism, Dr. Joseph Alden. He's already spoken to us on the importance of letting Christ's love compel us to make friends and in future hours, both in our Christ Education Convention tomorrow, and in our Bible Hour on Tuesday morning will challenge us to turn those friendships into soul-winning.

periences as the Holy Spirit uses us to bring
ands of all kinds into a personal relationship
God the Father thru our Lord Jesus
st.

ice-moderator Dr. Lester Pifer will
light the demonstration of Christ's compel-
love — his death by crucifixion — which
ltd in the basis for the message of recon-
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astor James Custer and Missionary Roger
gh will join together in a representation of
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eching the conference to unify behind the
imous report, allowing Christ's love to com-
is to honor Christ together until He comes.
r. Donald Hocking will challenge us to allow
st's love to be the compelling force for the
lamation of the message of reconciliation in
s beyond our own borders.

on Thompson and Ron Picard will seek to
ilize us to allow Christ's love to encourage
s churches to be prepared for evangelism,
as individuals to appropriate that prepara-
in the actual persuasion of men and women
vite the Lord Jesus Christ into their own
ts and lives.

's going to be a great week. May I en-
age you to enjoy it, to be enthusiastic about
nd to resist the temptation to allow your
wship times to overlap your work and wor-
times. We're here on God's business, and
covenant together that it shall be done with
mbination of warmth and dispatch.

e have an exceeding full schedule. So full
only with much prayer will we be able to
on track, be encouraged and energized,
not become weary with well-doing. W. Ross
y in his book *You Can Win Over Weariness*
es, "Prayer is the key to living a pressured
life without growing weary in well-
g. Why? Because in prayer God shows us
difference between the urgent and the
ate. He delivers us from perpetual motion
instead, enables us to have a peaceful, pro-
ive life, faithful to Him and free from fren-
and to be free from frenzy is to be free from
ue." May God help us all to hear, heed, and
efit from those words in the days ahead.

STATE OF THE CHURCHES

s your moderator I am assigned the task of
uating the state of the churches of our
wship. In May at our Southern California-
ona District Ministerium I was assigned to
e a Diagnosis, a Prognosis, and a Prescrip-
for making necessary changes. I will follow
format in this message, with the prayer
the things shared may be a catalyst for
ge in the days ahead.

DIAGNOSIS:

oth of my immediate predecessors in this
office have made excellent use of statistics
ered from questionnaires. I refer you to
r messages for the details of pastors' at-

titudes toward the Statement of Faith and for
assessments of problems, changes, trends, and
encouragements. But from the information
which they have gathered, and from the
statistical reports of our last ten years, as well
as from personal correspondence and observa-
tion, I do have a few thoughts to share. I do
want to express my appreciation to Statistician
Ralph Burns for making the current report
available to me, and to Brad Skiles and his co-
workers at GBC Christian Education for the
massive job of compiling and computerizing our
national statistics for the last 14 years and for
making that also available to me.

In a sense, we are undergoing a great deal of
change. For instance, in the last ten years we
have added just over 43,000 new members. Our
total membership stands at just over 44,000.
That means that our churches have undergone
the equivalent of an almost total turnover in the
last ten years. Now, intellectually we know that
we have many members who have been faithful
for much longer periods than that, which may
mean that we are keeping many of our members
even less than five years.

Whether or not the reasons for this fact are
easily identifiable is a matter for much discus-
sion and debate. Certainly the mobility of the
population as a whole has something to do with
it. But that should drive us to new ways to apply
the age-old exhortations to "Reach, Teach, Win,
Train, and Enlist." Certainly it points up the ab-
solute necessity of speeding up the assimilation
rate of new members. And it should motivate us
to find creative and even innovative ways to
"close the back door" so that membership losses
of nearly 34,000 do not take place over a ten
year period.

There's good news on the financial front. Our
total income and expenditures have increased
almost 210% in the last ten years. The bad news
is that our Sunday School attendance is less
than 1% more than it was in 1971, and is actual-
ly less than it was in 1980 and 81. Average at-
tendance at our major services is up in figures
ranging from 24% (evening service), to 62%
(prayer meeting) with morning worship at 42%
and communion attendance at 46% over ten
years ago. The worst news is that with all the
money we're giving and spending the number of
people reported led to Christ this year is 30%
below the number reported led to Christ in
1974.

What is the problem? Somewhere high on the
list are the twin whammys of Complacency and
Apathy. It reminds me of the fellow who, when
he was asked how to overcome ignorance and
apathy replied, "I don't know and I don't care."
It's my firm conviction that we have far too
many Brethren who recognize that there are
problems in the whole matter of fulfilling the
commands of Christ, but who either "don't know
or don't care" what they are, and either "don't
know and don't care" what the solutions are.

For instance, according to my count, fifteen

churches out of 42 listed as cooperating churches in the Southern California-Arizona District failed to send even one representative (including pastors) to this year's District Conference to hear the dynamic address of Moderator David Belcher on putting "First Things First." It would be nice to believe that all those people who could have come were involved with evangelism and discipleship, but the figures don't support that either.

Our fellowship is filled with weak, struggling churches and yet there seems to me to be an amazing amount of satisfaction with mediocrity. I have made it a point in my ministry to be faithful in my responsibility to district and national organizations and projects. I believe with all my heart that because of that faithfulness, I have been exposed to information, exhortation, and encouragement which has had a significant impact upon my ministry. I am almost overwhelmed by the growing number of pastors who seem to feel that they have it "so all together" that they don't need the instruction and encouragement provided in our District Ministerial Fellowships. I doubt that. And if they do, they owe it to the rest of us to be with us and share the good news of how they got that way.

Another related problem seems to me to be an attitude of isolation when it comes to continuing education. I have observed an increasing boycott, at least in our area, of Sunday School conventions, Teacher Training Classes, Discipleship Seminars, Missions Conferences, Pastors' Seminars, etc. It indicates to me a growing "Know-it-all" attitude which says in action if not in words, "I don't need what other people have to offer." (Are you planning to attend GBC C.E. Convention tomorrow?)

Another related concern is the growing spirit of independence and resulting lack of loyalty to the things which we claim God has called us to do together. For instance, nearly 20% of all missionary funds going through the treasuries of Brethren churches went for non-Brethren missions. And that's to say nothing of additional hundreds of thousands of dollars given by Brethren people directly to other causes, bypassing the local church altogether. I realize the pressure that is put upon people and churches when young people, or friends of families choose to minister under another organization, but I urge our pastors and churches, in the light of the growing expansion of our missionary endeavors — both home, foreign and educational — to consider establishing policies which hold outside support levels at relatively low levels, while increasing our commitments to those who answer the call to serve within our fellowship.

I'm hearing of an increasing number of churches who are meeting budget problems by recommending that their pastor not attend National Conference, even though he may have responsibilities to carry out in respect to the

conference. There certainly may be difficult times ahead for all of us, but I implore you resist the mentality that suggests that the times will be made easier by forfeiting the courage and inspiration that comes from being together. Every sales organization and any measure of success knows that motivation and enthusiasm are absolute essentials. And it is in the church of Jesus Christ.

I am also discouraged with the increasing tendency toward ultra-isolation of age groups. I'm hearing of churches who no longer have young people as part of their services of instruction and worship, but allow the youth meeting to meet simultaneously, even when topics which should be exposed to youth are being featured in the adult services. Let's work together for as much unity as possible within our diversity.

I grant that there are bright spots in the midst of a gloomy diagnosis, but Bettie and I have learned this past year that we really appreciate the doctors who tell us exactly what the problem is, and let us know the pain and difficulty which may be faced in finding a solution.

My final observation of diagnosis involves the whole matter of evangelism and discipleship which our conference is featuring this week. It seems to me that we are emphasizing programs almost to the exclusion of personal instruction and confrontation with the claims of Christ.

And when we do practice evangelism, it seems that many automatically think in terms of campaigns and door-to-door evangelism, which have been proved by Church Growth studies to be the most unproductive type of evangelism in building local churches. For instance, we recorded a little over 7,000 professions of faith in 1983, but baptized fewer than 38% of them, leaving over 62% who never followed through with even the first step of discipleship. Why? To some degree at least we failed to train our friends before bringing people to a decision for Christ. Is that bad? I believe so. Some people get only enough exposure to the gospel to immunize them against further receptivity. Another church growth study determined following the highly publicized "I Found Christ" campaign several years ago that one year later the campaign only three out of one hundred churches had made decisions could be found as a part of local church fellowship.

In another study it was determined from a survey of 720 people that when the gospel was presented by one who the hearer considered a "friend" the rate of absorption into church membership was much higher. 94% of those interviewed who were active in local churches said that their reception of the good news of Christ had come through a friend. Of those who saw the evangelist as a "salesman," 71% of those who initially responded positively later "dropped out." Those who saw the presenter of salvation as a "teacher" 84% did not respond positively at all.

I believe these figures tell us something about the importance of "Friendship."

angelism" in our day, and points up the importance of getting as much encouragement as possible to follow this method as our primary principle in the fulfillment of the Great Commission.

In addition, I believe that there is tremendous worth of real discipleship in most of our churches. Mark 3:14 tells us that Jesus "appointed twelve, that they might be with him, and that he might send them forth to preach." There are some wonderful exceptions, but I believe that the facts indicate a failure in this regard.

Why? Discipleship is extremely difficult. Not at all, making time to meet together can be especially frustrating. We live in days of busy schedules and many are not willing to make the sacrifices of sleep and convenience which are essential.

Discipleship requires discipline, and for the most part, people with whom we work have not been brought up in an environment in which discipline was a major item. Discipleship requires faithfulness, dependability, memorization, review. All of these take up even more of our precious time which made it so hard to get together in the first place.

There are many, both in the ranks of those who should be disciplers, and among those who ought to be disciples, who are resistant to this kind of commitment.

PROGNOSIS:

In a nutshell the prognosis is "Change or perish." Donald McGavran, the father of Modern Church Growth, puts it this way: "Any church can grow, if it desires to grow, and is willing to pay the price for growth." Our congregational form of traditional church government meets the need for participation, but it is not an efficient organization for effective change. It will take analysis, admission of inability, and a determination for change to take place before it happens.

The willingness to change, like the agape love which our conference theme refers, is an act of the will. We must determine first of all that change is needed, and then decide if it is indeed possible. I believe that both are true. We must expose ourselves to alternatives. We must apply ourselves to the application of principles which have been proved to work, and we must make ourselves available for the kind of time investment which friendship evangelism and practical discipleship require.

PRESCRIPTION:

In his dynamic little booklet entitled, *The Need of the Hour*, the late Dawson Trotman writes: Let me tell you what I believe the need of the hour is. Maybe I should call it the answer of the need of the hour. I believe it is an army of

soldiers, dedicated to Jesus Christ, who believe not only that he is God, but that He can fulfill every promise He has ever made, and that there isn't anything too hard for Him. It is the only way we can accomplish the thing that is on His heart — getting the Gospel to every creature."

Later he writes, "What is the need of the hour? I'll tell you the need of the hour. It is to believe that our God controls the universe, and when He said, 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,' He meant it. That is exactly what is going to happen. The earth will be filled with the knowledge of the glory of the Lord!"

Trotman concludes with this faith-building thought, "The need of the hour is men who want what Jesus Christ wants and believes He wants to give them power to do what He has asked. Nothing in the world can stop those men. Do you believe that? Do you want to be one of them? You may, but you will have to ask. 'Call unto Me, and I will answer thee and shew thee great and mighty things, which thou knowest not.' Years ago when I prayed . . . I couldn't have comprehended what I'm seeing now. But that's the way He has promised it will be, so when you call, ask big!"

Do we really believe that God desires to use us — individually and as a fellowship — to reach beyond our borders? Do we really believe that his love compels us to make and win friends, to walk in love, to preach Christ crucified, to live in harmony together, to expand our missions program, to prepare our churches for evangelism so our individual saints will persuade men to be reconciled to God? Do we really believe that God wants us to look outward toward the white harvest fields, as well as inward to believers who need to become mature? If so, let's respond — not with a one-week burst of Conference enthusiasm, but with the kind of dedication it takes to change complacency and apathy — to turn it around in the months and years that lie ahead. And to keep it turned around until the coming of our Lord Jesus Christ or God by death shall separate us.

In *The Joy of Caring* Gary Collins writes, "The Great Commission and the Great Commandments together are the marching orders for the church. When we obey these orders, we experience a deep joy and often see a lively church — but we are also likely to see criticism, hardship, and even persecution. Jesus experienced such difficulties, and he warned his followers to expect the same.

"Christianity is not some game that we play to amuse ourselves. It is not some easy 'no-demand' kind of belief system to which people give half-hearted allegiance. The church is not a social club which exists for entertainment, relaxation, and an occasional charitable outreach. It must be involved in three major and significant tasks: Evangelizing; Establishing; Equipping."

I would like to conclude my prescription by turning a familiar passage which speaks of the love of Christ in a very practical way. Ephesians 4:31-5:2 (NASV)

"Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma."

The Key Phrase: "Walk in Love." This is repeated so often that it permeates the entire fabric of Scripture. Deuteronomy 6:5, "Love the Lord your God with all your heart and soul and strength." Jesus reaffirmed it in Matthew 22:36-37, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." Our entire being is to be saturated constantly by love for God: minds (thinking) — As well as our emotions (feelings). I John 4:15-16 tells me that I can love God with all my heart, soul, and mind because he first loved me — because he lives in me and I live in God. God never asks us to do something we cannot do. He always gives us the ability to do and to be what he asks and what we were created for.

Galatians 5:13-15 in the Jerusalem Bible says, "Serve one another, rather, in works of love, since the whole of the law is summarized in a single command: Love your neighbor as yourself. If you go snapping at each other and tearing each other to pieces, you had better watch or you will destroy the whole community."

That great theologian, Dale Evans Rogers, has some interesting observations in her 1982 book, *Let Us Love*. She writes, "Most of us want to be comfortable and undisturbed. We resist any and all forms of change and have made an idol out of a pattern of life that is comfortable and ingrown, that doesn't call for us to be vulnerable and to risk in order to live out the good news of the gospel for others." She goes on to quote an unknown writer's parody: "Like a mighty tortoise moves the church of God." It reminds me of Vance Havner's unforgettable jibe, "We sing 'Onward Christian Soldiers; and bravely march forward to pull plugs out of bathtubs.'"

Rogers goes on, "Our world today is full of spectator Christians. That is why the church moves like a tortoise and can be so easily ignored in modern society, even though religion seems to be in vogue. Instead of getting into the game, we sit on the sidelines content to just watch — and at times, complain because things aren't going our way, or the minister (or moderator) preached too long. We are viewers instead of doers. And we are comfortable only because we've allowed ourselves to be spiritually anesthetized against the deep hurts and driv-

ing needs of the desperately lonely people meet on the street, in shopping malls, airplanes, and even in church." We need to reach out and touch others with a true exaltation of Calvary love.

Howard Hendricks put it well when he said, "The average church today is like a football game. (To bring it up to date, we might add to the Olympics.) 22 men desperately in need of rest being watched by 100,000 people desperately in need of exercise."

The essence of love is forgiveness, an order to forgive, the Lord Jesus had to sacrifice himself. Could it be that that's what it's going to take for us to abandon the "status quo" and move again for Christ? Could it be that we'll have to find resolution for the conflicts which so often drain our energies — and for those who don't always agree with us but we'll have a climate conducive to growth in fellowship and in our local assemblies? Could it be that the essence of forgiveness is willingness to sacrifice our time, efforts, and emotions, in order that we may be fit vessels through which Christ can work to redeem the lost?

Let's resolve our communion issue this year. Lloyd Elder writes in *Blueprints*, "Conflict is the reality of human life. We must face that. In one of our greatest witnesses may be in fact a conflict where there are differences that are important and need to be dealt with. But if we argue with each other and HOW we deal with our conflicts may be one of the greatest witnesses to a world that is desperate to know that there is a better way to abundant life through trusting relationship."

Elder goes on to say, "The deepest roots of destructive conflict thrive in the damp soil of hate, divisiveness of spirit, and diversity of purpose. They spread out as they are watered by selfishness, conceit, and self-interest. They are extracted by the application of the reconciling attitude that is part of the mind of Christ."

"The deepest roots of productive conflict are planted in the warm soil of high purpose, with a fellowship of profound trust, strong commitments, priorities, intention and vigorous forward movement."

In her well-known book *Out of the Shaker* Betty Pippert writes, "We are not called to be 'Lone-Ranger' Christians. We are called to love one another. Indeed a legitimate basis for rejection of belief in God, according to Jesus, is lack of love among Christians (John 17:21). The antihero for Christians is the American cowboy, out there dodging the arrows and bullets alone. Instead we are called to be a family that welcomes the world into our midst. We invited people to come and share our lives and our gifts. We are free to admit that we have not arrived, and are far from perfect. But because we believe Jesus is the living center of our group, we invite our non-Christian friends and acquaintances to hang around us and observe him."

our evangelism is to bring forth fruit which is, we need to pay attention to the counsel of those who have blazed the trail. Becky Pippert continues, "In order to establish trust with people we must love them with the baggage they bring with them. We need to accept them where they are without compromising our Christian standards. Jesus accepted the 'gift' from the prostitute at Simeon's banquet (Luke 7:36-50). He shattered his 'testimony' by allowing a loose woman to touch him. But he did not ask her to demonstrate her love for him and sense of forgiveness by exeging Ezekiel. He allowed her to offer a gift that she was comfortable with. I frequently hear that the call to be holy and the call to demonstrate love to sinners are mutually exclusive. (As if love is the antithesis of holiness!) Jesus welcomed and loved sinners; he did not drive them away by too much affectation of righteousness. He showed genuine compassion for people, but he was also direct and uncompromising in denouncing sin. Jesus had compassion but there was also toughness in his love. He won them without sacrificing the purity of his life."

He goes on to encourage Christians to be the salt of the earth with the following thoughts: "In order to discover who the person is . . . we need to learn how to be listeners first and promoters second. It is like rowing around an island, carefully viewing the shoreline for an appropriate mooring — a shared interest or a real problem. Look for ways that God has made you alike. The more interests you have, the easier and quicker those mooring points are discovered. For the sake of Jesus Christ we need to be interesting! The more we enjoy this world and develop our gifts, as well as explore new interests, the easier it will be to establish rapport with others."

And so, whether it's in conference, or evangelism, or discipleship, we are called on to be "followers" and that's literally "mimics" of Christ. Public yelling (clamor) or private whispering (slander or evil speaking) are to have no place in our relationships with each other. The obvious characteristics of love as noted in Eph. 2 are kindness, tender-heartedness, forgiveness. Those are to be characteristic of our personal lives, our families, our churches, and our conferences. The greatest measure of love in all the world is that of Christ in his forgiveness of our sins, and consequently the greatest measure of love in the life of a Christian is his ability to forgive those who have sinned against him.

We'll seldom get the opportunity to share our faith in Christ with others unless we love them. And we'll seldom keep them around long enough to disciple them unless we have a loving reach in which to enfold them. And few of us will be willing to sacrifice our own personal interests on behalf of investments in their spiritual growth unless we continue to make it our goal.

Charles and Win Arn write in *The Master's Plan for Making Disciples*. "Disciplemaking is most effective when based on, and permeated with, love and caring." They go on to say, "Effective disciple-making calls for each Christian who is a recipient of Christ's great love to become a channel through whom that love can flow to those whom Christ wants to give life eternal."

They go on to define Caring as "Allowing God's love to flow through you to people, especially those in your network of relationships." At another place, "Your most important role, as a witness . . . is personifying Christ's love. Christ's love is communicated through your caring." Paul Cedar has written, "You simply cannot love another only on your schedule . . . You must be willing to be available when the other person needs you. Availability is an essential ingredient of authentic love." Fortunately, Christ is always available to us. Should we do less?

Our GBC Christian Education Department has prepared and made available a series of discipleship materials based on Robert E. Coleman's book-classic, *The Master Plan of Evangelism*. Having gone through it with our pastoral staff and now with two groups of men at Bellflower Brethren, let me recommend it highly. It is a "high-commitment" series. Perhaps you'll want to begin with something simpler with some. But if you have men who have been Christians for years but who are not yet committed to reproducing themselves in the body, this is challenging stuff.

I commend to you the first selection of the GBC Christian Ed's "HMMMM Book and Tape Club" — Lloyd Elder's *Blueprints*. I had many more quotes from it I wanted to share, but time grows short.

Let me close with a paraphrase of his seven-fold statement of commitment to action as it pertains to me and our fellowship at this time:

1. I am extremely glad that I am a part of the Grace Brethren Fellowship of Churches.
2. I am committed to the great missionary and evangelistic cause of Grace Brethren Churches and people.
3. My own personal goals and values as a follower of Christ are in harmony with those of the fellowship.
4. I care about the direction, progress, success, and destiny of our fellowship and its ministry.
5. I am willing to exert a great deal of effort beyond that normally expected in order to help the fellowship carry out its ministry.
6. I will gladly tell others, inside and outside the fellowship, of my loyalty to and support of the fellowship.
7. For me this is the best of all possible fellowships in which to serve the purposes of God, and it is extremely impor-

tant for me to remain a part of it.

IV. RECOMMENDATIONS:

1. I recommend that all who can and will, join me in my seven-fold commitment to action.
2. I recommend that we give all possible diligence to the resolving of our "Communion Controversy" at this conference, putting love and statesmanship into action in all that we do.
3. I recommend that we ferret out and shrug off complacency and apathy wherever it might rear its dual head, and in its place develop the kind of love which will make it possible for us to gain a hearing for the gospel of Christ, and which will cause us to be sacrificially available to invest the time and energy necessary to become and make disciples.
4. I recommend that we commit ourselves to significant growth in the following areas: Church Membership, Professions of Faith, New Christians Baptized, Excellence in Orientation and Preparation for Membership, Sunday School Enrollment and Attendance, Christian Stewardship, Stronger Districts, The Planting of New Churches, and Missions

Giving and Strategy Abroad. I further recommend that we encourage, deputize and cooperate with our various National Organizations in taking the lead in setting measurable goals and keeping constituency informed in their field responsibility and expertise.

In the words of G. K. Chesterton:
"Loving means to love the unlovable, or it is no virtue at all;
Forgiving means to pardon the unpardonable, or it is no virtue at all;
Faith means believing the unbelievable, or it is no virtue at all.
And to hope means hoping when things are hopeless, or it is no virtue at all."

And I conclude with the words of Frederick W. Faber's well-known 1854 hymn:

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind!
And the heart of the Eternal
Is most wonderfully kind."

Business Sessions

BUSINESS SESSION, Tuesday, August 7:

Moderator Edwin Cashman called the first business session of the 95th Annual Conference of the Fellowship of Grace Brethren Churches in order, meeting at the Rodeheaver Auditorium, Winona Lake, Indiana. August 7, 1984. The moderator led in prayer for the business session.

A motion was made and passed to receive the 14th District into the fellowship.

A motion was made and passed that the official list of member churches of the FGBC consist of those churches listed on pages 69-110 of the 1984 Grace Brethren Annual with the deletion of the Manassas Grace Brethren Church of Virginia.

Various reports to the conference the Membership Committee reported a total of 293 ministerial delegates and 440 lay delegates for a total of 733. These delegates were elected by vote of the conference.

Resolutions were made and passed to accept the joining new churches into the FGBC.

Community Grace Brethren Church of Everett, Pa.

Grace Brethren Fellowship of Baltimore of Baltimore, Maryland.

Grace Brethren Church of Marion, Ohio
Mansfield Grace Brethren Church of Stowe, Vermont

Grace Brethren Church of Medina, Ohio
North Pole Grace Brethren Church of North Pole, Alaska

Peninsula Grace Brethren Church of Soldotna, Alaska

Mifflin Grace Brethren Church of Mifflin, Ohio

Blue Ridge Grace Brethren Church of Winchester, Va.

East Atlanta Grace Brethren Church of Atlanta, Georgia

A motion passed to adopt the proposed agenda printed with one correction of the Tuesday noon business meeting being moved to the morning and the Wednesday morning business session being moved to Wednesday afternoon.

PROPOSED AGENDA

Tuesday, August 7, 1984, 9:25 a.m.

Business Session

Call to order, Edwin Cashman, moderator
Presentation of member churches in FGBC, Conference Secretary

Initial report of the Membership Committee, Kenn Cosgrove, chairman

Seating of delegates from member churches

5. Presentation of new churches to be received in FGBC, Conference Secretary
6. Additional report of the Membership Committee, Kenn Cosgrove
7. Seating of delegates from the newly received churches, Membership Committee
8. Presentation of the proposed agenda, Charles Ashman, Conference Coordinator
9. Report of the Nominating Committee, R. Paul Miller, chairman
10. Election of Conference officers for 1984-85
11. Election of the Executive Committee for 1984-85
12. Report of Moderator's Address Committee, Thomas Hughes, chairman
13. Report of the Constitution Revision Committee, Jesse Deloe, chm.
14. Adjournment

Tuesday, August 7, 1984, 3:00 p.m.

Second Business Session

1. Call to order, Edwin Cashman, moderator
2. Additional report of the Membership Committee
3. Approval of the minutes of session one
4. Report of elections of Conference officers, Conference Secretary
5. Report of the Special Communion Study Committee, Luke Kauffman, chm.
6. Adjournment

Wednesday, August 8, 1984, 9:25 a.m.

Third Business Session

1. Call to order, Edwin Cashman, moderator
2. Approval of the minutes of the second session
3. Additional report of the Membership Committee, Kenn Cosgrove, chm.
4. Continuation of the report from the Communion Study Committee (if necessary)
5. Consideration of the revision of the Constitution
6. Report of the Christian Education Board and election of members to the Board, Roy Halberg, president
7. Report of the Board of Evangelism and election of members to the Board, Ron Thompson, president
8. Report of the Board of Ministerial Emergency and Retirement Benefits and election of members to the Board, W. Carl Miller, Pres.
9. Unfinished Business
10. Adjournment

Thursday, August 9, 1984, 9:25 a.m.

Fourth Business Session

1. Call to order, Edwin Cashman, moderator

2. Approval of the minutes of the third business session
3. Additional report of the Membership Committee, Kenn Cosgrove, chm.
4. Report of the Committee on Committees, Roy Halberg, chairman
5. Report of the Conference Statistician, Ralph Burns
6. Report of the Conference Treasurer, Larry Chamberlain
7. Report of the Committee on Resolutions, John Teevan, chairman
8. Report of the Sanctity of Life Committee, Don Shoemaker, chairman
9. Report of the Endorsing Agent on Chaplains' Ministry, Donald Carter, endorsing agent
10. Unfinished Business
11. Adjournment

Friday, August 10, 1984, 10:15 a.m.

Fifth Business Session

1. Call to order, Edwin Cashman, moderator
2. Approval of the minutes of the fourth business session
3. Additional report of the Membership Committee, Kenn Cosgrove, chm.
4. Report of the Auditing and Finance Committee, Ron Clinger, chm.
5. Report of the Committee on Pastorless Churches, Bill Smith, chm.
6. Report of the Executive Committee — Time, place and plans for conference in 1985
7. Additional Reports
8. Unfinished Business
9. New Business
10. Approval of minutes of the fifth business session
11. Installation of New Officers
12. Adjournment (*sine die*)

A motion passed to adopt the report of the Nominating Committee. There were no additional names given from the floor.

Moderator — Lester Pifer, Jerry Young

Vice Moderator — John Mayes, Galen Lingenfelter

Secretary — Ken Koontz, Dave Marksburg

Assistant Secretary — Ken Curtis, Dan White

Treasurer — Larry Chamberlain, Kurt Miller

Statistician — Sherwood Durkee, John McIntosh

Committee on Committees — Charles Thornton, Robert Kliever, Bernard Simmons

The following were presented for the National Conference Executive Committee:

Arctic — Howard Snively

Allegheny — Michael Funderburg, Al Valentine

Florida — Paul Mutchler

Hawaii — Nathan Leigh

Indiana — Scott Weaver, Larry Edwards
 Iowa-Midlands — John Mayes
 Michigan — Bill Stevens
 Mid-Atlantic — Warren Tamkin, Carl Baker
 Mountain-Plains — Don Eshelman
 Nor-Car — Glen Shirk
 Northcentral Ohio — Dean Risser
 Northeastern Ohio — Bud Olszewski, Fetterhoff
 Northern Atlantic — Vernon Harris, Lee I
 Northwest — Don Farnier
 Southern — Dave Mitchell
 Southern California-Arizona — Don By
 Arthur Burk, David Belcher, Tom Hughes
 Southern Ohio — Charles Lawson, Tad Ho
 Southwest — Mark Henning
 Virginia — Harold Arrington, Wayne Han
 Western Pennsylvania — John Greg
 Richard Cornwell

Tuesday, August 7, 1984

First Business Session

A motion passed to accept the report on the moderator's address.

REPORT OF THE COMMITTEE ON THE MODERATOR'S ADDRESS

It is a joy to be on the Moderator's Address Committee for this year. Most of the time the committee is given the difficult task of addressing issues, proposed by the moderator, which are highly idealistic and, too often, unrealistic and lacking practical implementation.

This year's conference moderator, brother Edwin Cashman, not only capably spoke on the theme of conference, "For the Love of Christ Come Us", but is a *living* example of its reality. He spoke from a deep, personal knowledge of God's Word on the subject of love and is a model of what it means to "Walk in Love." His love for the church of Jesus Christ and the fellowship of Grace Brethren Churches, was evident as he lovingly and firmly, opened his heart and mind to what needed to be said.

His assessment of our fellowship in the area of our complacency and apathy; our "satisfaction with mediocrity", our "know it all attitudes", "tendency toward ultra-isolation" and "growing spirit of independence", was not only true, but true. His questions concerning God's desire to use us, his love compelling us toward maturity and winning friends, walking in love, living in harmony, expanding our horizons in mission and evangelism, must be answered. He assured that this would be done as individuals and churches and as a conference.

We therefore, wholeheartedly agree with him on his recommendations:

1. That all who care, join him in his seven-year commitment to action which, by the way, should be done openly here at conference.
2. To resolve the "communion controversy" in the spirit of love and statesmanship.

Replace our complacency and apathy with a commitment to loving sacrificially with the goal of making disciples.
Commitment toward setting realistic goals covering all areas in our fellowship.

Committee on Moderator's Address

Thomas D. Hughes, Chairman
Eshelman
Robert Salazar

Esse Deloe gave a report for the Constitution Revision Committee. Four changes were made for the document located in the delegate packets. They are as follows:

In Article II, Section three, insert the following paragraph: All licensed or ordained elders recognized by a district conference shall be seated as delegates provided that their names appear on the credential forms submitted by the churches where they are members."

Article II, Section three, paragraph 2 becomes 3, and 3 becomes 4.

Article V, Section Two. Replace lines 24-28 with: "The number of members of the Fellowship Council shall be fifteen. Twelve members shall be elected by the Corporation, and each of the twelve shall be elected and serve a term of four years; except that for the first Council elected subsequent to the adoption of these Bylaws, one-fourth of such members shall be elected and hold office for a term of one year, one-fourth for two years, one-fourth for three years, and one-fourth for four years."

Article X, Section one, number 2. Delete the period at the end of paragraph two (line 8) and add: "except that an organization serving a specific geographical area shall be exempt from the requirement of regional representation on its governing board."

Motion passed that the report of the Constitution Revision Committee as corrected be read by the Conference and presented at a session for consideration and action.
Motion to adopt the by-laws was moved and seconded.

Discussion followed on the by-laws.

Motion carried that an amendment be inserted that The Grace Brethren Investment Corporation be included in the by-laws, (See Article X, Section four. It will become No. 9)
Discussion will continue under item 5 at the next business session.

Motion carried to adjourn.

**PROPOSED
BYLAWS
OF
THE FELLOWSHIP OF GRACE BRETHREN
CHURCHES, INC.**

**ARTICLE I
OFFICES**

The principal office of the corporation shall be located at Winona Lake, Indiana. The corporation may have other offices as its business may require.

**ARTICLE II
COVENANT: STATEMENT OF FAITH**

Section One. *Covenant.* The sovereign congregations which are members of this corporation are united in accepting the Holy Scriptures as the sole guide and authority in all matters of faith, doctrine and practice.

Section Two. *Statement of Faith.* The Fellowship of Grace Brethren Churches has a corporate commitment to a basic body of beliefs founded on God's revealed truth. The Statement of Faith is the current expression of a never ending effort to clarify an understanding of the primary doctrines we accept.

It is the understanding of this Fellowship that congregational church government relates alone to the incidental affairs of the local congregation, and not to doctrinal practices or tenets which must be general or universal — the same in all congregations. The basic doctrines of one congregation shall be the same as the basic doctrines in every other.

Accordingly, the Fellowship of Grace Brethren Churches, Inc., believing the Bible, the whole Bible, and nothing but the Bible to be the infallible rule of faith and of practice and feeling the responsibility to make known the divine message of the Bible, presents the following articles as a statement of those basic truths taught in the Bible which are common to our Christian faith and practice:

1. **THE BIBLE.** The Word of God, the sixty-six Books of the Old and New Testaments, verbally inspired in all parts, and therefore wholly without error as originally given of God (2 Tim. 2:16; 2 Peter 1:21).
2. **THE ONE TRUE GOD.** Existing eternally as three persons — the Father, the Son, and the Holy Spirit (Luke 3:22; Matt. 28:19; 2 Cor. 13:14).
3. **THE LORD JESUS CHRIST.** His preexistence and deity (John 1:1-3), incarnation by virgin birth (John 1:14; Matt. 1:18-23), sinless life (Heb. 4:15), substitutionary death (2 Cor. 5:21), bodily resurrection (Luke 24:36-43), ascension into heaven and present ministry (Heb. 4:14-16), and coming again (Acts 1:11).
4. **THE HOLY SPIRIT.** His personality (John 16:7-15), and deity (Acts 5:3-4), and His work in each believer: baptism and in-dwelling at the moment of regeneration (1 Cor. 12:13; Rom 8:9), and filling (Eph. 5:18) to empower

- for Christian life and service (Eph. 3:16; Acts 1:8; Gal. 5:22-23).
5. **MAN.** His direct creation in the image of God (Gen. 1:26-28), his subsequent fall into sin resulting in spiritual death (Gen. 3:1-24; Rom. 5:12), and the necessity of the new birth for his salvation (John 3:3-5).
 6. **SALVATION.** A complete and eternal salvation by God's grace alone received as the gift of God through personal faith in the Lord Jesus Christ and His finished work (Eph. 2:8-9; Titus 3:5-7; I Peter 1:18-19).
 7. **THE CHURCH.** One true church, the body and bride of Christ (Eph. 1:22-23; 5:25-32), composed of all true believers of the present age (1 Cor. 12:12-13); and the organization of its members in local churches for worship, for edification of believers, and for worldwide gospel witness, each local church being autonomous but cooperating in fellowship and work (Eph. 4:11-16).
 8. **CHRISTIAN LIFE.** A life of righteousness, good works and separation unto God from the evil ways of the world (Rom. 12:1-2), manifested by speaking the truth (James 5:12), maintaining the sanctity of the home (Eph. 5:22-6:4), settling differences between Christians in accordance with the Word of God (1 Cor. 6:1-8), not engaging in carnal strife but showing a Christ-like attitude toward all men (Rom. 12:17-21), exhibiting the fruit of the Spirit (Gal. 5:22-23), and maintaining a life of prayer (Eph. 6:18; Phil. 4:6), including the privilege, when sick, of calling for the elders of the church to pray and to anoint with oil in the name of the Lord (James 5:13-18).
 9. **ORDINANCES.** The Christian should observe the ordinances of our Lord Jesus Christ which are (1) baptism of believers by triune immersion (Matt. 28:19) and (2) the threefold communion service, consisting of the washing of the saints' feet (John 13:1-17), the Lord's Supper (1 Cor. 11:20-22, 33-34; Jude 12), and the communion of the bread and the cup (1 Cor. 11:23-26).
 10. **SATAN.** His existence and personality as the great adversary of God and His people (Rev. 12:1-10), his judgment (John 12:31), and final doom (Rev. 20:10).
 11. **SECOND COMING.** The personal, visible, and imminent return of Christ to remove His church from the earth (I Thess. 4:16-17) before the tribulation (I Thess. 1:10; Rev. 3:10), and afterward to descend with the Church to establish His millennial kingdom upon the earth (Rev. 19:11-20:6).
 12. **FUTURE LIFE.** The conscious existence of the dead (Phil. 1:21-23; Luke 16:19-31), resurrection of the body (John 5:28-29), judgment and reward of believers (I Thess. 4:14-15; 2 Cor. 5:10), the judgment and demnation of unbelievers (Rev. 20:11), the eternal life of the saved (John 3:16), the eternal punishment of the lost (Matt. 25:46; Rev. 20:15).

ARTICLE III MEMBERSHIP

Section One. *Requirements.* Any congregation of believers desiring membership in Fellowship of Grace Brethren Churches, shall meet the following conditions:

1. It shall subscribe to the Covenant and Statement of Faith as stated in Article II of the bylaws.
2. It shall have a basic organization consisting of elder(s) and deacon(s), or similar responsible officers.
3. It shall be in full fellowship with a district conference recognized by the Fellowship of Grace Brethren Churches, Inc. except as provided in Section Two, Paragraph Five of this Article.
4. It shall include the word "Brethren" in its name or otherwise indicate clearly its affiliation with the Fellowship of Grace Brethren Churches.
5. In the performance of the ordinances it shall practice baptism by triune immersion and the threefold communion service.
7. No church shall be denied membership in the corporation because of failure to support any or all institutions or boards, either district or national, or cooperating organizations recognized by the Fellowship except that failure to comply with membership obligations as stated in Section Four of this Article may subject the offending church to dismissal.

Section Two. *Procedure.*

1. Application for membership shall be submitted in writing to the secretary of the Fellowship Council accompanied by evidence of compliance with the conditions set forth in Section One of this Article at least later than two weeks prior to the annual meeting of the corporation.
2. A check for membership fees shall accompany the application.
3. The Fellowship Council (see Article V) shall recommend the appropriate action to be taken regarding the application at the next annual meeting of the corporation.
4. Upon recommendation of the Fellowship Council, a congregation may be received by a majority vote of the delegates present and is entitled to vote at the annual meeting of the corporation.

Local churches are encouraged to seek membership through recognized districts, but individual churches not associated with an established district may be recommended by the Fellowship Council, provided that the requirements and procedures of this Article have been met; these churches may be received by two-thirds vote of the delegates present and entitled to vote at the annual meeting of the corporation.

Section Three. Voting Rights. Each member church shall be entitled to be represented at any meeting of the corporation through delegate(s) as choosing.

Each member church shall be entitled to one lay delegate for every fifty triune immersed members or major fraction thereof; provided, that every church shall be entitled to at least one lay delegate.

All licensed or ordained elders recognized by a district conference shall be seated as delegates provided that their names appear on the credential forms submitted by the churches where they are members.

Only persons who are members of the Grace Brethren Church they represent and are baptized by triune immersion shall be chosen as delegates to any meeting of the corporation.

Each member church shall be entitled to one vote per delegate on each matter submitted to a vote at any meeting of the corporation. Exception: delegates from churches which receive members without triune immersion may not vote on any matter involving the subject of water baptism in relation to church membership.)

Section Four. Termination of Membership. Should a member church fail to adhere to the requirements of Section One of this Article at any time or fail to submit statistical reports or pay membership fees for a period of three successive years, it shall be subject to dismissal from the Fellowship in the following manner:

Upon report of such failure, the Fellowship Council shall investigate the report and determine the validity of the charge. It shall be the intent of the Council to offer assistance to the offending church to enable it to comply with its membership obligations.

Upon satisfactory resolution of the problem, a report of the church's compliance shall be entered into the records of the Fellowship Council and may be announced to the Corporation at the discretion of the Council.

If no satisfactory resolution of the problem is agreed upon, the finding of the Fellowship Council shall be reported to the next annual meeting of the Corporation.

Upon the recommendation of the Fellowship Council the offending church shall be

dismissed from the Fellowship by majority vote of the delegates present and entitled to vote at the annual meeting of the corporation.

ARTICLE IV MEETINGS OF MEMBERS

Section One. Annual Meeting. The annual meeting of members shall be held at the time and place recommended by the Fellowship Council and approved at the previous annual meeting of members. This annual meeting is referred to in these bylaws as "the annual meeting of the corporation" and "conference."

Section Two. Special Meetings. Special meetings of members may be called by the Fellowship Council for emergency needs at any time and place designated by them. Member churches shall be represented at any special meeting by the delegates which represented it at the last annual meeting or duly certified alternates.

Section Three. Place of Meeting. The Fellowship Council may designate any place within or without the State of Indiana as the place of the annual meeting or any special meeting.

Section Four. Notice of Meetings. Written or printed notice, stating the time and place of the meeting shall be given by the secretary of the Fellowship Council to each member church at least thirty days prior to the meeting. The notice of any special meeting shall state the purpose of the meeting.

Section Five. Quorum. The presence, in person, of representation from at least fifty-one percent of the member churches shall constitute a quorum.

Section Six. Delegates. The following shall be seated as delegates to any meeting of the corporation:

1. **Officers.** Officers of the corporation shall be delegates *ex officio*.
2. **Ministerial.** All licensed or ordained elders recognized by a district conference shall be seated as delegates provided that their names appear on the credential forms submitted by the churches where they are members.
3. **Delegates chosen by member churches.** Both ministerial and lay delegates shall be seated provided that the delegates meet the qualifications of Article III, Section Three, 3, and their churches meet the following requirements:
 - a. The appropriate credential form must be filed with the Membership Committee by the date specified by it.
 - b. The assigned membership fees, assessed by the previous annual meeting of members, shall be received by the Membership Committee by the date specified by it.

- c. The annual statistical report shall be submitted to the statistician and received by the date specified by him.
- d. Delegates whose churches fail to meet these requirements shall be seated only upon the affirmative vote of two-thirds of the delegates present at any meeting based upon extenuating circumstances deemed worthy of exception.
- e. Member churches are expected to assume definite financial responsibility whether or not they send delegates to any meeting of the corporation, and the treasurer is directed to notify delinquent members of this responsibility.

Section Eight. *Transaction of Business.* The agenda for the opening session of the conference shall include the report of the Membership Committee, presentation of new churches for membership, approval of an agenda for the business sessions, and the election of officers for the next conference year. Additional reports of the Membership Committee shall be made only at the beginning of each session's business. The agenda of any special meeting shall be an early order of business at the first session.

Any member of a member church, not a delegate, shall have all the privileges of a delegate, except that he shall not be allowed to make a motion or to vote upon any question.

Persons desiring to speak in the conference must first address the Moderator and be recognized. No person shall speak upon the same question more than twice until others have had ample opportunity to speak. Debate shall be limited to ten minutes per speech.

Standard rules of order, such as Robert's, shall be followed in all points not specifically provided for herein.

ARTICLE V FELLOWSHIP COUNCIL (BOARD OF DIRECTORS)

Section One. *General Powers.* The business and affairs of the corporation shall be managed by its board of directors which shall be known as the Fellowship Council.

Section Two. *Number and Term.* The number of members of the fellowship Council shall be fifteen. Twelve members shall be elected by the Corporation, and each of the twelve shall be elected and serve a term of four years; except that for the first Council elected subsequent to the adoption of these Bylaws, one-fourth of such members shall be elected and hold office for a term of one year, one-fourth for two years, one-fourth for three years, and one-fourth for four years. The twelve elected members shall represent the three geographic regions of the United States described in Article VII, Section Three, Paragraph Five with four members to serve from each region. Only one member of any

single church or two representatives from a single district shall serve on the Council at one time, not including *ex officio* members of the Council.

The remaining three members of Fellowship Council shall be the moderator-elect and retiring moderator.

Council members will begin their terms at conclusion of the conference at which they elected.

Section Three. *Qualification.* All nominees for Council membership must be truly immersed members in good standing of member church recognized by the corporation and must have given their consent to nomination and service. Members of the Council may not serve consecutive terms but may be elected after four years absence from the Council. (This restriction shall not apply to members serving fewer than three years nor to *ex officio* members of the Council.)

Section Four. *Election.* Members of the Council shall be elected by majority vote of delegates present and entitled to vote at conference from a ballot presented by Nominating Committee. Nominations may be accepted from the floor provided that nomination is seconded and the nominees named meet the qualifications set forth in Section Three of this Article.

Section Five. *Responsibilities.* Specific duties of the Council include the following:

1. It shall be the duty of the Council to make full and complete arrangements for the conference (and any special meetings), including the preparation of the proposed agenda. The Council shall consult the Corporation's Boards and Cooperating Organizations in its conference planning; may invite representatives of such Boards and Organizations to its planning session (Expenses for these representatives shall be borne by their respective organizations).
2. The Council shall select the time and place for the conference and shall submit its proposals therefor to the conference at least three years in advance. Boards Cooperating Organizations shall be consulted in the choosing of dates and sites for the conference.
3. The Council shall receive and evaluate applications from churches seeking membership in the corporation, recommending appropriate action to be taken by the conference.
4. The Council shall investigate reports concerning a member church's failure to adhere to the requirements for membership in the corporation, determine the validity of charges, and recommend the appropriate action to be taken, if any, by the conference.
5. The Council shall convene any special meetings of the Fellowship for emergency purposes.

The Council shall receive and evaluate applications for recognition from prospective districts of churches and recommend the appropriate action, if any, to be taken by the conference.

The Council shall receive and evaluate the requests of groups desiring recognition as cooperating organizations of the corporation, recommending the appropriate action to be taken by the conference.

The Council shall serve as the finance committee for the Fellowship, reporting to the conference the financial condition of the corporation and proposing an annual budget for the conference's approval. It shall be responsible to monitor the auditing of the financial records of affiliated boards and cooperating organizations and shall report its findings at each annual meeting of the corporation.

The Council shall receive and evaluate reports of the cooperating organizations of the corporation annually, providing an appropriate form for that purpose.

At each annual meeting of the corporation, the Council shall report on its own activity, its plans, and recommendations for progress in the Fellowship. It shall alert the conference to potential problems, areas of concern, opportunities for ministry, etc., and shall recommend appropriate action with regard to these matters. Such suggestions may be conveyed to the conference, in consultation with the moderator, through his annual address.

The Council shall name the endorsing agents of the Fellowship for the military chaplaincy.

The Council may serve as an advisory board to the Fellowship, its member churches, recognized districts, cooperating organizations, and other bodies who seek its counsel with no authority other than to offer counsel to these bodies.

Section Six. Meetings. The Council will hold annual meeting just prior to the conference, the place designated for the annual meeting of the corporation. A mid-year meeting of the Council will be held approximately six months after each annual meeting of the corporation at the time and place specified by the Council. The mid-year meeting shall not be held if there is insufficient business to merit the expense and cost. Other special meetings of the Council may be called by the chairman in consultation with other Council members.

Section Seven. Board Decisions. All actions of the Council must be sustained by a majority vote of the Council membership (eight or more affirmative votes).

Section Eight. Notice. Notice of any meeting of the Fellowship Council must be given to each member of the Council and all member churches at least thirty days prior to the meeting. Notice

published in the Brethren Missionary Herald shall be deemed sufficient. The notice of any special meeting shall state the purpose of the meeting.

Section Nine. Removal. Any member of the Fellowship Council who ceases to fulfill the Biblical guidelines for leadership as set forth in 1 Timothy 3 shall be removed from office by majority vote of the remaining Council members. This action shall be ratified by the corporation at its next annual meeting.

If a member leaves the region he represents, his position on the Fellowship Council is vacated.

Section Ten. Vacancies. In case a vacancy occurs on the Council, the remaining members of the Council shall fill this vacancy by appointing a qualified representative from the region represented by the member being replaced. If the unexpired portion of the term remaining extends beyond the next annual meeting of the corporation, the Council's appointment shall be ratified at that meeting.

ARTICLE VI OFFICERS

Section One. Officers. The officers of the corporation shall be a moderator, moderator-elect, secretary, treasurer, and statistician. The moderator shall serve as chairman of the Fellowship Council, and the moderator-elect as vice-chairman of the same body.

Section Two. Election. The moderator-elect shall be elected by majority vote of the delegates at the annual meeting of the corporation. Nominees may be added to the ballot from the floor, provided the nomination is seconded and the nominees so named meet the qualifications set forth in Article V, Section Three of these bylaws.

The secretary, treasurer, and statistician shall be elected annually by majority vote of the Fellowship Council at its annual meeting. These elections shall be ratified by the corporation at the annual meeting immediately following the election.

Section Three. Term. The officers of the corporation will be installed at the conclusion of the conference at which they are elected and will serve for one conference year or until their successors are elected or appointed and installed.

Section Four. Responsibilities and Duties. The officers shall have the powers and discharge the duties customarily and usually held and performed by like officers in similar corporations, including, but not limited to, the following:

1. Moderator.

- a. He is the chief executive officer of the corporation during the year for which he is elected.
- b. He is a member, *ex officio*, of the Fellowship Council and shall serve as

chairman of the Council for the year of his term as moderator. He shall continue on the Council for one year following his tenure as moderator, to expedite the implementation of corporate action taken during his term of office.

- c. He shall preside at all sessions of the conference except when he is personally involved in a matter, in which case he shall defer to the moderator-elect.
- d. He shall present the annual moderator's address on the general theme of the spiritual state of the churches and the challenges facing the Fellowship. He may incorporate recommendations to the Fellowship from the Fellowship Council.

2. Moderator-Elect.

- a. He shall succeed to the office of moderator the second year following his election.
- b. He is a member, *ex officio*, of the Fellowship Council and shall serve as vice-chairman of the Council for the year of his term as moderator-elect.
- c. He shall fulfill the functions of the moderator in the latter's absence or illness or when called upon by the moderator to do so.
- d. He shall assume the office of moderator in the event of the resignation, decease, or inability to serve of the moderator upon notification by the chairman or secretary of the Fellowship Council.
- e. He shall present the annual moderator-elect's message at the annual meeting of the corporation on the subject suggested by the Fellowship Council.

3. Secretary.

- a. He shall make and keep an accurate, written record of all Council and conference business and make records available for annual publication in a form approved by the Fellowship Council.
- b. He shall appoint an assistant secretary to facilitate the execution of his duties.
- c. With the cooperation of the moderator-elect and the assistant secretary, he shall provide printed copies of the minutes of each business session of the conference to the delegates at the opening of the succeeding session.

4. Treasurer.

- a. He shall receive and dispense all funds coming to the Fellowship and shall establish and maintain a bank account in which said funds are to be kept.
- b. He shall report to the Council as requested and annually at the annual meeting of the corporation delineating the financial status of the corporation.
- c. He shall invest available funds in such a way as to provide additional income to the Fellowship.

5. Statistician.

- a. He shall provide to the member churches of the corporation a statistical form approved by the Council, requesting the information desired for his annual report.
- b. He shall report and interpret significant statistical information at the annual meeting of the corporation based on the reports from the member churches.

Section Five. Fellowship Coordinator.

1. The Council shall employ a Fellowship Coordinator. His remuneration shall be included in the budget proposed to the annual meeting.
2. He shall be directly responsible to the Moderator and the Fellowship Council and ultimately to the corporation.
3. He shall sit with the Fellowship Council but shall not have a vote in its proceedings.
4. He shall be responsible for the necessary correspondence relating to the arrangements for the conference.
5. He shall provide printed programs for the conference in sufficient quantities to assure each delegate's having a copy. He shall coordinate the daily schedule of meetings of the conference in keeping with the program established by the Fellowship Council and in consultation with the cooperating organizations.
6. He shall carry out specific assignments made to him by the Fellowship Council at the Conference.

Section Six. Removal. Any officer who ceases to fulfill the Biblical guidelines for leadership set forth in 1 Timothy 3 shall be removed from office by majority vote of the Council. This action shall be ratified by the corporation at the next annual meeting.

Section Seven. Vacancies. Other than the office of moderator, a vacancy may be filled by the Fellowship Council for the unexpired portion of the term. In the case of a vacancy in the office of moderator, the moderator-elect will immediately succeed to the office and responsibility of moderator upon notification by the chairman and secretary.

ARTICLE VII COMMITTEES

Section One. Committees. The Fellowship Council, by resolution of a majority of the Council members, may designate one or more committees or persons to exercise the authority of the Fellowship Council to the extent provided in the resolution. The resolution shall include a termination date for the committee's service which may be extended only by specific action of the Fellowship Council or the Conference.

Section Two. Membership Committee.

1. A membership committee, consisting of members, shall be appointed by the Fellowship Council. Members shall serve three-year terms, arranged so that two

members are appointed each conference year.

The chairman shall be named annually by the Fellowship Council.

It shall be the duty of the committee to provide appropriate credential forms to member churches and a place at which these forms and delegates' fees shall be received. This committee shall have no authority to withhold any delegate with properly executed credentials from the conference.

In the event of disputed delegations from member churches, the membership committee shall refer the question to the Fellowship Council which, in turn, shall make recommendation of the appropriate action to be taken by the conference.

Section Three. *Nominating Committee.*

A nominating committee of six members shall be elected annually by the conference from nominees suggested by the Fellowship Council. Additional nominations from the floor may be accepted, provided that the nominations are seconded and the nominees so named are triune immersed members in good standing of congregations affiliated with the FGBC and have agreed to nomination and service.

The chairman shall be the nominee receiving the highest number of votes in the election.

The committee shall present nominees to the conference for the annual election of the Fellowship Council and the moderator-elect. Nominees shall be triune-immersed members in good standing of congregations affiliated with the Fellowship of Grace Brethren Churches, Inc. and shall give their consent to nomination and shall agree to serve, if elected.

The geographical regions which nominees are to represent on the Fellowship Council shall include the following recognized Districts:

- a. Western: Arctic, Hawaii, Mountain Plains, Nor-Cal, Northwest, Southern California-Arizona, and Southwest.
- b. Central: Indiana, Iowa-Midlands, Michigan, Northcentral Ohio, Northeastern Ohio, and Southern Ohio.
- c. Eastern: Allegheny, Florida, Mid-Atlantic, Northern Atlantic, Virginia, Southern, and Western Pennsylvania.

The secretaries of the various district conferences shall be solicited annually by the Nominating Committee for suggested names for the Fellowship Council membership; these suggestions are to be made by the district conference or such other groups as may be appointed by the conference to act on their behalf. From these suggestions three names for each region shall be placed on the ballot. If an insufficient number of names is available to the committee, they

shall add names of their own choosing from the particular regions.

7. This committee shall submit nominations to the Fellowship Coordinator to be included on a printed ballot. The ballot is to be so arranged that only one nominee from each region shall be elected to the Fellowship Council.

Section Four. *Resolutions Committee.*

1. A resolutions committee of three members shall be appointed by the Fellowship Council. Members shall serve three year terms arranged so that one new member is appointed each Conference year.
2. The committee may present resolutions to the conference as seems advisable to the committee. Said resolutions shall be brief statements of the position of the Fellowship on important issues and shall be directed toward subjects that have bearing upon our position and ministries as Christians and as Brethren in a secular world.
3. Resolutions shall not seek to influence issues under consideration by the Conference, interpret the Statement of Faith, establish policies for the Conference or churches, evaluate or commend individuals or agencies within the Fellowship or deal with purely political issues.
4. Suggestions for, additions to, changes in, or deletions from the resolutions shall be submitted to the Resolutions Committee in written form at least one business session before final adoption of the Committee's report.
5. Resolutions shall require a four-fifths majority vote of the delegates for adoption. They will remain in effect until rescinded by a simple majority vote of the delegates.
6. Resolutions adopted by the Conference shall be printed and distributed annually to FGBC churches.
7. The Resolutions Committee's annual report to the Conference will also describe the activities in the Fellowship to voluntarily support the Conference's resolutions.

Section Five. *Parliamentary Committee.*

1. A parliamentary committee of three members shall be named by the Fellowship Council prior to the conference.
2. It shall be the duty of this committee to interpret these bylaws whenever questions concerning them shall arise and to assist the presiding officer in questions of procedure and in the orderly conduct of the business sessions of the conference.

Section Six. *Committee Expenses.* Expenses of any committee shall be defrayed by the corporation upon receipt of proper reports to the treasurer.

ARTICLE VIII BOARDS

Section One. *General Provisions.* The

Fellowship of Grace Brethren Churches, Inc. provides oversight for the boards identified in this Article. These boards shall report their activities and financial condition to the conference in a manner prescribed by the Fellowship Council.

Section Two. *The Board of GBC Christian Education.* This board shall consist of not less than eight nor more than fifteen members to be elected according to the bylaws of the GBC Christian Education Department corporation. It will be the duty of this board to train and stimulate men, women and young people for effective leadership in local church ministry. The board's primary focus will be in the areas of youth, Christian education, and church growth.

Section Three. *Board of Evangelism.* This board shall consist of twelve members, four to be elected each year for three-year terms from nominees presented by the board. Additional names may be suggested by delegates from the floor. It shall be the duty of this board to promote in every way possible the cause of evangelism in the Fellowship of Grace Brethren Churches, Inc.

Section Four. *Board of Ministerial Emergency and Retirement Benefits.* This Board shall consist of nine members, three to be elected each year for three-year terms from nominees presented by the board. Additional names may be suggested by delegates from the floor. This board shall provide such retirement, insurance, emergency, and other benefits to our ministers as directed by the corporation.

ARTICLE IX COOPERATING DISTRICTS

Section One. *Requirements.* Grace Brethren churches desiring to organize themselves as a cooperating district shall meet the following requirements:

1. A minimum of three churches in reasonable geographic proximity desire to organize for fellowship and ministry.
2. All of the churches in the proposed district are in good standing with already recognized districts or are new churches seeking affiliation in a district for the first time.
3. All the churches are member churches in good standing with the Fellowship of Grace Brethren churches, Inc., or are qualified to seek membership as a new church.
4. An application has been filed with the secretary of the Fellowship Council indicating the churches involved, the basic organization of the proposed district, and compliance with these requirements.

Section Two. *Procedure.* Cooperating districts of Grace Brethren Churches which meet the requirements of Section One of this Article shall be recognized by affirmative action of the conference upon recommendation of the Fellowship Council.

ARTICLE X COOPERATING ORGANIZATIONS

Section One. *Requirements.* Organizations seeking recognition by the corporation desiring to serve the Fellowship as cooperating organization shall meet the following requirements:

1. The organization and its governing board must subscribe to the Statement of Faith set forth in Section Two of Article II of these bylaws.
2. The organization must be sponsored and controlled by Grace Brethren people. The organization shall not be a subsidiary of one local church; it shall have representation on its governing board from each of the three geographical regions of the Fellowship as identified in Article VII, Section Three, Paragraph Five of these bylaws except that an organization serving a specific geographical area shall be exempt from the requirement of regional representation on its governing board.
3. The organization must have a scope of ministry broader than the immediate local church ministries and exist to serve other Grace Brethren Churches.
4. The organization must meet a recognized need related to the fulfilling of the Great Commission.

Section Two. *Procedure.* Organizations meeting the requirements of Section One of this Article may be recognized by the Fellowship upon recommendation of the Fellowship Council and approval by the delegates present and entitled to vote at the annual meeting of the corporation.

Section Three. *Annual Report.* All organizations recognized by the Fellowship are required to submit to the Conference in the manner prescribed by the Fellowship Council an annual report including a brief statement of financial condition and financial activities for the preceding year.

Section Four. *Recognized Organizations.* The following are recognized as cooperating organizations of the Fellowship of Grace Brethren Churches, Inc. These organizations are not creations of the Fellowship, nor are they an integral part of its organization.

1. The Foreign Missionary Society of Grace Brethren Church, Inc.;
2. The Grace Brethren Home Missions Council, Inc.;
3. Grace Theological Seminary and Grace College;
4. The Brethren Missionary Herald Company, Inc.;
5. The National Fellowship of Grace Brethren Ministers
6. The Women's Missionary Council;
7. The National Fellowship of Grace Brethren Men and Boys

Brethren Retirement Home, Incorporated.
Grace Brethren Investment Foundation.

ARTICLE XI MISCELLANEOUS

Section One. *Continuing Resolutions.* Continuing resolutions may be submitted at the annual meeting of the corporation by the Fellowship Council or from the floor. The resolution must be in writing. If the resolution is submitted from the floor, a written presentation must be given to the secretary during the same business session at which the resolution is presented.

Section Two. *Fiscal Year.* The fiscal year of the corporation shall run from July 1 through following June 30.

Section Three. *Conference year.* The conference year shall begin with the conclusion of the conference and continue to the conclusion of the succeeding conference.

ARTICLE XII AMENDMENTS

Section One. *Amendments in General.* These laws may be altered and repealed at any annual or special meeting of the corporation by the affirmative vote of two-thirds of the delegates present and entitled to vote at said meeting, provided that the proposed amendment has been presented to the delegates at a previous business session of the conference and to the Fellowship Council for study and recommendation. Provided further, that the Statement of Faith set forth in Section Two of Article II may be amended only by the procedure outlined in Section Two of this Article.

Section Two. *Amendment of Statement of Faith.* The Statement of Faith set forth in Section Two of Article II may be amended only through the following procedure:

Any delegate wishing to see the Statement of Faith amended must present a written copy of the proposed amendment to the secretary of the conference in a previous session of the conference before the proposal is presented in the form of a motion. The conference shall have the right to request that printed copies of the proposal be provided for the delegates before further action is taken.

If the delegates sustain the amendment by two-thirds majority vote in favor of the proposed amendment to the Statement of Faith, the proposal shall then be sent by the secretary to all churches which are listed as member churches in that year's conference minutes.

Each local church receiving a copy of the proposed amendment shall vote on the proposal within twenty-three months.

Before the call to order of the first business session in the second year following the offering of the amendment, each church

receiving a copy of the proposed amendment to the Statement of Faith shall have submitted one vote per church to the secretary.

5. At least two-thirds majority of the churches responding must favor the proposed amendment before a second reading of the amendment is permitted, thereby allowing the conference delegates to place on the floor a properly supported motion calling for the adoption of the amendment to the Statement of Faith. A two-thirds majority vote of the conference delegates shall be sufficient to sustain the motion, thereby incorporating the amendment into the Statement of Faith.

Wednesday, August 8, 1984 at 9:25 a.m.

Second Business Session

Moderator Edwin Cashman called the meeting to order with Paul Mutchler leading the delegates in singing the hymn "Glory to His Name" and then the moderator led in prayer.

The membership committee presented additional reports bringing the total number of delegates for the second business session to 831. These additional delegates were seated by conference.

The minutes of the previous meeting were approved as printed and corrected.

By common consent we will delete the following churches from the list of FGBC churches. They are Monroe, New York, Omaha, Neb., and Canal Fulton, Ohio.

The secretary read the results of the 1984-1985 election for the conference officers.

Moderator — Lester Pifer

Vice Mod. — John Mayes

Secretary — Ken Koontz

Ass. Sec. — Ken Curtis

Treasurer — Larry Chamberlain

Statistician — Sherwood Durkee

Committee on Committees —

Charles Thornton

Robert Kliever

Bernard Simmons

Motion carried to elect the conference executive committee nominated yesterday.

Report of the FGBC study committee was given by Luke Kauffman.

REPORT OF THE TWO/THREE YEAR STUDY COMMITTEE

1. WHAT IS CLEAR BIBLICAL TEACHING?

A major hinderance to effective communication and understanding in our Fellowship with respect to the theology of our communion service is our use of the expression "clear biblical teaching." Depending on how one views this expression, a position will be reached on how this symbolic service will be observed.

On the one hand, it has recently been proposed by some that there is no "clear" biblical

teaching on the exclusive observance of the threefold communion in the worship services of our local churches. Thus, we are free to be quite flexible in the form we use.

On the other hand, it is maintained by others that threefold communion can be shown to be biblical, even though a number of passages must be carefully compared in order to achieve a biblical synthesis on this subject. Once this is done, it becomes "clear" that the Bible teaches such a form.

But which view is the correct one? In the first place, it must be honestly recognized that **FOR SOME PEOPLE NOTHING IN THE BIBLE EVER BECOMES "CLEAR."** Throughout church history many who have claimed to be "biblical Christians" have drastically distorted or openly denied such basic doctrines as the trinity of God, the inerrancy of the Bible, a literal creation week, the absolute deity of Christ, His virgin birth, miraculous works, bodily resurrection, literal second coming and millennial kingdom, and an eternal hell. Are such denials really excusable? May such persons blame God for being obscure in His written revelation?

Peter referred to the deadly danger which "untaught and unstable" people face when they "distort" things which Paul taught in his letters, even though they contain **"SOME THINGS HARD TO UNDERSTAND"** (2 Peter 3:16). Our Lord denounced some of His own disciples as "foolish men and slow of heart to believe in **ALL THAT THE PROPHETS HAVE SPOKEN**" (Luke 24:25). Such biblical warnings can be greatly multiplied.

Heretical and even unregenerate persons may hide under the challenge: "I don't see that in the Bible!" But where do we draw the line on this delicate but infinitely important question of **THE CLARITY OF SCRIPTURE?** Actually, there is no such thing as an absolute "line" of theological discernment which finite minds can draw. Instead, **THERE IS A CONTINUUM WHICH GOD HIMSELF PROVIDES:** the closer we walk with our Lord the clearer will be our understanding of His will (John 7:17) — "if any man is willing to do His will, he shall know of the teaching, whether it is of God" Berean Christians, for example, were **"MORE NOBLE-MINDED"** than those of Thessalonica because "they received the word with great eagerness, **EXAMINING THE SCRIPTURES DAILY, TO SEE WHETHER THESE THINGS WERE SO**" (Acts 17:11).

Now, of what does this continuum of theological discernment and maturity consist? It begins with the "the anointing from the Holy One" which gives us such a potential for God's truth that we "have no need for anyone to teach" us that Christ is our Lord and that the Bible and the Bible alone is divinely authoritative (1 John 2:20, 27). Then, there is that "great eagerness" for divine truth which

the Berean Christians manifested. Along with this is the command to "be diligent to present yourself approved to God as a workman who does not need to be ashamed, **HANDLING ACCURATELY THE WORD OF TRUTH**" (2 Tim. 2:15). Handling the Scriptures "accurately" must be an extremely important (and relatively rare) characteristic of pastor/teachers, "those who work hard at preaching teaching" are "worthy of double honor" (1 Tim. 5:17). This involves prayer (Psa. 119:18 — "O my eyes that I may behold wonderful things from Thy law"), patience, self-discipline, and spiritual humility and courage to change theological convictions when necessary. New insights to revealed truth may come through perspectives of other men of God (Prov. 27:17) — "iron sharpens iron, so one man sharpens another").

Once theological truth is discovered, we have the obligation before God to obey it, for "who looks intently at the perfect law, the law of liberty, **AND ABIDES BY IT . . .** this man shall be blessed in what he does" (James 1:25). Negatively, "the one who knows the right thing to do, and does not do it, **TO HIM IT IS SIN**" (James 4:17). Compare this with our Lord's command concerning "the washing of the saints' feet" (John 13:17; 1 Tim. 5:10). "All Scripture inspired by God" and is profitable, not only "teaching," but also **"FOR REPROOF, FOR CORRECTION,"** in order that "the man of God may be adequate, equipped for every good work" (2 Tim. 3:16-17). **"IF WE GO ON SINNING WILLFULLY AFTER RECEIVING THE KNOWLEDGE OF THE TRUTH,"** there remains "a certain terrifying expectation of judgment" (Heb. 12:26-27). Thus, God's people must "consider how to stimulate one another to love and good deeds . . . encouraging one another" (Heb. 12:24-25).

But who can really tell whether one interpreter of the Bible is more accurate than another? In the long run, our Lord said, "they will know them by their fruits" (Matt. 7:16). The apostle John wrote that teachers of error "went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us" (1 John 2:19). The fruits of false or inadequate biblical instruction will be seen by God's people sooner or later, for sound teaching leads to maturity in our lives as we obey Him. Note the tragic condition of the first readers of the Book of Hebrews: "you have become dull of hearing . . . you ought to be teachers . . . but have come to need milk and not solid food . . . accustomed to the word of righteousness, solid food is for the mature, who because of their practice have their senses trained to discern good and evil" (Heb. 5:11-14). "Solid food" (doctrines such as the Melchizedekian priesthood of Christ in the Hebrews context) *must* be studied

taught, not just the so-called "clear biblical things."

God expects His people to dig deeply into the utterly precious Word He has entrusted to us. **D THUS TO DISCOVER CLEAR BIBLICAL TEACHING WE DID NOT PREVIOUSLY SEE.** It will be at the Bema (judgment seat) of Christ that our true motives and attitudes in handling His Word will be exposed (1 Cor. 3:10-15; 4:1-5; 2 Cor. 5:10, Rom. 14:10; Luke 8:17; 12:47). At first glance, the biblical doctrines may seem to be more numerous than others. But they are all important. For example, the Sadducees denied the resurrection of the body because they could not "see" what was taught in the Scriptures and "put the Sadducees to silence" by showing (through the proper use of theological inferences) that they *could* have seen bodily resurrection taught in Genesis 3:6. He held them completely accountable: "You are mistaken, not understanding the Scriptures, or the power of God" (Matt. 22:29). Thus, to the person who demands: "**SHOW ME WHERE THE BIBLE CLEARLY TEACHES THAT!**" God's servants may well reply: "**JOIN US IN SEARCHING THE SCRIPTURES TO DISCOVER GOD'S PRECIOUS TRUTH!**" May God equip us in His love, patience, and wisdom to encourage His people in search and discovery!

2. THE UNION OF THE AGAPE AND THE EUCHARIST

There is biblical evidence which points to the fact that the Agape (Love Feast) and the Eucharist (Bread and Cup) are found in only one place and are there linked together. That evidence includes:

In those passages where these elements are commanded, they are never presented apart from each other.

Matthew 26:26-29, Mark 14:22-25; Luke 22:14-20 and 30, 1 Corinthians 11:17-34

When the earliest account of the institution of these elements, found in 1 Corinthians 11, is compared with Matthew, Mark, and Luke there is found a close tie between the meal and the Bread and Cup. The elements of the Bread and Cup have their origin in the setting of the meal. The Bible always mentions the Bread in the setting of the meal.

Luke 22:17 and 20 with 1 Corinthians 11:25 Matthew 26:26, Luke 22:19, 1 Corinthians 11:24

The argumentation employed by the Apostle Paul in 1 Corinthians 10:14-22 (in which he specifically is dealing with fellowship with demons) is based on an interdependence of "the bread," "the cup," and "the table." "The table" clearly refers to the meal in this context.

The practice of the early church recorded

in the Book of Acts (particularly the phrase "breaking bread") points to a meal which was the setting from which the Bread and Cup arose. We agree with the many commentators throughout the course of church history who have seen metonymy (one part used to refer to a greater entity) in these passages.

Acts 2:42 and 46, 20:7 and 11 (cf. Jude 12)

5. While the Agape and the Eucharist each have their own symbolic meanings, beyond those there exist values flowing from the union of the parts. To sever them has the practical result of reducing the Agape to a church supper. Moreover, the separated Eucharist encourages sacramentalism and eliminates the divinely planned interaction within the Body.

The evidence thus leads us to the conclusion that the practice of a Eucharist apart from the meal has no biblical authorization. In fact, separation of the Eucharist from the divinely given setting of the meal results in serious distortion of the intended fellowship. The Lord provided the form for the blessing of His people. Therefore, we oppose the erosion of that form which results in the loss of truth and its outworking which results in the intended blessing.

3. THE UNION OF THE AGAPE AND THE EUCHARIST WITH THE WASHING OF THE SAINTS' FEET

1. The washing of the saints' feet in John 13 is obviously from the setting of the same meal (as noted in verses 2, 4, 12, 23, 25, 26, 28) in which the Bread and Cup were instituted (Matthew 26, Mark 14, Luke 22, and 1 Corinthians 11).
2. Christ Himself invested this action with rich symbolic significance, primarily related to spiritual cleansing from sin (John 13:8-11).
3. It is clear that our Lord intended this literal practice to be perpetuated by His followers: "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. . . . If you know these things, you are blessed if you do them." (John 13:14, 15 and 17).
4. Therefore, because it is clear that the washing of the saints' feet was to be literally perpetuated, and its initiation was an integral part of the Agape/Eucharist occasion, this is its only logical biblical setting.
5. Evidence of New Testament practice of this symbolic action is found in 1 Timothy 5:10, where godly widows are said to have washed the saints' feet. In light of the immediate context in which the Apostle Paul specifically mentions hospitality, it is

highly improbable that footwashing is a mere repetition of the same idea of hospitality. The logical place where they would have washed only the saints' feet was in the local church; and the only setting in which Christ authorized the church to do this was in connection with the celebration of the Agape/Eucharist symbols.

Motion carried that Section 1 (What is clear Biblical teaching?), Section 2 (The union of the agape and the eucharist) and Section 3 (The union of the agape and the eucharist with the washing of the Saints' feet.) of the study committee report be received by the conference as their report to the conference.

4. THE UNANIMOUS REPORT OF THE FGBC STUDY COMMITTEE

After three years of discussion, study and prayer, we, the representatives of the Fellowship of Grace Brethren Churches, reaffirm our commitment to the Scriptures as the final authority establishing those symbolic actions known as ordinances which are to be perpetuated. Our convictions relating to the teaching of the New Testament are:

1. That Jesus commanded his disciples to perpetuate the washing of one another's feet as a symbol primarily of the need for cleansing from sin in the Christian walk.
2. That Jesus attached symbolic significance to the meal on that last night. This meal was perpetuated by local churches in the New Testament as the Lord's Supper or the Love Feast. Based on Jesus' teaching concerning this meal and the expectation of the Apostle Paul that this was to be continued in association with the Bread and Cup, we recognize the obligation to perpetuate this symbolic meal.
3. That from the setting of the meal Jesus presented the Bread and the Cup as symbols "proclaiming the Lord's death until He comes" (1 Cor. 11:26).
4. That, after our comparing Scripture with Scripture we conclude that Jesus instituted all these symbolic actions at the meal in the night in which He was betrayed. Nowhere does the New Testament teach or imply that any one of these is to be treated as more obligatory or to be repeated more often than the other parts. Particularly, there is no evidence than the New Testament church practiced the Eucharist (the Bread and Cup) apart from a meal. Rather, Jesus instituted threefold communion in order that the believer might experience the full impact of these truths.
5. Therefore we advise that in FGBC churches the word "communion" be reserved exclusively for the threefold service, since it is our understanding that when "the commu-

nion of the bread and cup" is separated from the meal, it does not carry the spiritual and symbolic impact as when joined together with the meal, therefore, is not that which fulfills what Christ commanded to be perpetuated. If the church practices the Eucharist (the Bread and Cup) separately from the threefold communion service, it must clearly teach that this does not fulfill the obligation of the believer to do what Jesus instituted. What the New Testament church practiced as "communion."

Therefore, in light of the questions under discussion over these past three years, we conclude the following:

1. That the words "threefold communion only"² be retained in our constitution as the clause best protects the perpetuation of symbolic actions required by the New Testament.
2. That the use of any part of the communion service for the purpose of teaching its ritual content is not in itself a violation of the FGBC constitution.
3. That the separate observance of the Eucharist (the Bread and Cup) as "communion" by a local church violates the F.G.B.C. constitution (see Paragraph 5 of the constitution above.) To cease or neglect the practice of threefold communion is also an obvious violation of our convictions and teaching of Scripture and the F.G.B.C. constitution. Such churches are urged either to change their practice or to withdraw voluntarily from F.G.B.C. before a disciplinary confrontation is required.
4. We appeal to the leaders of all our churches to follow high standards of integrity and intellectual honesty in determining their adherence to the guidelines established by our Fellowship. Each church in the Fellowship ought to make special efforts to teach the parts of the communion service as based clearly on the belief and practice of the church.

¹ Quoted from the Statement of Faith, Article 10, ORDINANCES.

² until a more biblical and all-encompassing term is suggested which embodies all of the symbols.

Motion overwhelmingly prevailed to adopt the unanimous report of the 2/3 year study committee.

Note: 5 minutes were then taken for delegates to pray with one another. The period closed with the singing of the hymn "To God Be The Glory".

REPORT OF THE COMMITTEE ON RULES AND ORGANIZATION

Report of the Rules and Organization Committee was given by Dave Plaster.

According to the minutes of the final business session of the 1983 conference the following motion was referred to the Rules and Organization Committee:

Beginning with the 1984 Conference and hereafter, we have the privilege by majority consent on important issues to allow all delegates to vote either by their presence or their proxy.

The opinion of this committee that the proposed amendment does not align itself with the present constitution and procedures of our conference. We have concluded that based on the foregoing:

Our Constitution (Article 6, Section E. Parts 5 and 6) puts our procedures under *Robert's Rules of Order*. According to the revised *Robert's Rules of Order* published under the direction of the Roberts Rules Association the following statements are made:

Proxy voting is not permitted in ordinary deliberative assemblies unless the laws of the state in which the society is incorporated require it, or the charter or bylaws of the organization provide for it. Ordinarily it should neither be allowed nor required, because proxy voting is incompatible with the essential characteristics of a deliberative assembly in which membership is individual, personal, and non-transferable. (p. 360).

It is a fundamental principle of parliamentary law that the right to vote is limited to the members of an organization who are actually present at the time the vote is taken in a legal meeting. . . . An organization should never adopt a bylaw permitting a question to be decided by a voting procedure in which the votes of persons who attend the meeting are counted together with ballots mailed in by absentees, since in practice such a procedure is likely to be unfair. (p. 355).

The proposal itself carries with it inherent practical difficulties.

1. Majority consent is needed to determine which issues are important enough to require the exercise of proxy votes. Thus, the majority of delegates present can still block the churches desiring proxy voting from doing so. This creates even more opportunity for misunderstandings.
2. The certification as to which delegates are authorized to cast proxy votes prolongs an already cumbersome process in conduct of our business.

Therefore, we recommend that Article 6, Section E, Part 1 stand as currently written: "No delegate shall represent more than one vote in conference."

Respectfully submitted,
Pastor David R. Plaster, chairman
Pastor Arthur A. Burk
Dr. Lester E. Pifer

Motion carried that this report be adopted.
Motion carried to adjourn.

Wednesday, August 8, 1984 at 3 p.m.

Third Business Session

Moderator Edwin Cashman called the meeting to order with prayer.

The membership committee presented an additional report bringing the total number of delegates for the 3rd business session to 833. These additional delegates were seated by conference.

The minutes of the previous meeting were approved as printed and corrected.

The conference continued with the report of the Constitution Revision Committee.

Motion carried that the By-Laws be amended to add the word Grace before Brethren Home Missions Council. (Article X, Section Four, 2.)

Motion carried that the By-Laws be amended to delete the word implement and insert the words voluntarily support. (Article VII, Section Four, 7.)

Motion carried by an overwhelming majority that we adopt these By-Laws.

Report of the Christian Education Board was given by Roy Halberg.

1984 REPORT OF THE GBC CHRISTIAN EDUCATION BOARD

Dear Delegates:

This last year has been exciting for our ministry. We've experienced a transition in leadership . . . reevaluated most areas of our ministry . . . improved many . . . were tight financially . . . but saw God supply our needs . . . were humbled by the lives touched through Operation Barnabas, Timothy Teams and other ministries.

Perhaps more than ever, this last year demonstrated God's involvement in our ministry. Fresh in our mind is the way God supplied us with a bus less than a week before its scheduled departure . . . how one church graciously offered us first choice at a used van they also needed and wanted . . . how He protected our traveling teams, though not always our vehicles . . . and the way He led us through this transition period.

And then it's been a year which demonstrated your support. Last year at this time, you generously gave toward the purchase of a new van. In the following months, over \$10,700 was raised for this project. Thank you for this gracious support. We plan on purchasing the van this fall.

To get to the heart of our ministry, turn to

the center of the August *Herald*. We're humbled by how God is using CE. We're humbled by how He's doing it — through the prayer support of you and many others. Thanks for the most vital contribution.

Our transition period has taught us the value of our staff. Ed and Brad and their staff make all of this happen. And without minimizing anyone, we've learned how valuable Ed is to our ministry. His heart and vision for youth and CE stimulates the rest of us.

Our focus of ministry has sharpened — we want to concentrate on stimulating and equipping church leaders. Organizational changes have improved our office efficiency. A concentration on quality took a few products off our shelf and slowed down the introduction of others. But one thing hasn't changed — our desire to be your servant. Hoping to Help is still our passion. With our ears closer to the ground, we want to respond to your needs. Obviously we're not trying to do everything, but in the areas of Christian education, church growth and youth, we want to do our best.

Join us in this ministry, if you haven't. Share with us our ministry of stimulating church leaders and shaping the future of young lives.

Our board and staff thank you for this opportunity to serve. We need you. And are pleased to work together in helping pastors, pastors' wives, teens and their sponsors, husbands and wives, Sunday school teachers and others.

With Appreciation,

Roy Halberg

CE ASSOCIATES

President of the Board — Roy Halberg
 Director of Administration — Brad Skiles
 Director of Youth Ministries — Ed Lewis
 SMM Coordinator — Sue Rike
 Timothy Teams Coordinator — Kevin Huggins
 Executive Assistant in Youth — Linda Phelps
 Executive Assistant in Administration — Jim Folsom
 CE Youth Programs Editor — Bruce Barlow
 Timothy Teams Assistant Coordinators —
 Steve Garcia, Jay Firebaugh
 BNYC Assistant Director — Dan Thornton
 Financial Assistant — Mark Cooper
 Administrative Assistant — Valerie Byers
 Production Associate — Georgia Marshall
 Facility Supervisor — Steve Garcia
 Resource Room Supervisor — Rosella Cochran
 Consultants:

Adult Bible Fellowships — John Teevan
 Children's Ministries — Lonnie Skiles
 Sanctity of Life — Don Shoemaker
 Pastors' Wives — Margie Brubaker
 Youth Strategy and Evangelism — Dave Bogue

1983-84 District Reps and Board Members

Ron Mapes, AK
 Michael Funderburg, Allegheny
 Jim Poyner, FL
 David Plaster*, IN
 Chuck Thornton, IA/Midlands
 Randy Poyner*, Mid-At.
 Chip Heim, NCO
 Galen Wiley*, NEO
 Don Byers*, S. CA/AZ
 Mike Clapham*, S. OH
 Mark Henning, SW
 Roy Halberg*, Nor-Cal
 Greg Howell, NW
 Steve Jarrell*, Southern
 Jeff Dunkle, VA
 Bill Snell, W. PA
 Dave Belcher*
 Ed Cashman*
 Mike Grill*
 Dave Marksburg*
 Paul Mutchler*
 Bud Olszewski*
 Roger Wambold*

CE MINISTRIES

ABF Lessons
 Audio Visual Library
 Bible Quizzing
 Brethren National Youth Conference
 Brethren Student Life Volunteers
 Candidating Material
 CE Issue Tapes
 CE National Awards
 CE Youth Programs
 Children's Materials
 Discipleship Materials
 District Mailings
 District Reps
 Enrichment Inserts
 Euro-Missions Institute
 General TIME Program
 Grace Seminary Class
Herald Pages
 HMMM
 HMMM Book and Tape Club
 Inside Track
 National Achievement Competition
 National CE Convention
 National Youth Worker's Conference
 OHHH
 Operation Barnabas
 Pastoral Resources
 Pastor's Class Notes
 Precepts
 Programmed Statistical Analysis
 Readables
 Serving My Master
 SMM Patroness Mailing
 Ten Big Ideas for Today's Youth
 The Latest
 Timothy Teams
 Young teen Conference

ing Soon:
Involvement
stry Tips
N

1983 GBC CHRISTIAN EDUCATION STATEMENT OF ACTIVITY AND FUND BALANCE

PORT AND REVENUE

neral	\$106,138
urch Ministries	34,688
uth Ministries:	
Timothy Teams	8,201
SMM	25,531
Operation Barnabas	60,866
General Youth	225,380
CE Youth Programs	9,758
TIME	105,734
Total Support and Revenue	\$576,296

ENSES

neral	\$175,062
urch Ministries	34,806
uth Ministries:	
Timothy Teams	11,118
SMM	29,008
Operation Barnabas	45,994
General Youth	180,834
CE Youth Programs	6,998
TIME	90,851
Total Expenses	\$574,669

ESS OF SUPPORT AND REVENUE

ER EXPENSES	\$ 1,627
D BALANCE, beginning of year	118,379
D BALANCE, end of year	<u>\$118,006</u>

GBC CHRISTIAN EDUCATION BALANCE SHEET

	1983
ETS	
RENT ASSETS	
sh	\$ 28,322
vings Account — BIF	40,635
counts Receivable	1,998
ventory	-0-
Total Current Assets	\$ 70,955
PERTY AND EQUIPMENT	
adquarters — land and building	\$ 90,000
nd Improvements — parking lot	3,231
tor Vehicles	18,465
ice Furniture and Equipment	31,400
	<u>\$143,096</u>
ss allowances for depreciation	31,187
Property and Equipment — Net	<u>\$111,909</u>
	<u>\$182,864</u>

LIABILITIES AND FUND BALANCE

MORTGAGE NOTE PAYABLE	\$ 64,858
FUND BALANCE	
Restricted	\$ 49,256
Unrestricted	68,750
Total Fund Balance	<u>\$118,006</u>
	<u>\$182,864</u>

Motion passed that this report be received by the conference.

A motion prevailed that the following names be presented for election to the GBC Christian Education Board.

Roy Halberg, Ray Feather, Bob Divine, John Nagle, Lee Dice, Bob Morton and Jeff Ahlgrim. No further names were presented.

Report of the Board of Evangelism was given by Ron Picard.

REPORT OF THE BRETHREN BOARD OF EVANGELISM

"The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20

The prophet's lot seemed hopeless, for lack of deliverance. So it is for the multitude of people outside of Jesus Christ. However, your Board of Evangelism has been actively seeking the lost and exhorting Christians to share their faith. During this past year, the Lord has given to us a clearer vision to further evangelism throughout our Fellowship of Grace Brethren Churches. Being a creature of Conference, representing each member and delegate has been such a privilege and opportunity.

Some facts of interest to many of you would be in the activity of your director/evangelist. Since last conference, I have accumulated these statistics.

Travel: 3,600 miles by air
11,545 miles by car
15,145 total miles

Meetings Held: 33 (speaking in churches, district conferences, ministeriums and schools)
Attendance: 113 average per meeting or 3,720 total

Decisions: 101 salvation decisions

828 Public commitments other than salvation

Statistics do not show the true picture of the decisions made. Many vowed to pray for revival and are remembering our National Conference in prayer even today. Others suddenly realized that the Lord had laid a burden of responsibility on their hearts for some specific people and subsequent correspondence indicates that they have sought out those friends and relatives to share the Gospel with them. There has truly been a mighty stirring in the hearts of many of our Grace Brethren Churches.

Your Board of Evangelism has also prepared some practical training for this coming September and October. In Regional Seminars located in three cities, Hagerstown, Maryland;

Dayton (Brookville), Ohio; and Atlanta, Georgia; pastors and their wives and key church members will have three days of concentrated fellowship, training, evangelistic exposure and, hopefully, a renewed vision to take back to their churches and promote evangelism there. We have called this program "DEO-80's" because we believe that Dynamic Evangelistic Outreach is what every church really needs and desires. Some Districts are asking for each church to send representatives to these Regional Seminars, thus allowing our fellowship to see what can happen when we join together as one united force for Christ to reach the lost. This is the greatest undertaking of our board in many years and it will come to our fellowship in just a few brief weeks.

Of special help to us in the "DEO-80's" Regional Training Seminars is the Christian Education Department of our fellowship, as they are co-ordinating the Follow-up and Discipleship from people who are currently in churches doing the job. Their participation in this program has been a real encouragement to us. We are looking forward to working with other Grace Brethren National Organizations as well. Especially do we want to help them promote evangelism in effective ways. Plans are now in the formative stages beyond 1984 to 1985 for enlarging our outreach ministries.

On behalf of the board, I would like to thank you and your churches for your financial support. My heart and the heart of each board member burns with concern for the lost. As we receive your generous gifts, it is our desire to expand the ministry of this board to spread the good news of salvation. Someday, if the Lord tarries His return, I would love to report to you that a thousand people have committed their lives to Christ through the efforts of the Brethren Board of Evangelism. Please keep us in your prayers and favor us, if possible, by increasing your budget for our ministry. Together we co-labor for our Savior; may we all be found faithful.

BOARD OF EVANGELISM FINANCIAL REPORT

January 1 - December 31, 1983

Checking	
Balance on hand 1-1-83	\$2,249.67
Received to 12-31-83	44,201.39
	46,451.06
Disbursed to 12-31-83	41,879.67
Balance on hand 12-31-83	\$4,571.39
Savings	
Balance on hand 1-1-83	\$17,859.45
Deposited to 12-31-83	793.32
	18,652.77
Withdrawn to 12-31-83	16,000.00
Balance on hand 12-31-83	2,652.77
Total Cash on hand 12-31-83	\$ 7,224.16
Income	
Churches	\$20,440.77

Church "Picard Support"	3.4
Individual "Picard Support"	3.2
Interest	7
Misc.	1.1
Total Income	\$28.9
Expenses	
DEO 80's	\$1.5
Salary — Picard	15.6
Salary — Picard from Support	4.0
Insurance — Picard	1.0
Director Honorarium (Collitt)	6
Administrative, Conf., Travel	3.3
Board Meetings	3.3
Special Ministries	1.0
Church Growth	
Summer Teams, Camp, etc.	4.4
Office Salaries	3.0
Office Supplies, Phone, etc.	2.6
Evangelism Consultant	5
Total Expenses	\$41.8
	(12.8)
Balance on hand	
Checking 1-1-83	\$2.2
Savings 1-1-83	17.8
Total Cash on hand 1-1-83	\$20.1
Total Income	\$28.9
Total Expenses	41.8
	(-12.8)
Balance on hand 12-31-83	\$7.2

BOARD OF EVANGELISM RECEIPTS BY DISTRICTS January 1 - December 31, 1983

Alaska	\$
Allegheny	1.2
Florida	1
Hawaii	
Indiana	1.8
Iowa-Midlands	
Michigan	2
Mid-Atlantic	2.9
Mountain-Plains	
Nor-Cal	
Northcentral Ohio	8
Northeastern Ohio	2.3
Northern Atlantic	4.1
Northwest	5
Southern	1
Southern California-Arizona	1.7
Southern Ohio	2.3
Southwest	
Virginia	2.0
Western Pennsylvania	2.2
Total Church Receipts	\$23.1
Individuals and Misc. Receipts	5.0
	\$28.2
Interest	7
TOTAL RECEIPTS	
1-1-83 to 12-31-83	\$28.9

Motion carried that this report be received at the conference.

Motion carried that the following names be presented for election to the Board of Evangelism.

ymen: Fred Sorrick and Warren Zellner
 inisters: Charles Davis, Timothy George,
 Thompson
 o further names were presented.

port of the Board of Ministerial Emergen-
 Retirement Benefits was given by Carl
 er.

REPORT OF THE BOARD OF MINISTERIAL EMERGENCY AND RETIREMENT BENEFITS OF THE FELLOWSHIP OF GRACE BRETHREN CHURCHES

is, your Board is currently sending out
 hly checks to twenty retired pastors and
 en widows totalling nearly \$2700.00. The
 tement of Financial Condition" in the
 gate packets is a part of this report and in-
 es that our disbursements exceeded our
 pts by \$5,375.21. This is an alarming 150%
 ase in deficit spending over the previous
 . The best projections we can make based

on a number of factors relating to probable
 assets and liabilities for the foreseeable future
 would indicate the need for an *additional*
 \$5,000.00 in income each year in order to match
 probable disbursements with adequate income.

Because this Board does not operate as an in-
 surance company but as a *ministry* available to
 all Brethren ministers (except those in a retire-
 ment program of another Brethren agency), it
 deserves the support of all of our churches to
 maintain the present level of income received
 from our Board by those already retired. In
 I John 3:17-18, we have a clear biblical mandate
 to care for any brother or sister in need of
 material help. Because this Board is a creature
 of National Conference, we must come to you
 for help. We have no mailing list among our
 Fellowship of people to whom we may send ap-
 peals. We do send appeal letters for gifts and of-
 ferings to all of our churches each year but the
 results are waning. We have a moral and
 spiritual obligation to properly care for these
 who have served so faithfully in the past but did

BOARD OF MINISTERIAL EMERGENCY AND RETIREMENT BENEFITS OF THE FELLOWSHIP OF GRACE BRETHREN CHURCHES *Statement of Financial Condition December 31, 1983*

Cash in Checking 12/31/83	2,416.13
Savings - BIF	159.76
Investments - Edward D. Jones	38,429.00
- Jackson Life Annuity	20,229.08
- First United Life	23,018.65
Total Fund Assets	<u>84,252.62</u>

STATEMENT OF RECEIPTS AND DISBURSEMENTS *For The Year Ending December 31, 1983*

	Retirement	Emergency	Ministers	Totals
Fund Balances - 1/1/83	14,665.38	15,850.00	56,303.30	86,818.68
Cash Receipts				
Church Contributions	21,276.82			
Misc. Contributions	650.00	100.00		
Ministers 1%			4,340.13	
Interest - BIF	623.95			
Interest on Investments	2,102.06		5,335.91	
Int. - NOW Checking account	236.85			
Transfers	2,171.08			
Total Cash Receipts	27,060.76	100.00	9,676.04	36,836.80
Cash Disbursements				
Benefits to Retirees	30,801.30			
Special Gift		100.00		
Postage	120.00			
Office Supplies	7.73			
Honorarium	370.00			
Secretarial Help	430.00			
State of Indiana	10.00			
Advertising	470.45			
Printing	107.70			
Conference Expenses	18.59			
Withdrawals			4,696.01	
Transfers			2,171.08	
Roberts & Roberts - CPA	100.00			
Total Cash Disbursements	32,435.97	100.00	6,867.09	39,402.86
Fund Balances 12/31/83	9,290.37	15,850.00	59,112.25	84,252.62

not have the benefit of IRA and Keough plans made available in recent years. It is our responsibility as a conference to enable these dear ones to live with Christian dignity during their retirement years. Are you and/or your church willing to help?

The Board wishes to place in nomination by means of a ballot the following for a three-year term (one to fill the lay position and two to fill the ministerial positions):

Lay: *Wes Miller Ben Zimmerman

Ministerial: *William Byers Roy Glass
Ken Koontz Quentin Matthes

*Incumbent

Motion carried that this report be received by the conference.

Motion made and seconded that the conference raise the delegate fees by 10¢ per member starting in 1985 and continue the collection of this amount for this Board as long as the need exists, with the understanding that this Board shall notify the conference as soon as the need ceases to exist.

Motion carried to refer the previous motion back to this board to come up with another plan for raising money.

A motion carried that the following names be presented for election to the Board of Ministerial Emergency and Retirement Benefits.

Laymen: Larry Campbell and Wesley Miller

Ministers: William Byers, Roy Glass, Kenneth Koontz and Quentin Matthes. No further nominations were given.

Motion carried that the By-Laws adopted earlier be implemented by the election of the appropriate officials in 1985 and to take effect upon their election.

Motion carried to adjourn.

August 9, 1984 9:25 a.m.

Fourth Business Session

Moderator Edwin Cashman called the meeting to order with prayer.

Election results were read.

GBC Christian Education Board

Roy Halberg, Ray Feather, Bob Divine
Brethren Board of Evangelism

Laymen: Fred Sorrick, Warren Zellner

Ministers: Charles Davis, Ron Thompson
Board of Ministerial Emergency and Retirement Benefits

Laymen: Wesley Miller

Ministers: William Byers, Ken Koontz

The minutes of the previous meeting were approved as printed.

Report of the Committee on Committees was given by Roy Halberg. (See page 3)

Motion carried that this report be adopted by the conference as corrected.

Report of the conference statistician by Ralph Burns.

Report of the Statistician for 1983

After 81 hours of difficulty but yet with your National Statistician has been able to compile and place in your hands a copy of Statistical report for 1983.

As per usual it is difficult to have an accurate true report, because of the many who reported did not do it correctly.

Just a few observations as to why this difficulty:

1. 12 churches did not report
2. Many churches had a different number for membership than that reported at the end of 1982
3. There were 299 mistakes in addition of the columns
4. There were 15 incomplete reports
5. Some reported that records were not available
6. 150 reports were received after the date of Feb. 28. Some as late as June

However, we do have some good points to mention:

1. Thanks to the many churches who sent in fine accurate reports.
2. The work of the District Statistician was great and a great help to me in compiling our report. Our thanks to each one of them.

Now some things to do when you make the Statistical Report of this year.

1. Follow instructions.
2. If you cannot fill in spaces with a figure please put in a dash in that space.
3. Make sure you use the same membership number that was recorded at the end of 1983. It is recorded in the area opposite the church name.
4. If you have any questions as to what to do, don't take it into your own hands but call your Statistician (National or District)

Last but not least: Thanks to those who offered little tid-bits of encouragement along with their report. They were gladly received and really helped.

Finally: I wish to express my thanks to the Lord for the Joy I had in compiling the reports for the last 3 years. Even with all the frustrations I thank Him for the experience and the knowledge that I have gained through this office. My blessings upon the new Statistician Bro. Durkee, may his fingers become stronger he uses the calculator and his temper softer and held down as he wades through columns of figures. Also may I exhort all those who will be filling out the Statistical Report for this year so as unto the Lord and to the best of your ability.

Thank you,

Ralph S. Burns, National Statistician

GBC STATISTICAL REPORT FOR THE YEAR

	OF 1983	
	1982	1983
FESSIONS OF FAITH		
lar Services	2,554	2,566
ay School &		
ildren's Church	864	795
& Camp	1,785	1,518
ersonal Work, Visitation		
angelism, etc.	2,644	2,189
TOTALS	7,847	7,068

ISTICS OF MEETINGS		
ing Worship Average		
tendance (159) 45,309	(151) 44,653	
ing Worship Average		
tendance (73) 20,816	(69) 20,266	
er Meeting Average		
tendance (54) 15,288	(52) 15,303	
union Average		
tendance (76) 21,758	(74) 21,701	

BERSHIP		
Last Year	42,023	42,258
d this Year		
om other denomi-		
tions	531	628
om other FGBC		
churches	535	814
Baptism	2,785	2,663
her	309	326
Total Added	4,160	4,431

this Year		
Other Denomi-		
nations	662	578
Other FGBC		
Churches	493	633
Death	273	243
Dismissal	88	98
ll Revision	2,317	1,374
her	92	272

TOTAL LOST	3,925	3,198
GAIN	235	1,233
BERSHIP END OF		
PORTING YEAR	42,258	43,491
Immersed		
mbers	38,221	39,302
Baptisms	3,854	3,573

ILIARY ORGANIZATIONS		
ay School Average		
tendance (128) 36,254	(113) 33,479	
Average		
tendance (66) 18,727	(58) 17,052	
C. Average		
tendance (14) 3,999	(14) 4,038	
n Program Average		
tendance (20) 5,617	(19) 5,650	
an Average		
tendance (5) 1,442	(5) 1,471	

RCH RELATED ORGANIZATIONS		
ict Youth Camp Average		
tendance (10) 2,965	(10) 3,033	
tian School		
rollment	8,466	8,300

ETS AT END OF THE YEAR		
Church Owns		
sh in Bank	2,563,032	2,794,096
gs & Investments	3,188,468	3,474,739
ment Value	6,225,220	7,342,770
onage		
st)	2,743,566	2,931,638
& Building		
st)	69,588,620	80,814,301

Other Assets	888,029	953,610
TOTAL	85,246,937	98,311,154
What Church		
Owes	17,812,079	19,563,039
Churches net		
worth	67,434,858	78,748,115

1982-1983

INCOME AND EXPENSES

	1982	1983
RECEIPT OF INCOME		
Missions	3,679,381	4,219,825
General and Building Funds	18,793,490	24,500,661
Auxiliary Organizations	989,376	1,145,464
Church related Organizations	5,587,504	7,620,783
Borrowed Funds	1,148,628	1,651,603
Other Receipts	2,104,462	1,809,237
TOTAL	32,302,841	40,947,573

EXPENDITURES		
Missions Organizations		
Brethren Home Missions	739,148	847,624
Brethren Foreign Missions	1,583,786	1,770,071
Grace Schools	349,176	353,975
District Missions	158,643	190,632
Board of Christian Education	107,153	132,527
Board of Evangelism	17,298	34,881
Brethren Missionary Herald	45,470	45,133
Brethren National		
Auxiliaries	66,817	86,239
Other Brethren Missions	236,230	265,313
Non-Brethren Missions	715,130	906,860
TOTAL	4,018,951	4,633,255

LOCAL EXPENSES		
General Funds		
Sr. Pastor's Salary (total)	4,557,911	4,597,122
Other Pastor's Salaries	2,008,983	2,627,107
All Operating Expenses	8,214,338	9,662,041
Regular Building Debt	2,767,811	3,101,287
Debts (not building)	550,984	387,094
New Building	2,053,458	5,484,552
Building Improvement	492,270	856,393
New Equipment	490,054	378,404
TOTAL	21,135,659	27,094,000

AUXILIARY ORGANIZATIONS		
	935,156	809,757

CHURCH-RELATED		
District Youth Camp Exp.	139,966	140,331
Christian Day School	6,124,478	7,826,841
Other	919,282	450,661
TOTAL	7,183,726	8,417,833

GRAND TOTAL OF EXPENSES		
	33,273,492	40,954,845

District	No. Churches Reporting
Allegheny	16
Florida	16
Hawaii	4
Indiana	20
Iowa-Midlands	14
Michigan	6
Mid-Atlantic	13
Mountain-Plains	7
North-Calif.	11
North Central Oh.	23
Northeastern Oh.	16
North-Atlantic	29

Northwest	17
Southern	5
S. Calif. & Ariz.	40
Southern Oh.	21
Southwest	2
Virginia	17
Western Penna.	18
	295

District	No. Churches Not Reporting
Mid-Atlantic	1
North Central Oh.	1
North Atlantic	1
Northwest	1
Southern	1
S. Calif. & Ariz.	3
Southern Oh.	1
Southwest	3
	12

Motion carried that this report be received by the conference.

Report of the conference treasurer by Larry Chamberlain.

THE FELLOWSHIP
OF GRACE BRETHREN CHURCHES
CASH RECEIPTS AND DISBURSEMENTS
FOR THE FISCAL YEAR ENDED JUNE 30, 1984

Beginning balances, July 1, 1983:

Checking account - First	
Natl. Bank	\$ 170.45
Savings account - BIF	10,330.69 \$10,501.14

Revenues:

Credential fees	34,033.69
Designated offerings	7,480.49
Conference expense offering	1,350.70
Interest on savings	1,675.91
Facilities rent reimbursed	3,792.69
Child care	1,196.76
Other revenues	1,117.50 50,647.74

Cash available for use 61,148.88

Expenditures:

Facilities use	2,791.44
Child care	6,664.13
Designated offerings	7,480.49
Printing and promotion	12,877.14
Conference music	675.00
Travel and honoraria	1,252.98
Officers and committees	4,551.59
Two-Year study committee	4,622.55
Secretarial help	318.16
Other expenditures	69.56 41,303.04

Ending balances, June 30, 1984:

Checking account - First	
Natl. Bank*	\$ 3,839.24
Savings account - BIF	16,006.00 \$19,845.84

*Includes \$3,000 in transit from savings to checking

Respectfully submitted,
Larry N. Chamberlain
Treasurer

Motion carried that this report be received by the conference.

Motion carried that the San Bernardino Conference of San Bernardino, Calif. be re-instated back to our fellowship.

Report of the committee on resolutions by John Teevan.

REPORT OF THE RESOLUTIONS COMMITTEE

Having examined the resolutions over the past 15 years of the Fellowship of Grace Brethren Churches, and having noticed a redundancy of topics, and having felt the frustration of lengthy word and sentence changes being made from the floor of conference, we, the resolutions committee, recommend to the 1984 National Conference of the Fellowship of Grace Brethren Churches that we adopt no additional resolutions this year.

We do, however, see the value of a fellowship of churches holding a number of resolutions on items of interest to the fellowship. These items are worthy of more mention than an annual resolution and yet ought not be included in the Statement of Faith. To that end, we are recommending that we adopt only continuing resolutions as a fellowship.

With that in mind, the committee would like to invite comments from interested pastors to lay people and proposed resolutions, especially on the topics that have been brought up over the last 10-15 years. The following is a list of most of those topics:

Creation
Role of Women
Work of Ministry
Great Commission
Lordship of Christ
Relief of Suffering
Discipleship

In addition to these topics, we believe that it would be useful for our fellowship to state a philosophical basis for home missions, foreign missions, collegiate education, and the role of local churches in the form of resolutions, though these items have not been addressed in the past.

To show the need for a change to this approach to resolutions, we would point out that not only have we not articulated our desire for the work of missions, but even our view of creation, which is not stated clearly in the Statement of Faith, has only been dealt with in a resolution once or twice in the past 15 years.

Continuing resolutions would be non-binding and could be changed by a simple majority of delegates at National Conference. All resolutions or changes in wording of resolutions would come to the floor of the conference through the resolutions committee which would eliminate changes from the floor, but would require additional delay if those changes were made through the committee.

move the adoption of this report.

John Teevan, Chairman
Resolutions Committee

motion carried that this report be adopted by conference.

Report of the Sanctity of Life committee by Donald Shoemaker.

SANCTITY OF LIFE COMMITTEE

During the past year the Sanctity of Life committee has sought to raise the consciousness of our fellowship with regard to abortion and related right-to-life issues. Our activities have been:

- Extensive development of a relationship with GBC Christian Education to enhance our educational contacts with pastors and churches.
- Two literature contacts via Christian education mailings. (a) an interview with Donald Shoemaker, committee chairman, discussing Christian political involvement in moral issues, a Sanctity of Life Sunday and ten tasks a church can do on this issue; (b) an essay discussing the relationship between abortion rights and the Equal Rights Amendment.
- Telephone counseling with pastors and lay people with questions.
- Advising churches on resource material and making presentations in churches and at Grace College.
- Showing the film "A Matter of Choice" to a voluntary audience of 450 at the Brethren National Youth Conference.
- The committee looks forward to additional contact with the churches in the coming year. We urge our churches to teach on sanctity of life. We especially urge two things:

That our churches consider establishing crisis pregnancy ministries or else cooperating with established ones. This is a superb opportunity for friendship evangelism,

That our churches recognize the importance of this election year and exhort their people to register to vote and then to vote their consciences.

Please call on our committee for assistance as a church develops its sanctity of life programs.

Respectfully submitted,
Donald Shoemaker
Chm. Sanctity of Life Committee

motion carried that this report be received by conference.

Report of the Endorsing Agent on Chaplains Ministry by Donald Carter.

REPORT OF THE ENDORSING AGENT

Report of Endorsing Agent to the Military and to the Veterans Administration Hospitals, made to the National Conference of the Fellowship of Grace Brethren Churches convened 5-10 August, 1984, Winona Lake, Indiana.

I wish to thank the Grace Brethren Fellowship for the opportunity to maintain relationships with our Military Chaplains and to counsel and assist them as they minister to those in uniform. The funds allocated to perform this mission are appreciated. I bring to you personal greetings from those unable to attend this Conference.

I wish to remind the Conference that there are several groups of ministers and students who make up the field of my endeavors. They are as follows:

1. Our eight active duty Chaplains, the cutting edge of our ministry in the military are our greatest interest and concern. To the best of my knowledge they are effective, busy and happy in their various ministries. I will speak of them in a later paragraph.
2. We have nine ministers serving Reserve military units across our Nation. These men are ready to don their uniforms in the event of war. These are busy Pastors and leaders who find a special stimulus in keeping touch with the military. They leave their churches for brief periods of time and perform important ministries to the Weekend military people. They are truly pastors of second congregations with distinction and effectiveness. We praise God for them.
3. We have two young Seminarians, busy with their Theological Training, who are enrolled in a Chaplain Intern program while they attend Seminary. They are eligible to attend a Military Chaplain School during Summer vacation. They have no military commitment beyond this unless they seek the chaplaincy when qualified.
4. I am also in correspondence with several men who are interested in becoming Chaplains when qualified. One or two are still in High School.
5. Perhaps the most vocal and interested people with whom I have contact are our retired Chaplains, six of them. Their suggestions and comments are quite important and valuable to me. If age were not the problem, doubtless some of them would be back in uniform.
6. Several of our ministers are presently active in the Civil Air Patrol, a para military organization active in search and rescue activities under the sponsorship of the United States Air Force. The Dean of these voluntary workers is our own venerable Pastor Bill Schaffer. It is my responsibility to officially endorse Pastors who seek to minister to boys and young men involved in this activity.

As your Endorsing Agent I am involved in an organization called "NATIONAL CONFERENCE ON MINISTRY TO THE ARMED FORCES", made up of the Endorsing Agents of the many denominations and fellowships of churches in the United States. There are some two hundred of us. The sole mission of this group is to assist the Endorsers in their work and to constitute a "Forum" in which we may discuss our Endorsers in their work and to constitute a "Forum" in which we may discuss our problems. During recent meetings two issues have come up that I wish to share with our Fellowship in this report.

1. Legal suit against the United States Army. Some months ago two men in one of our Eastern States filed suit against the Army, challenging the constitutionality of spending government tax money for Chaplains' salaries, Chapel supplies, furnishings, etc. The suit, if won by the plaintiffs would destroy the Military Chaplaincy and would require all religious activity to be supported and performed by the religious organizations or the military members themselves. A victory by the plaintiffs would be devastating to the services and a source of confusion to the religious organizations. I am happy to report that the Judge dismissed the case, stating, in summary: "Affording an opportunity for worship without coercion preserves the religious neutrality of the Government . . . the First Amendment requires the Government to be neutral in its relations with groups of religious believers and non-believers; it does not require the State to be their adversary. State power is no more to be used so as to handicap religions, than it is to favor them." (Extracted from Memorandum and Order 79 Civ. 2986 by Chaplain, Douglas O. Jones, AF/HCB.).

While we are happy for the outcome of this suit, we must remember that religious freedom, even in enlightened America, is a fragile thing, liable to be attacked at any time. How well we know that the enemies of the Cross are tireless, possessed by Satan Himself and liable to use any means possible to deprive us of our freedom. More alarming yet is the rude realization that our Constitution, itself, is not favorable to our Faith, **but ONLY NEUTRAL!**

2. The National Conference on Ministry to the Armed Forces is not only concerned about the battle for our Chaplaincy, but about the religious makeup and changing character of our people. In days past the military services quite truly were a reflection of the American people. Except for a light sprinkling of persons of other Faiths, one could assume that there were four groups present, Roman Catholics, Protestants, Jews and those who professed no particular faith.

In more recent years a few other groups have surfaced but have been accommodated by being labeled "Protestant" or "Other".

Now, American society is undergoing dramatic change. Strange and ex religions are enjoying fantastic growth. Great political upheavals have made millions homeless and have driven many to emigrate to America. Leaders of many groups are clamoring for their rights, insisting that their religions be represented in the American military Chaplaincy. The vaunted claim of "liberty and justice for all" will be severely tested and tried.

It is granted that these new religions have their rights and that every service person be allowed to practice his religion. We learn to accept this new situation something else again.

We Brethren must teach our Chaplains to accept these situations. We must help them develop expertise and understanding of strange religious concepts. We must help them maintain their Faith in the midst of great religious pluralism. Furthermore, we must be more selective in our choice of Chaplain candidates to take the place of those who retire.

I ask the Brethren in our Fellowship to pray much in prayer for our men in the Chaplaincy as these changes unfold. They may come today or tomorrow. Perhaps God will bring a revival in America and our melting pot will swallow up these vagabonds made concepts in the precious blood of Christ.

In closing let me mention a few things about our active Chaplains. Brother J. Schumacher has been promoted to Colonel in the Army and is one of two Chaplains selected to attend the "War College" this year. This opportunity is offered only to officers of special talents who are obviously being considered for top level positions in the future. Chaplain James T. Elwell is one of five Air Force Chaplains selected to participate in the "Air Force Institute of Technology." He will attend the Presbyterian School of Christian Education in Richmond, Va. seeking a Masters Degree.

Chaplain (Capt) Charles Card, U.S. Army Training Post, Fort Jackson, South Carolina, our youngest Chaplain, is enjoying a fruitful ministry with basic trainees. In his latest report he states that he has baptized fifteen men by TRINE IMMERSION.

We have a great rarity. Chaplains Patrick and Duane Jones are stationed together at Fort Sill, Oklahoma.

Respectfully Submitted,

DONALD F. CARTER
Endorsing Agent

Motion carried that this report be received by the conference.

The following chaplains gave testimonies:

Charles Card

John Diaz

John Patrick

Both John Diaz and John Patrick introduced their wives to the conference.

Motion carried that we make a place on the statistical report for our chaplains to report.

Report of the Auditing and Finance Committee by Ron Clinger.

REPORT OF THE AUDITING AND FINANCE COMMITTEE

The Auditing and Finance Committee is accountable to Conference to assure that the financial records and statements of all creatures of Conference are in order and properly audited. The four organizations which are within the view of this Committee are the following:

FGBC Conference

GBC Christian Education

The Board of Evangelism

The Board of Ministerial Emergency and Retirement Benefits of the FGBC

The Committee has reviewed the financial statements and, where available, the third-party audit reports of each of these organizations and find them to be in order. We express appreciation to each organization in utilizing third parties to annually review their financial statements.

Respectfully submitted,

Ronald Clinger, Chairman

James Barnes

Leslie Nutter

Motion carried that this report be received by the conference.

Report of the committee on Pastorless Churches and Available Men was given by Bill Smith.

PASTORLESS CHURCHES AND AVAILABLE MEN COMMITTEE REPORT

AUGUST 1, 1983 TO JULY 31, 1984

During this year 26 churches have requested a list of available men. The list of Pastorless Churches has been sent to 31 men.

At the present time 15 churches and 23 men remain listed with the Committee.

Respectfully submitted,

William W. Smith

Motion carried that this report be accepted by the conference.

Report of the Executive committee by Charles Ashman.

KEY MOUNTAIN GRANDEUR awaits all plan ahead and attend our national conference in 1985 at the YMCA of the Rockies, Estes Park, Colorado, August 10-16, 1985.

Our Youth and Adult conferences will be coordinated together on the same beautiful conference grounds. Advertising and information about facilities and reservations will be sent to all our churches during the month of September.

This is a great time together. Our special theme of the adult conference will emphasize FOREIGN MISSIONS.

For a vacation with a purpose, plan a week or two with the Brethren in Colorado next year.

NOTE:

1. Lodging on the YMCA conference grounds will be by "package" only, including lodging and meals.
2. To get a "Tourist Package Info Kit" for the Estes Park area, write to: Estes Park Area, Chamber of Commerce, Box 3050D, Estes Park, CO 80517. Ask for "Vacation Guide," "Lodging Guide," "Camping Guide," and any other information that you might desire. They will gladly send you the information.

Motion carried that this report be received by the conference.

Motion carried that the minutes from this meeting be approved as read with one correction.

Installation of the new officers was held.

Motion carried to adjourn. (Sine die)

National Organizations

THE FOREIGN MISSIONARY SOCIETY OF THE GRACE BRETHREN CHURCH, INCORPORATED

P. O. Box 588, Winona Lake, IN 46590

Staff

General Director—Rev. John W. Zielasko
Director of Church Relations—Rev. Wendell Kent
Director of Personnel—Rev. Edward Lewis
Director of Finance—Mr. Stephen P. Mason
Director of Audiovisuals—Rev. Gordon L. Austin
Publications Coordinator—Miss Nora Macon
Administrative Secretary — Mrs. Lillian Teeter
Assistant to Director of Finance—Mrs. Sharon Andersen
Secretary, Finance and A/V—Mrs. Robena Pannebaker
Secretary to Director of Personnel—Mrs. Kathy Herman
Materials Secretary—Mr. Roger Stover
Assistant to Director of Audiovisuals—Mr. Scott Howington

Board of Trustees

(Term Ending 1985)

Rev. Wesley Haller

Dr. Glenn F. O'Neal

Dr. Peter Peponis,

5282 River Forest Rd., Dublin, OH 43017

Rev. Scott L. Weaver

(Term Ending 1986)

Rev. Dean Fetterhoff

Mr. Miles Firestone,

R. 5, 7159 Ashland Rd., Wooster, OH 44691

Rev. John Teevan

Dr. John C. Whitcomb

(Term Ending 1987)

Dr. S. Wayne Beaver

Rev. Robert Griffith

Rev. Edward Jackson

Mr. Lenard Moen,

7914 Michigan Ave., Whittier, CA 90602

Officers of the Board

Chairman—Rev. Dean Fetterhoff

Vice Chairman—Rev. Scott Weaver

Secretary—Rev. Wesley Haller

Treasurer—Dr. S. Wayne Beaver

Foreign Missionary Directory

Argentina—

Futch, Rev. and Mrs. Earl, S.M. Castilverde 2
1879 Quilmes Oeste, Buenos Aires, Arger
S.A.

Hoyt, Rev. and Mrs. Lynn, Calle 22, No. 2
Barrio Parque Field, (2000) Rosario, S
Fe, Argentina, S.A.

Nairn, Rev. and Mrs. Stan, J.V. Gonzales 2
1878 Quilmes Oeste, Buenos Aires, Arger
S.A.

Peacock, Miss Alice, Casilla de Correo 52,
Quilmes Oeste, Buenos Aires, Argentina.

Brazil—

Burk, Rev. and Mrs. Bill, 68445 Barcarena,
Brazil, S.A.

Farner, Rev. and Mrs. Tim, Rua Joao XXII
520, 38.400 Uberlandia, Minas Gerais, B
S.A.

Green, Rev. and Mrs. Dan, SQN 215, Blo
Apt. 608, 70.874 Brasilia, D.F., Brazil, S
Hodgdon, Rev. and Mrs. Earle, Caixa Postal
66.000 Belem, Para, Brazil, S.A.

Hulse, Miss Barbara, Rua Joao XXIII, No.
38.400 Uberlandia, Minas Gerais, Brazil,
Johnson, Rev. and Mrs. George, Caixa Postal
66.000 Belem, Para, Brazil, S.A.

Johnson, Rev. and Mrs. Norman, HCGN
Bloco Q, Casa 21, 70.740 Brasilia, D.F., I
S.A.

Miller, Rev. and Mrs. Edward, Caixa Postal
66.000 Belem, Para, Brazil, S.A.

Pettman, Rev. and Mrs. Dan, Caixa Postal
66.000 Belem, Para, Brazil, S.A.

Central African Republic—

*(Address for all missionaries in the C.A.R. is
240, Bangui, Central African Republic, A*

Rev. and Mrs. Gary Austin, Miss Mary Cripe
Diana Davis, Rev. and Mrs. Martin Garber
and Mrs. Marvin Goodman, Miss Mary
Habegger, Dr. and Mrs. Donald Hocking
Margaret Hull, Rev. and Mrs. Howard I
Miss Cheryl Kaufman, Miss Carolyn Kodea
and Mrs. Paul Kuns, Dr. and Mrs. Harold M
Miss Carol Mensinger, Rev. and Mrs.
Mensinger, Miss Lila Sheely, Rev. and
Robert Skeen, Rev. and Mrs. Tom Stallter
Marian Thurston, Miss Evelyn Tschetter
and Mrs. Lester Vnasdale, Mr. and Mrs. m

rnemeunde (MAF), Miss Lois Wilson

id—

rell, Rev. and Mrs. Rich (Temporarily assigned to France until conditions favorable for entry).

gland—

walke, Rev and Mrs. Dave, 84 Seven Star Rd., Solihull, West Midlands, B91-2BW, England
ele, Rev. and Mrs. Phil, 24 Marsham Court Rd., Solihull, West Midlands, B91-2ET, England

nce—

igen, Dr. and Mrs. Trevor, Le Grand Pre BT 6, Rue Ambroise Pare, 71000 Charney-les-Macon, France

Armey, Rev. and Mrs. Larry, 100D Cours Lafayette, 69003—Lyon, France

od, Rev. and Mrs. Kent, 21 Bld. de la Republique, 71100—Chalon-sur-Saone, France

rell, Rev. and Mrs. Rich, 13 A Rue de Strasbourg, 71200 — Le Creusot, France

ien, Rev. and Mrs. Tom, Chateau de St. Albain, 71260—Lugny, France

uffman, Miss Trudy, 15 Avenue Ed. Herriot, 71000—Macon, France

rris, Miss Patty, 193 rue St. Exupery (Allee B), 71100—Macon France

rd, Rev. and Mrs. Chris, 18 rue de Martyrs de la Resistance, 71000 Chalon sur Saone, France

er, Rev. Peter, 43 rue Jean Bouveri, 71300—Montceau-les-Mines, France

rs, Rev. and Mrs. John, 142 rue Dedieu 69100-Villeurbanne, France

xico—

rchill, Rev. and Mrs. Jack, 2758 Caulfield Dr., San Diego, CA 92154

ag, Rev. and Mrs. Walter, 3760 Sunset Ln., San Ysidro, CA 92073

rp, Rev. and Mrs. Tom, Apartado Postal 102-124, Deleg. Iztacalco, C. P. 08930, Mexico, D.F., Mexico

erto Rico—

f-supporting Church

st Germany—

rk, Miss Edna, Stuttgarterstr 21, 7022 Leinfelden-Echterdingen, West Germany

nduka, Rev. and Mrs. David, Strohgastr. 13, 7250 Leonberg, West Germany

pas, Rev. and Mrs. John, Karl-Braun Weg 2, 7022 Leinfelden-Echterdingen 1, West Germany

gh, Rev. and Mrs. Roger, 7 Stuttgart (80), Mohringen, Ganzenstr. 13, West Germany

nsey, Rev. and Mrs. Dan, Egerlanderstr. 2, 7250 Leonberg, West Germany

Language Study—

gium—

es, Dr. and Mrs. James, Coebergerstraat, 30, B-2018, Antwerpen, Belgium

Brazil—

Miller, Mr. and Mrs. Edward, Jr., Caixa Postal 368, 66.000 Belem, Para, Brazil, S.A.

France—

Daugherty, Dr. and Mrs. Dave, 8 Ave. Gen. de Gaulle B, 69300 Caluire, France

Hocking, Rev. and Mrs. Jim, Centre Missionnaire, 50 rue des Galibouds, 73200—Albertville, France

Moeller, Rev. and Mrs. Dan, Centre Missionnaire, 50 rue des Galibouds, 73200—Albertville, France

Weaver, Mr. and Mrs. Marlin, Centre Missionnaire, 50 rue des Galibouds, 73200—Albertville, France

Japan—

Graham, Rev. and Mrs. Ike, 2301 Karuizawa Machi, Nagano-Ken 38901, Japan

O'Dell, Rev. and Mrs. Cecil, 4-5-4 Izumi Cho, Hoya Shi, Tokyo - T 202, Japan

Mexico—

Schaefer, Mr. and Mrs. James, Apartado Postal 102-108, Celeg. Iztacalco, C.P. 08930, Mexico, D.F., Mexico

Philippines—

Hullet, Rev. and Mrs. Clay, New Tribes Mission, Language and Orientation, Room 217 Commercial Center, Lipa City, Batangas 4216, Philippines

Spain—

Salazar, Rev. and Mrs. Robert, Calle de la Rioja 17, B-F, Madrid, 22, Spain 28042

West Germany—

Fretz, Miss Jane, c/o Roger Peugh, 7 Stuttgart (80) Mohringen, Ganzenstr 13, West Germany

In the United States—

Retired:

Altig, Dr. and Mrs. Keith, 13755 E. Walnut, Whit-tier, CA 90602

Balzar, Mr. and Mrs. Albert, 6475 Atlantic Ave., 408 Aloha Cir., Long Beach, CA 90805

Dowdy, Rev. and Mrs. Paul, 5864 Teal Ln., El Paso, TX 79924

Hoyt, Rev. and Mrs. Solon, Rivadavia 455, 5800 Rio Cuarto, Argentina, S.A.

Jones, Miss Gail, R. 4, Box 59, Johnstown, PA 15904

Kennedy, Mrs. Minnie, Grace Village, P. O. Box 337, Winona Lake, IN 46590

Kent, Miss Ruth, P. O. Box 588, Winona Lake, IN 46590

Kliever, Dr. and Mrs. Jake, Box 108, Middle-branch, OH 44652

Maconagh, Rev. and Mrs. Hill, 4061 58th Ave., N., Lot 206, St. Petersburg, FL 33714

Miller, Rev. and Mrs. Don, 500 N. La Cadena Way, No. 2, La Habra, CA 90631

Mishler, Miss Marie, 62 Coach Ln., Akron, OH 44312

Sheldon, Mrs. Hattie, 510 Rose Ave., Long Beach, CA 90802

Sickel, Mrs. Loree, 1462 Golden Rain Rd., No. 49-B, Seal Beach, CA 90740

Snyder, Miss Ruth, P. O. Box 588, Winona Lake, IN 46590
 Tresise, Rev. and Mrs. Foster, 95-303 Waioni St., Wahiawa, HI 96786
 Williams, Rev. and Mrs. Robert, P. O. Box 67, Udell, IA 52593

On Medical Retirement

Cochran, Miss Rosella, 101 Fourth St., Winona Lake, IN 46590
 Snyder, Rev. and Mrs. Roy, c/o P. O. Box 588, Winona Lake, IN 46590

On Furlough—

Belohlavek, Rev. and Mrs. Bob, P. O. Box 588, Winona Lake, IN 46590
 Burk, Rev. and Mrs. Bill, 11259 Pope Ave., Lynwood, CA 90262
 Griffith, Rev. and Mrs. Dave, P. O. Box 588, Winona Lake, IN 46590
 Hobert, Rev. and Mrs. Dave, 301 Esplanade, Winona Lake, IN 46590
 Hoyt, Rev. and Mrs. Lynn, 1424 Dartmouth, York, PA 17404
 Varner, Miss Janet, 207 Hawthorne St., Johnstown, PA 15904
 Walker, Dr. and Mrs. William, Box 601, CR 225S, Winona Lake, IN 46590

Approved Appointees:

Brook, Mr. and Mrs. Paul, 603 Glenview St., Philadelphia, PA 19111
 Miller, Miss Jeannie, 38 E. Clover Cir., Colorado Springs, CO 80906
 Morris, Miss Margie, 14427 Allingham Ave., Norwalk, CA 90650
 Ruiz, Mr. and Mrs. Ted, 1635 Hawthorne Ave., La Verne, CA 91750

FINANCIAL STATEMENT BALANCE SHEET December 31, 1983

Assets:

General Fund—
 Cash and Investments \$ 417,696
 Accounts Receivable 29,556
 Advances and Prepaid Expenses 17,808
 Equipment (less depreciation) 11,782
 Land and Buildings 387,917
 Other 12,484
 Total \$ 877,243

Restricted Funds—

Cash and Investments \$ 75,587
 Notes Receivable 18,000
 Accrued Interest 50
 Total \$ 93,637

Annuity Funds—

Cash and Investments \$ 248,638
 Notes Receivable 90,742
 Accrued Interest 1,579
 Total \$ 340,959

TOTAL OF ALL FUNDS . . . \$1,311,839

General Fund—

Notes Payable \$ 17,672
 Accounts Payable 42
 Missionary Outfit Funds 40,745
 Medical Contingency Fund 24,859
 Other Liabilities 352

Total Liabilities \$ 83
 Fund Balance \$ 793
 Total \$ 877

Restricted Funds—

Accounts Payable \$ —
 Fund Balance—Relief Agency 4
 Fund Balance—Field Projects 88

Total \$ 93

Annuity Funds—

Interest Payments Payable \$ 2
 Annuities in Force 265
 Fund Balance 73

Total \$ 340

TOTAL ALL FUNDS \$1,311

INCOME AND EXPENSE STATEMENT For the calendar year ending December 31, 1983

GENERAL FUND

Income:

Gifts—
 Undesignated \$ 185
 Field 10
 Support and Outfit 1,710
 Estates 3
 Total \$1,909
 Interest and Miscellaneous 13

TOTAL INCOME \$1,922

Expenses:

Administrational—
 General Office \$ 31
 Office Rent 25
 Legal and Audit 1
 Office Personnel 119
 Board and Office Travel 16
 Candidate Expense 4
 Total \$ 199

Promotional—

Publications \$ 38
 Publicity 49
 Conferences (Missionary and Office) 48
 Office Personnel 71

Total \$ 208

Missionary and Field—

Residences \$ 20
 Missionary Personnel 1,035
 Missionary Travel 54
 Field Expenditures 416

Total \$1,531

Other—

Interest \$ 3
 Memberships and Contributions 5
 Miscellaneous 2

Total \$ 10

TOTAL EXPENSES \$1,948

Changes in Fund Balance:

Income over (under) Expenses \$ (26)
 Fund Transfers 5
 Fund Balance—January 1 813
 Fund Balance—December 31 \$ 792

The financial records of the FMS for the 1982 and 1983 have been audited by Dahm Yarian, Certified Public Accountants, Warsaw, Indiana. The complete audited report is available for inspection at the Foreign Missions' office.

GRACE BRETHREN MISSIONS STEWARDSHIP SERVICE

P. O. Box 587, Winona Lake, IN 46590

Phone: 219/267-5161

*(A joint ministry sponsored by
The Grace Brethren Home Missions Council, Inc., and
The Foreign Missionary Society of the
Grace Brethren Church, Inc.)*

Director—Mr. Russel Dunlap

Executive Committee:

Lester E. Pifer, chairman

John W. Zielasko, secretary

Larry N. Chamberlain, Walter R. Fretz, Wendell E. Kent, and Stephen P. Mason

THE GRACE BRETHREN HOME MISSION COUNCIL, INCORPORATED

P. O. Box 587, Winona Lake, IN 46590

Officers and Staff

Pres.—Rev. Luke E. Kauffman, 613 Hilltop Rd., Myerstown, PA 17067

Pres.—Rev. James L. Custer, 2515 Carriage Ln., Powell, OH 43065

Sec. Secy.—Dr. Lester E. Pifer, 505 School Ave., Winona Lake, IN 46590

Asst. Secy.—Mr. Harry Shipley, Box 32, West Alexandria, OH 45381

Admin. Coordinator—Mr. Larry N. Chamberlain, R. 1, Box 425A, Warsaw, IN 46580

Western Field Secy.—Dr. Robert W. Thompson, Box 14759, Long Beach, CA 90814

Northern Field Secy.—Rev. William A. Byers, 3039 Hidden Forest Ct., Marietta, GA 30066

Eastern Field Secy.—Rev. William W. Smith, 409 Auditorium Blvd., Winona Lake, IN 46590

Emotional Secy.—Miss Liz Cutler, R. 8, Box 59, Warsaw, IN 46580

Accountant—Mr. Stephen Galegor, P.O. Box 53, Milford, IN 46542

Office Secy.—Mrs. Charles Orlando, 111 Mineral Springs, Winona Lake, IN 46590

Bookkeeper—Miss Louise Blankenship, 307 14th St., Winona Lake, IN 46590

Coordinator of Data Processing—Mrs. Cashel Taylor, R. 9, Box 123, Warsaw, IN 46580

Receptionist—Mrs. Jeanette Scofield, R. 5, Westhaven Estates No. 625, Warsaw, IN 46580

Grace Brethren Building Ministries

Consulting Architect and Engineer—Rev. Ralph Hall, P.O. Box 587, Winona Lake, IN 46590. Residence: 7221 8th Ave.,

Loop W., Brandon, FL 33529 (Tel. 813/792-4356)

Board of Directors

(Term Ending 1985)

Rev. Richard P. DeArmy, 1818 Staffordshire Rd., Columbus, OH 43229

Rev. Luke Kauffman, 613 Hilltop Rd., Myerstown, PA 17067

Mr. Ora Skiles, 3513 Toomes Rd., Modesto, CA 95351

Mr. Joseph Taylor, 124 N.E. 19th Ct., B-204, Manor Grove Village, Wilton Manors, FL 33305

(Term Ending 1986)

Rev. Robert D. Fetterhoff, 1770 Woodcrest, Wooster, OH 44691

Mr. Vernon W. Schrock, 226 Hammond Ter., Waterloo, IA 50702

Mr. Harry Shipley, Box 32, West Alexandria, OH 45381

Rev. William H. Snell, 306 S. Mulberry St., Martinsburg, PA 16662

Mr. Lloyd Wenger, R. 2, Box 99, Woodward, IA 50276

(Term Ending 1987)

Rev. James L. Custer, 2515 Carriage Ln., Powell, OH 43065

Rev. Paul E. Dick, R. 8, Box 420, Warsaw, IN 46580

Rev. C. Lee Jenkins, P.O. Box 273, Winona Lake, IN 46590

Mr. Willard Smith, 400 Queen St., Minerva, OH 44657

Mr. Homer Waller, P.O. Box 612, Sunnyside, WA 98944

Home Mission Directory

Central/New England Division

Brunswick, ME—Grace Brethren Church. Pastor, Rev. Darrel Taylor
Hartford City, IN—Grace Brethren Church. Pastor, Rev. Gary Gnagey
Island Pond, VT—Grace Brethren Church. Pastor, Rev. Dale Jenks
Kansas City, MO—Grace Brethren Church.
New Albany, IN—Grace Brethren Church. Pastor, Rev. Davy Troxel
New England—Rev. James Hunt, Missionary Church Planter

Eastern Division

Cincinnati, OH—Grace Brethren Church. Pastor, Rev. Michael Clapham
Dayton, OH—Calvary Grace Brethren Church. Pastor, Rev. Robert Poirier
Dryhill, KY—Victory Mountain Grace Brethren Chapel. Pastor, Rev. Samuel Baer
Frederick, MD—Frederick Grace Brethren Church. Pastor, Rev. Warren Tamkin
Gettysburg, PA—Grace Brethren Church. Pastor, Rev. Earle Peer
Jersey Shore, PA—Tiadaghton Valley Grace Brethren Church. Pastor, Rev. James Snavelly
Lexington, KY—Grace Brethren Church. Pastor, Rev. Al Reilly
Lima, OH—Grace Brethren Church.
Loysville, PA—Shermans Valley Grace Brethren Church
Marion, OH—Grace Brethren Church.
Medina, OH—Medina Grace Brethren Church. Pastor, Rev. Daniel Najimian
Milroy, PA—Milroy Grace Brethren Church. Pastor, Rev. Douglas Sabin
Newark, DE—Grace Brethren Church. Pastor, Rev. Timothy Coyle
Pine Grove, PA—Grace Brethren Church. Pastor, Rev. Howard Gelsinger
Royersford, PA—Tri-County Grace Brethren Church. Pastor, Rev. Eugene deJongh
Saratoga Springs, NY—Grace Brethren Church. Pastor, Rev. James Hunt
Xenia, OH—Grace Brethren Church. Pastor, Rev. Earl Pittman

Southern Division

Anderson, SC—Grace Brethren Church. Pastor, Rev. Donald Soule
Altavista, VA—Altavista Grace Brethren Church. Pastor, Rev. Robert Juday
Atlanta, GA (East)—Grace Brethren Church. Pastor, Rev. Ernest Usher
Charlotte, NC—Grace Brethren Church. Pastor, Rev. Stephen Jarrell
Clearwater, FL—Grace Brethren Church. Pastor, Rev. Kurt Miller
Lakeland, FL—Grace Brethren Church. Pastor, Rev. Jack Peters, Jr.
Orange City, FL—Calvary Grace Brethren Church. Pastor, Rev. Kenneth Koontz

Sebring, FL—Grace Brethren Church. Pastor, Rev. Jay Fretz

Western Division

Albuquerque, NM—Heights Grace Brethren Church. Pastor, Rev. Mark Henning
Auburn, CA—Gold Rush Community Church. Pastor, Rev. Paul Hoffman
Bell, CA—Bell Brethren Church. Pastor, Phillip Guerena
East Helena, MT—Grace Brethren Church. Pastor, Rev. Randy Christie
Hemet, CA—Grace Brethren Church. Pastor, Sheldon Perrine
Homer, AK—Kachemak Bay Grace Brethren Church. Pastor, Rev. Jim Jackson
Laguna Niguel, CA—Coast Community Church. Pastor, Rev. Gary Nolan
Makakilo, HI—Grace Brethren Church. Pastor, Rev. Nathan Leigh
North Pole, AK—Grace Brethren Church. Pastor, Rev. Gary Hable
Placerville, CA—Sierra View Grace Brethren Church. Pastor, Rev. Darrell Anderson
San Bernardino, CA—Grace Brethren Church. Pastor, Rev. Ward Miller
Santa Maria, CA—Grace Brethren Church. Pastor, Rev. Ralph Schwartz
Ventura, CA—Grace Brethren Church. Pastor, Rev. Robert MacMillan
Wasilla, AK—Wasilla Grace Brethren Church. Pastor, Rev. Chris Hayes

Jewish Mission—GRACE BRETHREN
SIANIC TESTIMONY—Miss Isobel F.
469 N. Kings Rd., Los Angeles, CA 90007
(Tel. 213/651-0643)

GRACE BRETHREN NAVAJO MISSION
Counselor, NM 87018 (Tel. 505/568-4111)
Rev. Larry Wedertz, superintendent. Ministers: Rev. and Mrs. Larry Wedertz, Mr. Mrs. Wayne Aites, Rev. and Mrs. Tully Butler, Mr. and Mrs. John Champion, Rev. and Mrs. Johnson Chiquito, Miss Angie Garber, Dianna Graney, Mr. and Mrs. John Juday, and Mrs. Robert Lathrop, Mr. and Mrs. I. Leistner, Miss Rhoda Leistner, Miss F. Marpel, Mrs. Betty Masimer, Mr. and Mrs. Roger Moore, Mr. and Mrs. Roy Sam, and Mrs. Ray Thompson, Rev. and Mrs. Trujillo

Churches sponsored by the Navajo Mission:
Cedar Hill Navajo Grace Brethren Church (Tully Butler)
Day Mesa Navajo Grace Brethren Church (Johnson Chiquito)
Red Lake Community Grace Brethren Church (John Trujillo)

Temporary Assistance

Virginia Beach, VA—Grace Brethren Church

STATEMENT OF FINANCIAL CONDITION

December 31, 1983

	Con- solidated Report*
ASSETS	
Current Assets:	
Cash	\$ 47,749
Offerings and other receipts in transit	228,465
Investments accounts and marketable securities	59,256
Accounts receivable	9,000
Unearned interest and other current assets	29,955
Total current assets	\$ 374,425
Property and equipment:	
Buildings	\$ 36,000
Vehicles and trucks	332,886
Photographic equipment	103,094
Other equipment	22,386
	77,136
	\$ 571,502
Accumulated depreciation	(189,905)
	<u>\$ 381,597</u>
Investments and other assets:	
Accounts receivable	\$ 96,532
Investment in real estate	123,315
Investments in annuities	564,866
Investment in household interest, net	14,711
	<u>\$ 799,424</u>
Total Assets	<u>\$ 1,555,446</u>
LIABILITIES AND EQUITY	
Current liabilities:	
Unearned portion of long-term debt	\$ 3,800
Accounts and notes payable	231,221
Unearned annuity installments	9,276
Unearned withholdings	455
Total current liabilities	\$ 244,752
Long-term debt:	
Unearned amounts due within one year	\$ 200,865
Unearned annuities and trusts	713,888
Contingent liabilities	—0—
Total liabilities	\$ 1,159,505
Equity	<u>\$ 395,941</u>
Total Liabilities and Equity	<u>\$ 1,555,446</u>

* The Consolidated Report includes all departments of the GBHMC which are: The Grace Brethren Home Missions Council, Brethren Building Ministries, and the Grace Brethren Missions Building.

Statement of Revenues, Operation Expenses and Equity For Year Ending December 31, 1983

	Brethren Home Missions	Con- solidated Report*
Revenues:		
Offerings	\$1,161,172	\$ 1,161,172
Estates and Annuities	32,862	32,862
Architectural Services	—0—	65,658
Rent	1,000	35,304
Interest	45,325	47,294
Insurance	—0—	339,454
	<u>\$1,240,359</u>	<u>\$ 1,681,744</u>
Operating Expenses:		
Direct Assistance	\$ 994,610	\$ 896,992
Administration	290,244	863,548
Promotion	93,621	93,670
Payments to		
Annuitants	31,850	54,322
Total Operating Expenses	\$1,410,325	\$ 1,980,532
Excess (deficit) of Revenues Over Operating Expenses	\$ (169,966)	\$ (226,788)
Other Income (expense):		
Disposition of Assets:		
Gains	\$ 22,820	\$ 22,820
Total Other Income or Expense	\$ 22,820	\$ 22,820
Excess (deficit) of Revenue Over Expense	\$ (147,146)	\$ (203,968)
Equity, Beginning of Year, as Previously Reported	\$ 569,300	\$ 599,909
Equity, End of Year	\$ 422,154	\$ 395,941

*The Consolidated Report includes all departments of the GBHMC which are: The Grace Brethren Home Missions Council, Brethren Building Ministries, and the Grace Brethren Missions Building.

The financial statements and support records have been audited by the firm of Ashman, Targgart, and Manion, Certified Public Accountants. A copy of their report is available upon written request to our office.

GRACE BRETHREN INVESTMENT FOUNDATION, INCORPORATED

P. O. Box 587, Winona Lake, IN 46590

The Grace Brethren Investment Foundation has the same officary as The Grace Brethren Home Missions Council, Inc., Winona Lake, IN.

Officers and Staff

Pres.—Rev. Luke E. Kauffman, 613 Hilltop Rd., Myerstown, PA 17067
Pres.—Rev. James L. Custer, 2515 Car-

riage Ln., Powell, OH 43065
Exec. Secy.—Dr. Lester E. Pifer, 505 School Ave., Winona Lake, IN 46590
Treas.—Mr. Harry Shipley, Box 32, West Alexandria, OH 45381
Fin. Secy.—Mr. Walter R. Fretz, R. 8, Box 87A, Warsaw, IN 46580
Asst. Fin. Secy.—Mr. Stephen Galegor, R. 2, Box 244, Milford, IN 46542

Western Field Secy.—Dr. Robert W. Thompson, P.O. Box 14759, Long Beach, CA 90814

Southern Field Secy.—Rev. William A. Byers, 3039 Hidden Forest Ct., Marietta, GA 30066

Eastern Field Secy.—Rev. William W. Smith, 409 Auditorium Blvd., Winona Lake, IN 46590

Secy.—Mrs. Bill D. Figert, R. 8, Box 271, Warsaw, IN 46580

Bookkeeper—Mrs. Donald E. Ogden, R. 8, Box 245, Warsaw, IN 46580

Board of Directors

Rev. James Custer
Rev. Richard DeArmedy
Rev. Paul Dick
Rev. Robert Fetterhoff
Rev. C. Lee Jenkins
Rev. Luke Kauffman
Mr. Vernon Schrock
Mr. Harry Shipley
Mr. Ora Skiles
Mr. Williard Smith
Rev. William Snell
Mr. Joseph Taylor
Mr. Homer Waller
Mr. Lloyd Wenger

STATEMENTS OF FINANCIAL CONDITION AND OPERATIONS

Statement of Financial Condition
May 31, 1984

ASSETS

Loans Receivable—Churches . . .	\$ 9,570,522
Loans Receivable—Organizations . .	396,849
Loans Receivable—Notes Assigned . .	94,223
Loans Receivable—Other	37,906
U. S. Government Obligations, Amortized Cost	1,839,265
Certificates of Deposit	100,000
Merrill Lynch Funds	518,433
Cash	138,981
Accrued Interest Receivable	103,178
Office Equipment, Less Deprecia- tion of \$37,025	10,203
Other Assets	2,800
Total Assets	\$ 12,812,360

LIABILITIES AND FUND BALANCE

Savings Accounts	\$ 11,677
Accrued Interest Payable	146
Other Liabilities	2
Total Liabilities	\$ 11,825

NET WORTH

Fund Balance	\$ 986
Total Liabilities and Fund Balance	\$ 12,812

The above statements and supporting financial records have been audited by the firm of Dr. and Yarian, Warsaw, Indiana, Certified Public Accountants. The auditor's opinion and complete financial statements can be examined by any porate member in the offices of the Grace Brethren Investment Foundation, Inc.

Statement of Operations For Fiscal Year ended May 31, 1984

OPERATING INCOME:

Interest on Loans	\$ 798
Investment Income	265
Miscellaneous	
Total Operating Income	\$ 1,063

OPERATING EXPENSES:

Interest on Savings Accounts . . .	\$ 780
Salaries and Services	87
Directors' Expenses	6
Travel Expenses	15
Payroll Taxes	4
Retirement Fund	4
Promotion and Advertising	14
Stewardship Services	4
Office Expenses	4
Data Processing Services	15
Title and Mortgage Loan Costs . .	
Telephone	1
Postage	4
Insurance	7
Professional Services	5
Purchase Charges—Investments . .	
Contributions	25
Miscellaneous	1
Rent—Office	5
Repairs to Equipment	2
Depreciation	2
Taxes—Property	
Total Operating Expenses	\$ 999

NET INCOME FROM OPERATIONS

	\$ 65
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OTHER INCOME (EXPENSES)	\$
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NET INCOME	\$ 65
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GRACE SCHOOLS

200 Seminary Drive, Winona Lake, IN 46590

President—Dr. Homer A. Kent, Jr.
Assistant to the President—Rev. Jesse B. Deloe

Dean of the Seminary—Dr. E. William Male
College Academic Dean—Dr. Vance A. Yoder

College Dean of Students—Mr. Daniel M. Snively

Director of Development—Rev. Gerald Twombly

Director of Business Affairs—Mr. Ronald Clinger

Director of College Admissions—Mr. Henry

Director of Seminary Admissions—Charles R. Smith

istrar—Mr. James Shipley
 Associate Dean of Students (Women)—Miss
 Lisa Goodman
 Associate Dean of Students (Men)—Mr.
 Bruce Barlow
 Director of Libraries—Mr. Robert D. Ibach,
 r.
 Plain and Director of Christian Serv-
 ce—Rev. Kevin D. Huggins
 Director of Field Services—Mr. David
 Brown

Officers of the Corporation

President—Dr. Homer A. Kent, Jr.
 Secretary/Treasurer—Mr. Ronald E. Clinger
 Assistant Secretary—Mr. Ronald J. Kinley

President's Administrative Council

Chairman—Dr. Homer A. Kent, Jr.
 Secretary—Dr. Vance Yoder

Mr. Ronald Clinger
 Rev. Jesse Deloe
 Dr. E. William Male
 Mr. Daniel Snively
 Rev. Gerald Twombly

Executive Committee

The Board of Trustees

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 Vice Chairman—Mr. Ronald J. Kinley
 Secretary—Mr. Richard Holmes
 President of the Corporation—
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 Mr. Theodore Franchino
 Dr. David W. Miller
 Dr. John P. Morgan
 Mr. William H. Snoddy

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(Term Ending 1985)

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 erne, IN 46711
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 iana 46580
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 ox 80, Allentown, PA 18103
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 Pittier, CA 90605
 Richard Holmes, 427 David St., Smith-
 lle, OH 44677
 Thomas Horney, 2811 Prospect N.E.,
 Middlebranch, OH 44652
 Clyde K. Landrum, 1108 Chestnut
 ve., Winona Lake, IN 46590
 Jerry R. Young, R. 5, Box 434, Man-
 eim, PA 17545

(Term Ending 1986)

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 IA 50702
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 Waterloo, IA 50701
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 Warsaw, IN 46580
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 monte Springs, FL 32701
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 Mission, Counselor, NM 87018

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Mr. Charles R. Doyen, 719 Gaillard St., La-
 Verne, CA 91750
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 Winona Lake, IN 46590
 Mr. Marion Forrest, 481 Ridgedale Dr.,
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 Dr., Colorado Springs, CO 80910
 Rev. G. Forrest Jackson, 172 Burgess Ave.,
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 Buena Vista, VA 24416
 Dr. David W. Miller, 7821 Linda Ln., La
 Palma, CA 90623
 Dr. John P. Morgan, 10163 Rutledge Rd.,
 Howard, OH 43028
 Rev. Charles G. Thornton, P. O. Box 477,
 Dallas Center, IA 50063

1984-85

Faculty Members and Administrative Officers

C=College, S=Seminary

CS=Both College and Seminary

Alcorn, Bruce K. (Dr.) (C) Professor of Educa-
 tion and Psychology
 Allender, Dan B. (S) Assistant Professor of
 Biblical Counseling
 Anderson, Ethel (Mrs.) (C) Part-time Instructor
 in Music and Mathematics
 Ashman, Charles H. (S) Part-time Instructor in
 Pastoral Ministries
 Averbek, Richard E. (S) Assistant Professor of
 Old Testament and Hebrew
 Barlow, Bruce S.W. (C) Associate Dean of Stu-
 dents
 Beaver, S. Wayne (Dr.) (CS) Director of Graduate
 School of Missions, Associate Professor of
 Missions

- Boozel, Margaret (Mrs.) (C) Associate Professor of Nursing
- Boze, Michael (CS) Director of Publications and Media, Part-time Instructor in Speech Communication
- Brown, Lynn (Mrs.) (C) Assistant Professor of Nursing
- Chamberlain, Larry (C) Part-time Instructor in Business
- Christianson, Richard (C) Part-time Instructor in Mathematics
- Clinger, Ronald E. (CS) Director of Business Affairs
- Clutter, Ronald (Dr.) (S) Assistant Professor of Theology and Church History
- Cone, Ruth Ann (Mrs.) (C) Part-time Instructor in English
- Coverstone, Jean L. (Mrs.) (C) Associate Professor of Art
- Crabb, Jr., Lawrence J. (Dr.) (S) Associate Professor of Biblical Counseling
- Darr, William E. (CS) Assistant Director of Libraries
- Davis, Arthur W. (C) Associate Professor of Art
- Davis, John J. (Dr.) (S) Professor of Old Testament and Archaeology
- Deane, Vilas E. (Dr.) (C) Professor of Mathematics
- Deloe, Jesse B. (CS) Assistant to the President
- DeYoung, Donald B. (Dr.) (C) Professor of Physics
- Dick, E. Philip (C) Director of Athletics, Assistant Professor of Health and Physical Education
- Diehl, David (C) Associate Professor of Health and Physical Education
- Dilling, Richard A. (Dr.) (C) Professor of Mathematics and Science Education
- Durkin, Mark (C) Part-time Instructor in Business
- Edgington, Thomas (C) Instructor in Psychology
- Felts, Verna M. (Mrs.) (C) Associate Professor in Music (Piano)
- Felts, W. Roland (C) Associate Professor of Music (Vocal)
- Fields, Beverly (Mrs.) (C) Part-time Instructor in English
- Fields, Weston W. (Dr.) (C) Associate Professor of Bible, Classical Languages, and Hermeneutics
- Floyd, David (C) Part-time Instructor in Speech Communication
- Fluke, Donald (CS) Part-time Instructor in Computer Science, Director of Data Processing
- Forbes, W. Merwin (Dr.) (C) Associate Professor of Biblical Studies
- Fowler, Donald L. (Dr.) (S) Professor of Old Testament and Hebrew
- French, David (C) Part-time Instructor in Art
- French, Ivan (S) Part-time Instructor in Pastoral Ministries
- French, LaNita (Miss) (C) Part-time Instructor in Music (Piano)
- Goodman, Lisa L. (Miss) (C) Associate Dean of Students
- Gordon, William P. (C) Associate Professor of Economics and Business
- Grill, E. Michael (Dr.) (C) Professor of Psychology
- Grill, Stephen A. (Dr.) (C) Assistant Academic Dean, Professor of Speech Communication
- Gsell, Ray A. (Dr.) (C) Associate Professor of Chemistry
- Henry, Ron (C) Director of Admissions, Associate Professor of History
- Herrick, Dennis R. (Dr.) (C) Associate Professor of Music
- Hildebrandt, Theodore (Dr.) (C) Associate Professor of Biblical Studies
- Howard, Tracy (S) Part-time Instructor in Greek and Homiletics
- Howington, J. Scott (C) Part-time Instructor in Speech Communication
- Huggins, Kevin D. (C) Chaplain, Director of Christian Service
- Humberd, Jesse D. (Dr.) (C) Professor of Science and Mathematics
- Ibach, Paula (Mrs.) (C) Part-time Cataloger
- Ibach, Jr., Robert D. (CS) Director of Libraries, Associate Professor of Old Testament Archaeology
- Inman, Bryce (C) Part-time Instructor in Music
- Jeffreys, Richard E. (Dr.) (C) Professor of Chemistry
- Jenkins, C. Lee (C) Part-time Instructor in Chemistry
- Jones, Ronald (C) Part-time Instructor in Philosophy
- Kantenwein, Lee L. (Dr.) (S) Assistant to Dean of Student Affairs, Associate Professor of Homiletics
- Kennedy, David (C) Part-time Instructor in Behavioral Science
- Kent, Jr., Homer A. (Dr.) (CS) President, Professor of New Testament and Greek
- Kent, Patricia (Mrs.) (C) Part-time Instructor in Teacher Education
- Kessler, James C. (C) Associate Professor of Health and Physical Education
- Knife, D. Wayne (Dr.) (S) Professor of Testament
- Lavender, Jay (C) Part-time Instructor in Sociology
- Lee, Marcia V. (Dr.) (C) Part-time Instructor in Biological Science
- L'Esperance, Jean (C) Part-time Instructor in Physical Education
- Lovelady, Edgar J. (Dr.) (C) Professor of English, Greek, and Linguistics
- Lowrie, Jr., Roy (Dr.) (S) Director of Graduate Studies in Christian School Education, Lifetime Professor of Education
- Male, E. William (Dr.) (S) Dean of the Seminary, Professor of Christian Education
- Manahan, Ronald E. (Dr.) (C) Professor of Biblical Studies
- Marshall, Michael (C) Part-time Instructor in Spanish
- Mathisen, Robert R. (Dr.) (C) Professor of History

lars, Gary T. (Dr.) (S) Assistant Professor of
 ew Testament and Greek
 s, Rick (C) Part-time Instructor in Speech
 communication
 ner, Yvonne (Mrs.) (C) Associate Professor
 f Health and Physical Education
 itt, James (Dr.) (C) Assistant Professor of
 odern Languages
 r, Gary L. (C) Part-time Instructor in Art
 n, Donald E. (CS) Professor of Music
 street, R. Larry (Dr.) (S) Associate Professor
 f Homiletics
 a, Marie (Mrs.) (C) Instructor in Nursing
 ns, Lowell (C) Associate Professor of Busi-
 ness
 , Alice (Mrs.) (C) Director of College Place-
 ment, Part-time Instructor of Psychology
 er, David (S) Instructor in Pastoral Minis-
 tries
 John (C) Part-time Instructor in Teacher
 Education
 y, D. Brent (Dr.) (C) Associate Professor of
 lassical and Ancient Languages
 ers, Paulette G. (Mrs.) (C) Associate Profes-
 sor of English
 kelford, Winbon (C) Assistant Professor of
 Business
 ey, James A. (CS) Registrar
 n, Cindy (Mrs.) (C) Admissions and Reten-
 tion Counselor
 n, Charles R. (Dr.) (S) Director of Admis-
 sions, Professor Christian Theology and Greek
 er, R. Wayne (C) Professor of History
 ly, Daniel M. (C) Dean of Students, Assist-
 ant Professor of Sociology
 sler, Kenneth (C) Part-time Instructor in
 German
 ile, John A. (Dr.) (S) Professor of New Tes-
 tament and Greek
 baugh, Vernon (C) Part-time Instructor in
 Music
 or, Kenneth N. (C) Associate Professor of
 ociology
 er, David L. (Dr.) (S) Associate Professor of
 reek and Homiletics
 nly, Gerald H. (CS) Director of Develop-
 ment
 Cleve, Dorothy (Miss) (C) Part-time Instruc-
 tor in Teacher Education
 w, Floyd M. (CS) Director of Library Tech-
 nical Services
 omb, John C. (Dr.) (S) Professor of Theol-
 ogy and Old Testament, Director of Doctoral
 Studies
 e, Hope (Mrs.) (C) Part-time Instructor in
 Nursing
 ring, Barbara (Dr.) (C) Professor of Nursing
 ring, Richard (C) Part-time Instructor in
 Teacher Education
 er, Myron D. (Dr.) (C) Associate Professor
 of English
 m, Michael (C) Part-time Instructor in
 Speech Communication
 t, Marilyn J. (Mrs.) (C) Associate Professor,
 Teacher Education

Yoder, Vance A. (Dr.) (C) Academic Dean, Pro-
 fessor of Music
 Zemek, George J. (Dr.) (S) Associate Professor of
 Old Testament and Theology

Emeritus Faculty

Boyer, James L. (Dr.) Professor Emeritus
 Hamilton, Benjamin A. (Dr.) Librarian Emeritus
 Hamilton, Mabel (Mrs.) Librarian Emeritus
 Hoyt, Herman A. (Dr.) President Emeritus
 Kriegbaum, Arnold R., Dean of Students Emeritus
 Uphouse, Miriam M. (Mrs.) Associate Dean of
 Students Emeritus
 Uphouse, Norman H. (Dr.) Professor Emeritus

Staff

Abbutt, Jerry, Research Assistant
 Adriansen, Stephen, Beta Hall Director
 Andersen, Tim, Physical Plant Staff
 Apeland, Dottie (Mrs.), Secretary to College
 Director of Admissions
 Ashman, Joyce (Miss), Accounts Receivable Clerk
 Awdykowyz, Becky (Mrs.), Accounts Receivable
 Clerk
 Barger, Annette (Mrs.), Secretary to Director of
 Physical Plant
 Bennardo, Thomas, Lake Hall Director
 Bowley, Bonnie (Mrs.), Secretary to Seminary
 Faculty
 Bowles, Deborah (Miss), Alumni Coordinator
 Boyle, John, Physical Plant Staff
 Brosius, Lynette (Mrs.), Pre-cataloging Assistant
 Brown, David, Director of Field Services
 Brown, Dennis, Associate Director of College Ad-
 missions
 Brundage, Richard, Director of Supporting Ser-
 vices
 Buhler, Norma (Mrs.), Secretary to Job Place-
 ment/Retention Counselor
 Byers, Dolores (Mrs.), Food Service Staff
 Carter, Virginia (Mrs.), Secretary to Teacher Edu-
 cation Department
 Cauffman, Neal, Physical Plant Staff
 Chamberlain, Sherlene (Mrs.), Secretary to Col-
 lege Academic Dean
 Chapman, F. Ted, Physical Plant Staff
 Chapman, Lora (Mrs.), Accounts Payable Clerk
 Childs, Linda (Mrs.), Secretary to Registrar
 Christianson, LeAnne (Mrs.), Secretary to Semi-
 nary Faculty
 Cramer, Don R. J., Director of Student Publica-
 tions
 Davis, Cathy (Mrs.), Secretary to Seminary Dean
 Decker, Bettina (Mrs.), Secretary to Development
 Office
 DeGraff, Betty (Mrs.), Health Center Receptionist
 Drake, Evan, Print Shop Operator
 Elliott, Pearl (Mrs.), Switchboard Operator
 Floyd, Lisa (Mrs.), Promotional Materials Secre-
 tary
 Graham, Lois (Mrs.), Cashier
 Gross, David, Food Service Staff
 Harris, Gary, Food Service Staff
 Helmick, Duane, Director of Physical Plant

Helmick, Peggy (Mrs.), Secretary to Financial Aid Office
 Hickox, Linda (Miss), Secretary to Biblical Counseling Department
 Hofto, William, Controller
 Horne, David, Physical Plant Staff
 Horton, Linda (Miss), Hall Director
 Hostetler, Marilyn (Mrs.), Secretary to Music Department
 Hoxworth, Janet (Miss), Payroll Clerk
 Kantenwein, Phyllis (Mrs.), Mailroom Supervisor
 Kayser, Larry, Media and Publications Assistant
 King, Jeanie (Mrs.), Financial Aid Counselor
 Kinsey, Alan, Food Service Staff
 Knepper, Shar (Miss), Secretary to Associate Dean of Students
 Kowatch, Jeff, College Admissions Representative
 Lynch, Christina (Mrs.), Food Service Staff
 Mackey, Sharon (Mrs.), Secretary to Director of Business Affairs and Executive Director of the Winona Lake Christian Assembly
 Mathai, Joel, Manager-Supervisor of Food Service
 McClain, Kathy (Mrs.), Circulation Clerk
 McInnis, Pam (Mrs.), Secretary to Controller
 McClellan, David, Gamma C Hall Director
 Melber, Mary Lou (Mrs.), Secretary to Chaplain and Associate Dean of Students
 Melton, Dewey, Field Representative
 Miley, Catherine (Mrs.), Print Shop Supervisor
 Miley, Richard, Physical Plant Staff
 Moore, Elizabeth (Mrs.), Alpha Hall Resident Director/Housing
 Morrison, Read, Assistant Controller
 Mort, Paul, Physical Plant Staff
 Oelze, John, Food Service Staff
 Penfold, Robin (Mrs.), Administrative Assistant to Director of Public Relations
 Peters, Tom, Physical Plant Staff
 Petty, Steve, Director of Financial Aid
 Poyner, Sue (Mrs.), Secretary to Grace Theological Journal
 Prest, Denise (Mrs.), Secretary to Dean of Students
 Rhodea, Laura (Mrs.), Secretary to Registrar
 Rhodea, Paul, Physical Plant Staff
 Ringler, Ernest, Physical Plant Staff
 Sandy, I. Dean, Food Service Staff
 Schrimsher, Michael, Director of Annual Fund
 Shaffer, Roger, Physical Plant Staff
 Slusher, David, Acquisitions Director
 Snider, Hyla (Mrs.), Mailroom Staff
 Snow, Diane (Mrs.), Secretary to Seminary Director of Admissions
 Spartzak, Barbara (Mrs.), Food Service Staff
 Stambaugh, James, Periodicals Clerk
 Stauffer, Glenn, Physical Plant Staff
 Sturgill, C. Ray, Physical Plant Staff
 Taylor, Joanne (Mrs.), School Nurse
 Templeton, Sue (Miss), Secretary to Director of Athletics
 Terrell, Mildred (Miss), Secretary to Director of Supporting Services
 Thurston, Earl J., Director of Food Services

Thurston, Genevieve (Mrs.), Assistant Director of Food Services
 Tobias, Audrey (Miss), Computer Programmer
 Toll, Amy (Mrs.), Associate Director of Financial Aid
 Toney, Gary, Physical Plant Staff
 Twigg, Terry, Physical Plant Staff
 Um, Sarem (Mrs.), Food Service Staff
 Viars, Kris (Mrs.), Alumni Coordinator
 Weimer, Nancy (Mrs.), Secretary to the President
 Weinberger, Terry (Miss), Women's Athletic Coordinator
 Wilkins, Robert, Director of Information Services
 Wood, Ruth (Mrs.), Secretary to Director of Food Services

1984-85 Grace College Alumni Association Officers

President, Ron Henry
 Vice President, Ted Franchino
 Secretary, Gladys Deloe
 Treasurer, Gary Woolman
 Ex officio member (past pres.), William Kat

1984-85 Grace Seminary Alumni Association Officers

President, Ed Lewis
 Vice President, Jesse Deloe
 Secretary/Treasurer, Robert Arenobine
 Ex officio member (past pres.), Charles Sm

1983-84 PRE-AUDIT CONDENSED FINANCIAL REPORT Balance Sheet, June 30, 1984

ASSETS:

Current Funds (Unrestricted and Restricted)	
Cash and Short Term	\$ 421
Investments	57
Receivables	105
Inventories	83
Deferred Charges	128
Prepaid Expenses and Deposits	92
TOTAL	\$ 890

Loan Endowment, and Annuity Funds

Cash and Short Term	\$ 242
Receivables—NDSL	874
Receivables—Loans	166
Receivables—Other	135
Investments	1,534
Due From Other Funds	227
TOTAL	\$ 3,180

Plant Funds

Cash and Short Term	\$ 708
Receivables	94
Investments	176
Land and Building	6,276
Equipment and Books	3,016
TOTAL	\$ 10,270

Agency Funds

Cash and Short Term	\$ 21
TOTAL	\$ 21

LIABILITIES AND FUND BALANCES:

ent Funds (Unrestricted and stricted)	
counts Payable and Accrued xpenses	\$ 119,066
osits	18,068
ferred Credits	353,112
nd Balance—Unrestricted	147,111
nd Balance—Restricted	252,662
TOTAL	\$ 890,019

Endowment, and Annuity nds	
counts Payable	\$ 0
nd Balance—NDSL	911,783
nd Balance—Loans	250,080
nd Balance—Endowment	1,066,407
nd Balance—Annuity	952,326
TOTAL	\$ 3,180,597

Funds	
counts Payable	\$ 2,293
tes Payable	147,573
rtgages Payable	1,013,792
nds Payable	45,000
e to Other Funds	227,000
nd Balances	
inexpended	231,648
enuals and Replacements	552,566
etirements	192,927
vestment in Plant	7,861,856
TOTAL	\$ 10,274,655

cy Funds	
osits Held in Custody for ers	\$ 28,534
TOTAL	\$ 28,534

STATEMENT OF REVENUES, EXPENDITURES AND TRANSFERS GENERAL FUND

Fiscal Year Ended June 30, 1984

nces	
ational and General	
tion and Fees	\$ 4,050,381

Private Gifts, Grants	586,175
Endowment Income	24,000
Other E and G	144,893
Educational and General	4 4,805,449
Sales and Service of Auxiliary Enterprises	
Housing	\$ 793,833
Food Service	838,707
Other Auxiliary Enterprises	184,061

Total Sales and Service of Auxiliary Enterprises	\$ 1,816,601
Other Sources	\$ 179,057

TOTAL REVENUES \$ 6,801,107

EXPENDITURES	
Educational and General	
Instructional	\$ 2,041,344
Academic Support	426,684
Student Services	916,175
Institutional Support	933,080
Operation of Plant	535,506
Student Aid	310,983
Transfers	243,674

Total Educational and General	\$ 5,407,446
Auxiliary Enterprises	
Housing	\$ 592,706
Food Service	608,408
Other	181,999
Total Auxiliary Enterprises	\$ 1,383,113

TOTAL EXPENDITURES \$ 6,790,559

Other Transfers \$ 9,000

SURPLUS (DEFICIT) \$ 1,548

The books of Grace Schools, Inc., for the fiscal year 1983-84 will be audited by Dahms and Yarian, Certified Public Accountants, Warsaw, Indiana. The full audit report may be examined by any corporation member at the office of the Director of Business Affairs, Winona Lake, Indiana.

THE BRETHREN MISSIONARY HERALD COMPANY, INCORPORATED

P. O. Box 544, Winona Lake, IN 46590

Board of Trustees (Term Ending 1985)

George Allenbaugh
Larry Gegner
Gerald Polman
H. Don Rough

(Term Ending 1986)

James Bustraan
Ralph Colburn
Gerald Kelley
Paul Woodruff

(Term Ending 1987)

E. William Male
Russell Ogden
Maynard Tittle

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V. Pres.—Maynard Tittle
Secy.—Gerald Polman
Asst. Secy.—H. Don Rough
Treas.—Ralph Colburn
Member-at-Large—E. William Male

Herald Magazine Editorial Committee

E. William Male, Gerald Polman
Maynard Tittle

Sunday School Editorial Committee

Charles Turner, Gerald Polman
and one appointed by the
GBC Christian Education Committee

Joint Curriculum Committee

Charles Turner, Gerald Polman
E. William Male, and three others
appointed by GBC Christian Education
Committee

Staff

Exec. Editor and Gen. Mgr.—Charles Turner
Asst. to Gen. Mgr., Printing and BMH
Books—Kenneth E. Herman
Asst. to Gen. Mgr., Finances and
Retail Sales—Jo Disbro
Finance Office—Carol Forbes
Sunday School Sales and Herald Subscrip-
tions—Bobbette Ridenour
Computer Operation, Mailing Lists—
Della Nagel
Sunday School Sales and Mailing Depart-
ment—Frances Ashman
Maintenance and Mailing Department—
Bill Patterson

Herald Bookstore

Ralph Burns, Mike Prentovich
Sherrie Turner

Herald Magazine

Exec. Editor—Charles W. Turner
Production Mgr.—Kenneth Herman
Composition and Layout—
Mike Baker, Greg Hoffert, Omega Sandy

BMH Printing

Manager and Director of Production—
Kenneth E. Herman
Asst. Mgr.—John Leonard
Pressroom Supt.—Don Cake
Pre-Press Supt.—David Beeson
Typesetters—Mike Baker, Greg Hoffert
Pressmen—Don Cake, Tom Miller
Bindery—Scott Kantenwein
Gurney Smith
Staff—Charlotte Austin

FINANCIAL STATEMENT

January 1, 1983 to December 31, 1983

ASSETS:

Current Assets	
Cash on Hand	\$ 179,276.95
Accounts Receivable	86,389.06
Notes Receivable	16,500.00

Inventory—Merchandise	320,78
Marketable Securities	21,27
Contract Receivables	1,26
Prepaid Expenses	19,46

Total Current Assets	\$ 644,94
Investments	\$ 138,17
Non-Current Assets	
Land	\$ 5,00
Buildings	275,80
Furniture and Fixtures	161,71
Print Shop Equipment	269,50
Vehicles	13,01
Total	\$ 725,03
Less—accumulated depreciation	427,60
Net Property and Equipment	297,42
Other Assets	
Contract Receivable	6,56
Less Current Portion	1,26
Total Other Assets	\$ 5,30
TOTAL ASSETS	\$ 1,085,85

LIABILITIES AND NET WORTH

Current liabilities	
Accounts Payable	\$ 23,41
Notes Payable	14,59
Total Current Liabilities	\$ 38,01
Non-Current Liabilities	
Gift Annuities	\$ 16,50
Total Liabilities	\$ 54,51
Fund Balance	1,031,34
Total Liabilities and Fund Balance	\$ 1,085,85

CONDENSED OPERATION SHEET

Income	
Merchandise Sales	\$ 1,305,38
Cooperating Boards	82,20
Rentals	2,94
Interest and Miscellaneous	29,67
Total Business Income	\$ 1,420,20
Cost	
Purchases	\$ 680,20
Salaries	331,85
Operating Expense	332,95
Free Literature	8,81
Rental Expenses	5,33
Total Business Costs	\$ 1,359,16
Total Business Gain	61,03
Publication Offering	\$ 46,44
Expenses	(10,93)
Offering Net Gain	\$ 35,51

Note: The books of the Brethren Missionary are open for inspection by any member of corporation.

THE BRETHREN WOMEN'S MISSIONARY COUNCIL

Theme for 1984-85

"How Shall They Hear?"

(Romans 10:15)

WMC Officiary

Pres.—Mrs. Fred (Margie) Devan, Jr.,
Luray Ave., Alexandria, VA 22301
1st V. Pres.—Mrs. Thomas (Geneva) In
2244 Fernwood Dr., Colorado Spr
CO 80910

1 V. Pres.—Mrs. Odell (Janet) Minnix,
3314 Kenwick Tr., S.W., Roanoke, VA
24018

Secy.—Mrs. Jack (Florence) Lesh, R. 3, La
Porte City, IA 50651

st. Secy.—Mrs. Richard (Virginia) Sellers,
10455 U.S. 12, White Pigeon, MI 49099

Secy.—Treas.—Miss Joyce Ashman, 602
Chestnut Ave., Winona Lake, IN 46590

st. Fin. Secy.—Treas.—Mrs. Tom (Donna)
Miller, R. 8, Box 277, Warsaw, IN
46590

erature Secy.—Mrs. Lillian Teeter, R. 8,
Box 292, Warsaw, IN 46580

yer Chm. — Mrs. Ricky (Deborah)
Adams, R. 4, Box 94-A, Kittanning, PA
16201

tor—Miss Nora Macon, 705 Terrace Dr.,
Winona Lake, IN 46590

ordinator of Girls Ministries — Miss
Sue Rike, R. 8, Box 138, Warsaw, IN
46580

District Presidents 1984-85

tic—Carol Titus, Box 4186, Kenai, AK 99611
gheny—Mrs. Albert (Doris) Valentine, 11, R.
1, Box 82, Meyersdale, PA 15552

ida—Mrs. Timothy (Lois) Johnson, 1095
Crystal Bowl Circle, Casselberry, FL 32707

aii—Mrs. Clifford (Letitia) Coffman, 91-779
Fort Weaver Rd., Ewa Beach, HI 96706

ana—Mrs. Everett (Dorothy) Caes, 58644 C.
R. 111, Elkhart, IN 46517

a-Midlands—Mrs. Louis (Madeline) Amundson,
R. 1, Garwin, IA 50632

igan—Mrs. Cecil (Clair) Stice, P.O. Box 355,
Sawyer, MI 49125

Atlantic—Mrs. W. Russell (Betty) Ogden,
3400 Good Luck Rd., Lanham, MD 20706

tain Plains—Dorothy L. Ortega, 1141 El-
paso Blvd., Denver, CO 80221

hern Atlantic—Mrs. Richard (Carnie) Rodgers,
R. 1, Box 87K, Williamstown, PA 17098

oodfair, Carmichael, CA 95608

h Central Ohio—Mrs. Richard (Jeanne) Hop-
kins, 302 N. Main, Walbridge, OH 43465

theastern Ohio — Mrs. Kenneth (Margie)
Brown, 508 Malvern Rd., Akron, OH 44303

hwest—Mrs. George (Phyllis) Christie, 1032
Sheridan Ave., Prosser, WA 99350

al-Arizona—Mrs. Donald (Dorothy) Carter,
818 Yearling St., Lakewood, CA 90712

hern—Mrs. S. H. (Evelyn) Henry, R. 6, Box
97, Jonesborough, TN 37659

hern Ohio—Miss Wilma Hartley, 7565 W. St.,
t. 571, West Milton, OH 45383

hwest—Mrs. Raymond (Mary) Thompson,
Brethren Navajo Mission, Counselor, NM
7018

nia—Mrs. Gordon (Evelyn) McDonald, 2343
Cattle Lane, S.W., Roanoke, Va 24019

West Penn—Mrs. Ricky (Deborah) Adams, R. 4,
Box 93-A, Kittanning, PA 16201

Number of councils as of July 1984 263

Number of members as of July 1984 . . . 4,524

WMC PEN POINTERS, 1984-85

PERSONAL OBJECTIVES

1. Read and study the Bible regularly.
2. Be a faithful prayer warrior.
(See Pen Pointer, "Women Manifesting Christ")
3. Active in Evangelism.
(See Pen Pointer, "Women Manifesting Christ")
4. Encourage increased interest in SMM or aid in the establishment of SMM in your local church.
5. Give regularly to WMC — time, talent, and money as the Lord leads and prospers.
(See Pen Pointer, "Working in My Church")
6. Support regular family devotions.
(See Pen Pointer, "What is WMC?")
Use of Daily Devotions is suggested.

COUNCIL OBJECTIVES

1. Observe a special time of prayer on the 15th day of each month.
(Pen Pointer, "How To" and "Through the Years")
2. Emphasize prayer for BSLV members, for district youth who made decisions for full time Christian service.
3. Support district rallies and projects.
4. Contribute to Major Offerings:
(PLEASE send all money to the National WMC Financial Secretary, Joyce Ashman, USING the proper offering slip from the Treasurer's sheet in the Program Packet. Make CHECKS PAYABLE TO — GRACE BRETHREN NATIONAL WMC)
 - a. September, October, November
HOME MISSIONS — Goal \$9,000.00
Send before December 10th.

PLEASE NOTE: This offering period is during Thanksgiving season, so also send in your

THANK OFFERING FOR GRACE BRETHREN JEWISH MISSIONS.
We suggest a minimum of \$1.50 a year per member. NOTE: Send before December 10.
 - b. December, January, February
GRACE SCHOOLS — Goal \$9,000.00.
Send before March 10th.

NOTE: Since SMM is the heart of WMC.

NATIONAL SMM OFFERING

(SMM Girl-of-the-year Scholarship and sponsorship of Director of SMM — Christian Education Department.) We suggest a minimum of \$3.00 a year per member.
NOTE: Send before March 10th. Goal \$7,000.00.

- c. March, April, May
FOREIGN MISSIONS — Goal \$10,000.00.
 Send before June 10th.

BIRTHDAY OFFERING to be received during the year toward the support of the **WMC BIRTHDAY MISSIONARIES** honoring the years of service. We suggest a minimum of \$1.50 a year per member.
 Send before June 10th.

BIRTHDAY MISSIONARIES FOR 1984-1985

1. Mrs. Tim (Sandy) Farner, South Brazil
2. Mrs. Earl (Lita) Futch, Argentina
3. Mrs. Kent (Becky) Good, France
4. Miss Margaret Hull, CAR
5. Mrs. Roger (Nancy) Peugh, Germany

- d. June, July, August

WMC OPERATION AND PUBLICATION EXPENSES

Goal \$10,000.00

NOTE: Send before September 10th.

5. Encourage the reading of the following books, which may be purchased from the Brethren Missionary Herald Company, Box 544, Winona Lake, Indiana 46590.
 Undaunted Hope, Dr. Florence Gribble
 Israeli Love Story, Zola Levitt
 Come Up to This Mountain, Lois Neely
6. USE BRETHREN talent when available and SUPPORT BRETHREN WORKS. SUPPORT SMM. (See Pen Pointer "Working in My Church.")
7. Aid in expenses, if possible, of local president or representative to attend each district meeting and National WMC Conference.
8. Elect officers in April or May to assume their duties in September. The Local Annual Reports compiled by the retiring local president must be in the hands of the district president by June 15, 1985. Seating of the delegates at National Conference is permissible only if annual report is returned.
9. Keep membership cards current. (See Pen Pointer, "How To"). The membership chairman is responsible for giving her card to any member transferring to another council, and see that a new member receives and signs a membership card when she joins the local council. (These cards are available from the National Literature Secretary, Lillian Teeter.)
10. Read and use Pen Pointers. (These and other WMC LITERATURE CAN BE OBTAINED FROM THE NATIONAL LITERATURE SECRETARY, Lillian Teeter, Box 711, Winona Lake, IN 46590. (See order blank enclosed in program packet.)

PEN POINTERS available:

- | | |
|----------------------|--|
| Officer Set — | How To in WMC
Pattern for WMC
Ways and Means |
| Member Set — | What is WMC?
Women Manifesting Christ
Working in My Church
Beyond Our Borders
Home Frontiers |

What is WMC? —

Pocket Size

How To Begin a WMC

DISTRICT OBJECTIVES

1. Honor those reading the entire Bible with a year.
2. Recognize the SMM at a district WMC program. Encourage girls' participation in Li Princess and Girl of the Year Contest.
3. Use BRETHREN talent when available SUPPORT Brethren works.
4. Send District Newspaper to National President, National Editor, and District Editor.
5. Sponsor at least one project, said project be cleared through the National First Vice President, Geneva Inman, to avoid duplication. The project may be kept within district, but the National First Vice President should be advised for completion of report.
6. Send all district offerings for National Brethren works to the National WMC Financial Secretary-Treasurer, Joyce Ashman.
7. Contribute an annual freewill offering, to be used as the committee in charge sees need, toward furnishing and repair of Brethren Foreign Missionary Residence Winona Lake, Indiana. Send to the National WMC Financial Secretary-Treasurer, Joyce Ashman.
8. Pay the District President's expenses to National Conference.
9. Give financial assistance, so that the district SMM Patroness may attend National Conference, and/or the National Seminar District Patronesses.
10. Contribute annually to the National WMC Operation and Publication Expenses. Send to the National WMC Financial Secretary-Treasurer, Joyce Ashman. Send before September 10th.

FINANCIAL REPORT 1983-84

Balance on Hand, July 1, 1983 . . . \$ 7,583

RECEIPTS:

Operation and Publication	\$19,945
Home Missions	9,028
Grace Schools	7,902
Foreign Missions	8,051
Thank Offering	5,986
Missionary Birthday	7,234
Missionary Residence	995
Home Missions Specials	6,400
Foreign Missions Specials	9,920
Christian Education Department Specials	1,892
SMM—Christian Education Department	4,458
Grace Schools Specials	632
Prepaid Income	2,684
Special Literature Offering	144

TOTAL RECEIPTS \$85,281

DISBURSEMENTS:

Operation and Publication	\$14,551
Home Missions	9,021
Grace Schools	7,903

Foreign Missions	8,055.99
Thank Offering	5,986.57
Anniversary Birthday	7,000.00
Residence	2,994.07
Specials	6,400.50
Foreign Missions Specials	9,920.96
Christian Education Department Specials	1,893.77

SMM—Christian Education Department	4,456.80
Grace Schools Specials	632.50
Prepaid Expenses	2,624.02
Special Literature Offering	144.46

TOTAL DISBURSEMENTS . \$ 81,591.44

Balance on Hand—June 30, 1984 . \$ 11,279.91

SMM

Motto—“Serving My Master”

Colors

The SMM colors are white and green. The white reminds us to worship God and symbolizes the purity of Jesus. Green reminds us to serve God and to grow in Him.

District Patronesses and Presidents

Allegheny—Pat.: Joyce Weigle, R. 3, Box 35-A, Stoystown, PA 15563 (Tel. 814/893-5422). Asst. Pat.: Peggy Blough, R. 1, Stoystown, PA 15563 (Tel. 814/629-9045). Pres.: Donna Veyand, R. 2, Friedens, PA 15541 (Tel. 814/445-6387).

Alachua—Pat.: Pam Elders, 464 N.W. 23rd Ln., Okeechobee, FL 33472.

Ala—Pat.: Valerie Byers, R. 8, Box 119, Varsaw, IN 46580 (Tel. 219/269-5563). Asst. Pat.: Martha Zimmerman, 613 N. Main, Apt. 3, Goshen, IN 46526 (Tel. 219/533-4012). Pres.: Tammy Summers, 105 E. Spring Dr., Peru, IN 46970 (Tel. 317/472-3031).

Al-Midlands—Pat.: Miss Rose Earnest, 2657 Cedar Terr., Waterloo, IA 50702 (Tel. 319/96-2261).

Aligan—Pat.: Mrs. Ellen Jones, 5570 Caribou Trail, Stevensville, MI 49127 (Tel. 616/29-6786). Asst. Pat.: Nancy Erb, R. 1, Box 26, Lake Odessa, MI 48849 (Tel. 616/74-7529). Pres.: Mindy Wagner, 7260 Creyts Rd., Diamondale, MI (Tel. 517/646-0375).

Atlantic—Pat.: Miss Sally Miller, 24 N. Morris St., Apt. 4, Shippensburg, PA 17257 (Tel. 717/532-7980).

Mountain Plains—Pat.: Penny Kolbe, 950 North Ridgewood, Wichita, KS 67208 (Tel. 316/83-3235).

North Atlantic—Pat.: Miss Sue Meyers, 2585 Latehill Rd., York, PA. 17404. Pres.: Michele Alvosa, 2770 Saddlebrook Ln., Bethlehem, PA 18017.

Northcentral Ohio—Pat.: Mrs. Lois Stamm, 116 Buckeye St., Westerville, OH 43081 (Tel. 614/882-7425). Asst. Pat.: Marcia Mason, 73 Cogswell Ct., Westerville, OH 43081 (Tel. 614/891-1819).

Northwestern Ohio—Pat.: Josephine Jankowski, 3225 New London E., Spencer, OH 44275 (Tel. 216/648-2523). Asst. Pat.: Pat Jentes, 3 Lane St., Rittman, OH 44270 (Tel. 216/25-7471). Pres.: Tina Bolyard, 1384 Andras t., Akron, OH 44301 (Tel. 216/773-2048).

Northwest—Pat.: Mrs. Ann Daniels, R. 1, Box 1225-A, Wapato, WA 98951 (Tel. 509/848-2470).

Southern California/Arizona—Pat.: Mrs. Janice Ball, 2272 Madrone, Simi Valley, CA 93063 (Tel. 805/527-9149). Asst. Pat.: Mrs. Juanita Perkins, 15129 Lancelot, Norwalk, CA 90650 (Tel. 213/921-3913); Mrs. Helen Miller, 13138 Michelle Dr., Whittier, CA 90605 (Tel. 213/941-5937). Pres.: Miss Tammy Muir, 726 Hillsboro Dr., Fullerton, CA 92632 (Tel. 714/526-5087).

Southern Ohio—Pat.: Carol Stutz, 72 Mound St., Brookville, OH 45309 (Tel. 513/833-5744). Asst. Pat.: Robin Cunningham, 114 S. Orchard St., Brookville, OH 45309 (Tel. 513/833-5517).

Southern—Pat.: Robin Barker, R. 11, Box 15, Gray, TN 37615 (Tel. 615/477-3234).

Southwest—Pat.: Norma Lathrop, Brethren Navajo Mission, Counselor, NM 87018 (Tel. 505/568-4454). Asst. Pat.: Rhoda Leistner, Brethren Navajo Mission, Counselor, NM 87018 (Tel. 505/568-4454).

Virginia—Pat.: Mrs. Patty Willhite, 3058 Pebble Dr., SE, Roanoke, VA 24014 (Tel. 703/345-6435). Asst. Pat.: Lynda Jo Palmer, 2921 Read Rd., NE, Roanoke, VA 24012 (Tel. 703/362-4893); Mrs. Marilyn Cotsamire, R. 4, Box 357, Roanoke, VA 24014 (Tel. 703/774-5697). Pres.: Lori Staton, R. 1, Box 136, Fairfield, VA 24435 (Tel. 703/261-2228).

West Penn—Pat.: Mrs. Bettie Horner, 2934 Maple Ave., Altoona, PA 16601 (Tel. 814/942-7642).

1984-85 SMM OFFERINGS GOALS, RECOMMENDATIONS

OFFERINGS

(Make checks payable to:
GBC Christian Education Department)

1. Foreign Missions (due December 10, 1984). \$500 Scholarship to Grace College for Debbie Austin, Africa; and \$850 for materials for the Chateau, France.
2. GBC Christian Education (Due March 10, 1985). Goal—\$2,000.
3. Home Interest—Grace College Nursing Department. Goal—\$1,300.
4. Operation SMM (Due September 10, 1985). Goal—\$2,000.

LOCAL ORGANIZATION GOALS

1. Each member have her own handbook.
2. Each active member completing at least one goal (not counting membership—for Little Sisters and Amigas); or 75 percent of girls earning at least one charm (for Lumiere or Charis).
3. Complete at least one missionary hand-work project.
4. Have one (Amigas or two Lumiere and Charis) officers meetings per year. One should be at the outset of the year and one at the end.
5. Take part in your church's annual SMM presentation.
6. Attend at least one district rally (not applicable if district does not have a rally or if distaste if prohibitive).
7. An offering given for the district SMM project.
8. An offering given for each national SMM offering.
9. Return statistical report to district patronesses and GBC Christian Education Department no later than August 15.
10. Have evangelism or outreach emphasis (optional).

DISTRICT ORGANIZATION GOALS

1. Each district choose a district project yearly.
2. The district patroness should compile statistical blanks from local SMM patronesses and send a district report to the coordinator of SMM by September 1. She should also keep a copy for her files.
3. The district should help to send its president or representative to attend a national district officers' meeting if being held at national youth conference.

4. The district patroness should coordinate newly organized churches or churches with SMMs and help to organize their groups or ideas and suggestions.

5. Each district submit \$10 or more toward the "Girl-of-the-Year Coronation" expenses each year. This should be sent to the GBC Christian Education Department.

6. The district secretary should send a letter to the coordinator of SMM reporting interest activities within the district program.

RECOMMENDATIONS

We recommend:

1. That local SMMs meeting all local organizational goals be recognized as honor SMMs and be sent certificates from national SMM.
2. That districts meeting all district organizational goals be recognized as honor district national SMM.
3. That the SMM "Girl of the Year" be elected and honored at Brethren National Youth Conference with all district nominations be sent to the coordinator of SMM before July. Only districts following the same rules as national contest will be eligible to enter a district candidate.
4. That each local SMM award their awards as they deem necessary.
5. The local SMM patroness submit names of their girls completing the Bible reading and/or Bible memorization goals to the coordinator of SMM for special awards from national SMM. Names should be included on the statistical blank received during the summer and submitted to the national coordinator.

THE NATIONAL FELLOWSHIP OF GRACE BRETHREN MINISTERS

Pres.—John W. Mayes

V. Pres.—John Burke

Recording Secretary—Ray Davis

Assistant Recording Secretary—Jim Poyner

Executive Secretary—Ralph Colburn

TUESDAY, August 7

The meeting opened at 10:45 a.m. with some great congregational singing led by Pastor Bernie Simmons, with Vance Yoder at the organ and Ron Thompson at the piano. (These are our musicians for the week.)

President Charles Ashman welcomed the men present and led in prayer. Then he presented our speaker, Dr. Joe Aldrich, President of Multnomah School of the Bible in Portland, Oregon, who has been the featured speaker in Conference and Christian Education sessions for two days.

Dr. Aldrich brought a challenging message based on Matthew 13, especially the parables of the soil and of the seed. After his message, great appreciation was expressed for his total ministry

among us.

The business session was called to order, introduction slips were distributed so that they could be properly introduced by vice president John Mayes tomorrow. Then Luke Kauffman presented to report for the 2/3 year study committee. Their revised report was distributed, and the differences between that report and original report in the conference packet were pointed out. An additional seven-page report was distributed, a response by Dr. John C. Whitcomb to the oft-asked question, "When a Christian does not practice 'threefold communion only', is he considered to be living in sin?" Several questions were raised concerning the report, including:

1. Should "communion" as we are using it on page 1, item 5, be capitalized?
2. Clarify the choice of the word "advise" in that same paragraph.
3. Should we correct the intent and imagery of the word "communion" in the light of its biblical usage?

4. Were there any other papers exchanged this year of which we are not aware?

5. Is the committee fully agreed on Dr. Whitcomb's letter and response to the question it covered? (An individual response was requested, not granted at this time.)

Since this time was informational, no action requested or taken. A discussion and decision occur on the conference floor, hopefully to grow.

The meeting was adjourned with prayer.

WEDNESDAY, August 8

Pastor Bernie Simmons led in the singing of several hymns, in great harmony, then sang an apella solo of worship. Vice President John Mayes led in prayer, then presented Charles Ashman for the President's Message. Charles spoke searchingly and emotionally on the coming need for harmony in our unity of the church.

The business session began with John Mayes introducing the new men for whom information was filled out yesterday (listed elsewhere in "Epistle.")

Dr. William Male explained a survey sheet distributed for the most helpful books we've read, requested these to be returned the next day.

The tape of Dr. Joe Aldrich's message to us yesterday will be available to all our men who enter their desire today, at the subsidized price of \$1, before or after tomorrow's session.

The membership list and financial report were distributed, and the executive secretary made comments on it, and requested any changes to be submitted in writing. A motion prevailed that the membership report be accepted.

Explanations were made concerning the accompanying financial report, and a motion prevailed that it be accepted.

A motion was made and seconded that we withdraw all funds from the Lord Abbott fund to place them in the B.I.F., holding only enough in our checking account to cover death benefits. During discussion a motion to refer this whole matter to the executive committee prevailed.

Vice President Mayes presented the memorials, mentioning first the deaths of two sisters' wives: Betty Tamkin, and Leila Ashman. He then introduced Herman A. Hoyt, to read a memorial to us for George Cone, who died last fall at the age of 93. Then Kenneth Bontz read a memorial for his father, Herman Bontz, who died last November after over 60 years of active ministry. (These memorials will be put on file.)

President Ashman made a couple of announcements, then a motion prevailed that we adjourn.

THURSDAY, August 9

Pastor Bernie Simmons opened the session by singing us in some favorite hymns again, after which we had a series of sentence prayers. Then

we enjoyed songs and testimony from David and Karen Abuhl, of Waterloo, Iowa. They are involved in music ministry, and can be contacted at Box 2394, Waterloo, IA 50704.

President Ashman presented Ron Picard of the Board of Evangelism, who presented with overheads the background of D.E.O. 80s, and answered several questions concerning this emphasis, and its coming workshops in various areas.

The business session was called to order, and after several announcements, John Mayes introduced the memorials for the day. Pastor R. Paul Miller of Maitland spoke in memory of F. C. Rohrer, who went home to his Lord in January this year, at the age of 88. Pastor Ward Tressler spoke in memory of Sewell Landrum, who had such a long and effective ministry in his native Kentucky hills, who died suddenly in April of this year. Clyde Landrum led in prayer, thanking God for the memory of these men who have gone on before us.

Several men in their 80s were introduced and acknowledged, including "Patriarch" Bill Schaffer, 80; Henry Rempel, 80; Tom Hammers, 81; Frank Turman, 82, and the current record holder K. E. Richardson, 86!

Jerry Young reported for the nominating committee, and presented the slate of potential officers. Ballots were distributed, after a motion prevailed to place these in nomination. The election results follow:

President—John W. Mayes

Vice President—John Burke

Recording Secretary—Ray Davis

Assistant Recording Secretary—Jim Poyner

Executive Secretary—Ralph Colburn

A motion prevailed that the vice president hereafter be the president-elect, to serve the following year.

The "Pastor of the Year" award was presented and discussed (see 8/8/84 "Epistle") and a motion prevailed to adopt the award and the procedures pertaining to it.

The following motion was adopted: "The executive committee of the N.F.G.B. Ministers recommends the approval of the Christian Medical Association as a carrier for medical insurance coverage." (With the adoption of this motion, group rates will be available to any Brethren minister or Brethren Church employee in our Fellowship. Information and rates were recently mailed to all ministers listed in the *Annual*.)

After the announcement of tomorrow's closing session (8:30-10:00 a.m.), the meeting was adjourned with prayer.

FRIDAY, August 10

Pastor Bernie Simmons opened the meeting at 8:45 with the singing of familiar hymns and a special number. President Ashman then called the business session to order, and a motion prevailed to adopt the minutes as corrected and printed in the daily "Epistle" and to include the corrections and additions to the membership list as printed in the "Epistle."

The following motion was presented by Pastor Forrest Jackson: "I recommend that as a part of our 'Death Gratuity' program that we instruct our executive secretary to send a \$1000 check with an appropriate letter of love and encouragement to members of our ministerium (and widows who are included in the program) who have experienced the death of a dependent child. Since two of our pastoral families have experienced this trauma during the past six months, this action will be retroactive to January 1, 1984."

After some questions for clarification, the motion was enthusiastically and unanimously adopted.

The executive committee reported on two matters referred to it:

1. Concerning ministerium funds: we recommend that they remain as currently invested, approximately one half with B.I.F., and one half with appropriate money market funds with check writing privileges.

2. Concerning N.A.C. Scholarships that we underwrite: after consultation with the Christian Education leadership, they recommend, and we agree, that they be kept at the current level for uniformity with other awards. We are considering adding a gift Bible to the two awards we grant, however.

Chairman Ashman announced that the Brethren Minister's Handbook is being printed, and will be available soon. (Watch for announcement in the "Epistle.")

There was some discussion of the financial plight of the Ministerial Emergency and Retirement Board, but no action was taken.

A motion prevailed that the executive committee approach the administration of Grace Schools to see if any increase in financial aid for children of Brethren ministers might be feasible.

A motion prevailed to adjourn the business session.

The remaining time was profitably used for sharing. Dr. Homer Kent shared some of the burdens and concerns concerning Grace College and Seminary. Wendell Kent shared some of the concerns of the Foreign Missionary Society. Then Lester Pifer shared some of the concerns and problems of the Home Missions Council.

Then three of our pastors shared particular problems they had experienced this year: Warren Tamkin shared the trauma of the severe illness and death of his wife, Betty, and the grace of

God they experienced as they went through trial. Forrest Jackson shared the experience relocating a church (for the second time in generation) and the trials and blessings accompanying it. True Hunt shared regarding a physical crisis he experienced this year that threatened life, and God's grace through it all.

After a prayer of thanksgiving and supplication, the meeting was dismissed at 10 a.m.

FINANCIAL REPORT

July 15, 1984

Balance, Farmers and Merchants Bank
(7/15/83) \$ 6,12

Receipts:
National dues \$ 21,33
District dues 4
Overpayment, Nat'l dues 23
Transfer from Lord Abbett 1,00

Total receipts \$ 22,61

TOTAL \$ 28,74

Disbursements:
B.I.F. \$ 1,00
Lord Abbett fund 21,00
Salary 1,56
"Epistle" 78
Annual space 38
Honoraria 71
Audit 17
Postage 5
Office expense 3
District dues 4
Nat'l dues refund 23
Bank service charges 1
Ministerium expenses 94

Total disbursements \$ 26,94

Balance, F & M Bank, 7/20/84 . . . \$ 1,79

B.I.F., Balance 7/15/84 \$ 23,72
Deposits 1,00
Interest 1,62

Total \$ 26,34

Lord Abbett Fund
Balance 7/15/84 \$ 22,05
Deposits 21,00
Interest 1,94

Total \$ 44,99

Withdrawals* \$ 15,35

Balance 7/20/84 \$ 29,64

TOTAL FUNDS AVAILABLE . . \$ 57,79

NET GAIN FOR THE YEAR . . \$ 5,94

*Death Benefits \$ 13
NAC Scholarships
Transfer to F & M 1

Total \$ 15

Respectfully submitted, Ralph J. Collins
Executive Secretary

GBC CHRISTIAN EDUCATION

P. O. Box 365, Winona Lake, IN 46590 (Tel. 219/267-6622)

Pres.—Roy Halberg
V. Pres.—Paul Mutchler
Secy.—Bud Olszewski
Exec. Comm. at Large—
Don Byers and Roger Wambold
Dir. of Administration—Brad Skiles

Dir. of Youth Ministries—Ed Lewis
SMM Coordinator—Sue Rike
Timothy Team Coordinator—Kevin Hug
Administrative Asst.—Mrs. Linda Phel
Timothy Team Assts.—Steve Garcia and
Jay Firebaugh

Youth Program Editor—Bruce Barlow
 Brethren National Youth Conference
 Asst. Dir.—Dan Thornton
 Administrative Asst.—Jim Folsom
 Financial Asst.—Karen Werner
 Administrative Asst./Receptionist—
 Valerie Byers
 Production Asst.—Georgia Marshall

Board members are listed on page 4)

correspondence relating to Christian educa-
 youth and church growth should be
 to GBC Christian Education, P.O. Box
 (1003 Presidential Dr.), Winona Lake, IN
 46590.

*For more information on GBC Christian Educa-
 in your district, contact one of the follow-*

DISTRICT REPRESENTATIVES

Alaska	Ron Mapes
Allegheny	Michael Funderburg
Florida	Jim Poyner
Iowa-Midlands	Chuck Thornton
Mid-Atlantic	Randy Poyner
Nor-Cal	Roy Halberg
Northern Atlantic	Roger Wambold
Northcentral Ohio	Chip Heim
Northeastern Ohio	Bud Olszewski
Northwest	Greg Howell
Southern	Steve Jarrell
Southern California-Arizona	Don Byers
Southern Ohio	Mike Clapham
Southwest	Mark Henning
Virginia	Jeff Dunkle
Western Pennsylvania	Bill Snell

NATIONAL FELLOWSHIP OF GRACE BRETHREN MEN AND BOYS

Please direct all correspondence to:

Grace Brethren Men and Boys

P.O. Box 416

Winona Lake, IN 46590

Phone: 219/269-2651

Grace Brethren Men and Boys' Pastoral Advisor

Jenkins, Box 273, Winona Lake, IN 46590

National Conference Head Usher

Zimmerman, R. 1, Box 402, Warsaw, IN
 46580

Grace Brethren Men and Boys' Board of Directors

Sturgill (chm.), 106 13th St., Winona Lake,
 IN 46590

Stice (v. chm.), P. O. Box 355, Sawyer, MI
 49125

Stald Taylor (secy.), 804 S. Center St., Flora,
 IN 46929

Hancock (treas.), R. 5, Touby Rd., Mans-
 field, OH 44903

Bert Gahrns, 1006 Wadena, St. Joseph, MI
 49085

Ed Jackson, 209 Lexington Ave., Finlay,
 OH 45840

Kramer, 9360 White Oak Lane, Westerville,
 OH 43081

Nutter, R. 2, Box 112, Wrightsville, PA
 17368

Raub, R. 4, Box 178, Red Lion, PA 17356

Old Stayer, 304 E. Main St., Flora, IN 46929

Taylor, R. 3, Box 3184, Wapato, WA 98951

Wells, 530 S. State St., N. 119E, Westerville,
 OH 43081

Grace Brethren Boys' Committee

Pete Caldwell, R. 1, Windsor, PA 17366. Ph.:
 717/246-1046

Al Channell, 757 Main St., Bailey Lakes, Ash-
 land, OH 44805. Ph.: 419/962-4969

Roger Hancock, R. 5, Touby Rd., Mansfield, OH
 44903. Ph.: 419/756-2655

Ed Jackson, 209 Lexington Ave., Findlay, OH
 45840. Ph.: 419/422-8148

Clark Miller, 13138 Michelle Cir., Whittier, CA
 90605. Ph.: 213/941-5937

Harold Stayer, 304 E. Main St., Flora, IN 46929.
 Ph.: 219/967-4313

Ray Sturgill, 106 13th St., Winona Lake, IN
 46590. Ph.: 219/269-4197

Don Taylor, 804 S. Center St., Flora, IN 46929.
 Ph.: 219/967-3382

Lyle Taylor, R. 3, Box 3184, Wapato, WA
 98951. Ph.: 509/848-2268

Glenn Teeter, R. 1, Box 546, Hollidaysburg, PA
 16648. Ph.: 814/695-6740

Grace Brethren Men's Committee

Ted Chapman, 751 E. Fort Wayne, St., Warsaw,
 PA 46580

Bob Gahrns, 1006 Wadena, St. Joseph, MI 49085

Roger Hancock, R. 5, Touby Rd., Mansfield, OH
 44903

Ben Kramer, 9360 White Oak Lane, Westerville,
 OH 43081

Ron Luginbill, 47 W. Warren, Peru, IN 46970

Frank Poland, Grace Village, Box 337, Apt.
 310C, Winona Lake, IN 46590

Glenn Stauffer, R. 8, Box 268, Warsaw, IN
 46580

Cecil Stice, P. O. Box 355, Sawyer, MI 49125

Ray Sturgill, 106 13th St., Winona Lake, IN
 46590

Area Contact Men

Indiana—

Harold Stayer, 302 E. Main St., Flora, IN 46929
Ray Sturgill, 106 13th St., Winona Lake, IN
46590

Don Taylor, 804 S. Center St., Flora, IN 46929

Michigan—

Cecil Stice, P.O. Box 355, Sawyer, MI 49125

Mountain Plains—

Gilbert Hawkins, 1203 "O" St., Beaver City, NE
68926

North Atlantic—

Pete Caldwell, R. 1, Windsor, PA 17366
Clarence Dietrich, 163 Irene Ave., Ephrata, PA
17522
John Fry, R. 1, Box 484, Elizabethtown, PA
17022

Northcentral Ohio—

Al Channell, 757 Main St., R. 5, Bailey Lakes,
Ashland, OH 44805

Roger Hancock, R. 5, Touby Rd., Mansfield
44903

Mark Nicholas, 856 Byron Ave., Columbus
43227

Northwest—

Brian King, Clear Lake Brethren Camp,
Route, Naches, WA 98937

Lyle Taylor, R. 3, Box 3184, Wapato, WA 98

Southern California-Arizona—

Clark Miller, 13138 Michelle Cir., Whittier,
90605

Virginia—

Jeff Dunkle, 1422 Freeborn Cir., Roanoke,
24014

Greg Yates, 320 Walnut Ave., S.E., Roanoke,
24014

West Penn—

Rod Lingenfelter, 104 Nason Rd., Roanoke,
Springs, PA 16673

NATIONAL FELLOWSHIP BRETHREN RETIREMENT HOMES, IN GRACE VILLAGE HEALTH CARE FACILITY, INC.

P. O. Box 337, Wooster Road
Winona Lake, IN 46590
Telephone: 219/269-2499

Administrator

Sherwood V. Durkee

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**Please send checks and inquiries for
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District Conference Organization

ALLEGHENY

Allegheny Fellowship of Grace Brethren Churches

Next conference: Camp Albryoca, May
10-11, 1985

EXECUTIVE COMMITTEE

Mod.—Michael Funderburg
V. Mod.—Shimer Darr
Secy.—Mrs. Robert (Elda) Phillippi, 150 Oak-
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Asst. Secy.—Norma Jean McCracken
Treas.—John McClain, R. 8, Box 267, Washing-
ton, PA 15301
Stat.—James Lunden, 725 Beech St., Grafton,
WV 26354
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Al Valentine, Michael Funderburg

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Robert Markley (Chm.), Frank Rice, Doris
Valentine

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Al Valentine (Chm.), Ed Hoover, Harold Lowry

AUDITORS

James Lunden (Chm.), Norma Jean McCracken,
Oscar Stroede

CREDENTIALS

Russ Simpson (Chm.), Ron Thorn, Bonita Thorn

RULES AND ORGANIZATION

Gerald Kyser (Chm.), Robert Morton, True Hunt

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Richard Deist, Stenson Edenfield, Harold Lowry,
Larry Weigle, Jack Yoder

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Chm.—Shimer Darr
V. Chm.—Robert Morton
Secy.-Treas.—Larry Weigle
Asst. Secy.-Treas.—Gerald Kyser

MINISTERIUM

Chm.—Larry Weigle
V. Chm.—Ronzil Jarvis
Secy.-Treas.—Al Valentine
Asst. Secy.-Treas.—Robert Morton

MINISTERIAL EXAMINING BOARD

Chm.—Robert Morton
V. Chm.—Robert Markley
Secy.—Michael Funderburg
Asst. Secy.—Russ Simpson

GRACE BRETHREN MEN

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V. Pres.—James Miller
Secy.—Robert Grew, R. 1, Meyersdale, PA 1
Treas.—Billy Yoder, R. 1, Box 68, Meyer-
PA 15552

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1st V. Pres.—Norma Jean McCracken
2nd V. Pres.—Jan Firl
Secy. — Elda Phillippi, 150 Oakwood
McMurray, PA 15317
Treas.—Edna Hottle, R. 1, Friedens, PA 1554
Prayer Chm.—Bette Firl
SMM Patroness—Joyce Weigle
Asst. Patroness—Peggy Blough
District Editor—Carol Evans

SMM

Pres.—Donna Weyand
V. Pres.—Angela Baldwin
Secy.—Michelle Moon, R. 1, Box 235-G, Bo-
PA 15531
Treas.—Melory Grew, R. 1, Box 222, Meyer-
PA 15552
Patroness—Joyce Weigle
Asst. Patroness—Peggy Blough
Amigas Representative—Gretchen Neuhooff
Little Sisters Representative—Jennifer Bluba

CAMP ALBRYOCA CORPORATION

Pres.—Larry Weigle
Caretaker —Douglas Schardt
Names of Camp—Albryoca
Name of Campgrounds—Camp Albryoca
Location of Camp—Between Salisbury
Pocahontas, PA, R3, Box 92, Meyersdal
15552
Telephone No.—814/634-0023

CAMP AND YOUTH BOARD

Pres.—Russ Simpson
V. Pres.—Oscar Stroede
Secy.—Ron Thorn, R. 8, Box 267, Washin-
PA 15301
Business Mgr.—Al Valentine

COOPERATING CHURCHES

dent, MD—First Grace Brethren Church
po, PA—Aleppo Brethren Church
well, PA—Laurel Mountain Grace Brethren Church
ville, OH—Grace Brethren Church
opolis, PA—Bon Meade Grace Brethren Church
berland, MD—Grace Brethren Church
ton, WV—First Grace Brethren Church
ers, PA—Jenners Brethren Church

Listie, PA—Listie Grace Brethren Church
Meyersdale, PA—Meyersdale Grace Brethren Church
Meyersdale, PA—Summit Mills Brethren Church
Parkersburg, WV—Grace Brethren Church
Stoystown, PA—Reading Brethren Church
Uniontown, PA—First Brethren Church
Washington, PA—Grace Brethren Church
Westernport, MD—Mill Run Grace Brethren Church

ARCTIC

Arctic Fellowship of Grace Brethren Churches

Next conference: to be held in Anchor-
AK. Date to be announced.

EXECUTIVE COMMITTEE

—Ed Jackson
od.—Larry Smithwick
—Treas.—John Snyder, Kenai, AK 99611

FGBC EXECUTIVE COMMITTEE ard Snively

DISTRICT MISSION BOARD

—Ed Jackson
—Treas.—John Snyder

MINISTERIUM

Chm.—Larry Smithwick

GRACE BRETHREN MEN

Pres.—Clair Floyd

WOMEN'S MISSIONARY COUNCIL

Pres.—Carol Titus

COOPERATING CHURCHES

Anchorage, AK—Anchorage Grace Brethren Church
Eagle River, AK—Eagle River Grace Brethren Church
Homer, AK—Kachemak Grace Brethren Church
Kenai, AK—Kenai Grace Brethren Church
North Pole, AK—North Pole Grace Brethren Church
Soldotna, AK—Peninsula Grace Brethren Church

FLORIDA

Florida Fellowship of Grace Brethren Churches

Next conference: Okeechobee, FL, Apr.
3, 1985

EXECUTIVE COMMITTEE

—R. Paul Miller
od.—James Poyner
—Dale Leppart, c/o Grace Brethren Church,
425 S. Apopka-Vineland Rd., Orlando, FL
2819
s.—Marvin Good, c/o Grace Brethren Church,
800 N.W. 9th Ave., Ft. Lauderdale, FL
3311
—Mark Hardison, c/o Grace Brethren
Church, 1800 N.W. 9th Ave., Ft. Lauderdale,
FL 33311
ber-at-Large—Ray Feather

GBC EXECUTIVE REPRESENTATIVE ul Mutchler

COMMITTEE ON COMMITTEES Boger, Durwood Brooks, Bill Matthews

NOMINATING COMMITTEE

J. Paul Mutchler, Glenn Ernsberger, Joe Taylor

CREDENTIALS

Charlotte Good, Kay Taylor, Kathleen Williams

MODERATOR'S ADDRESS

Tom Hickey (chm.), Kurt Miller, Bill Tweeddale

DISTRICT MISSION BOARD

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V. Chm.—Ray Feather
Exec. Secy.—Ed Lewis, Sr.
Treas.—Ron Valentine

MINISTERIUM

Chm.—Jim Poyner
V. Chm.—Randy Weekley
Secy.—Treas.—Ed De Zago

MINISTERIAL EXAMINING BOARD

Chm.—Ray Feather

WOMEN'S MISSIONARY COUNCIL

Pres.—Lois Johnson
1st V. Pres. (Projects)—Sharon Feather

2nd V. Pres. (Program)—Ruth Poupart
Secy.—Gail Champion, c/o Grace Brethren Church, 5425 S. Apopka-Vineland Rd., Orlando, FL 32819

Treas.—Linda Slater, c/o Grace Brethren Church, 6300 62nd Avenue N., Pinellas Park, FL 33565

Prayer Chm.—Thelma Johnson
SMM Patroness—Pam Elder
District Editor—Sally Boger

SMM

Patroness—Pam Elders, 464 N.W. 23 Lane, Okeechobee, FL 33472

CAMP

Name of Camp—Camp Grace
Name of Campgrounds—Camp Grace
Location—Basinger, FL, N.W. of Okeechobee
Telephone No.—813/763-8946

YOUTH EXECUTIVE COMMITTEE

Pres.—Ken Koontz
V. Pres.—William Willard

Secy.—Treas.—Tom Avey (Designate Leppart), c/o Grace Brethren Church, 5425 S. Apopka-Vineland Rd., Orlando, FL 32819

COOPERATING CHURCHES

Brooksville, FL—Grace Brethren Church
Fort Lauderdale, FL—Grace Brethren Church
Fort Myers, FL—Grace Brethren Church
Lakeland, FL—Grace Brethren Church
Maitland, FL—Grace Brethren Church
Melbourne, FL—Grace Brethren Church
North Lauderdale, FL—Grace Brethren Church
Okeechobee, FL—Grace Brethren Church
Orange City, FL—Calvary Grace Brethren Church
Orlando, FL—Grace Brethren Church
Ormond Beach, FL—Grace Brethren Church
Palm Harbor, FL—Grace Brethren Church
Pompano Beach, FL—Grace Brethren Church
Port Richey, FL—Gulfview Grace Brethren Church
Sebring, FL—Grace Brethren Church
St. Petersburg, FL—Grace Brethren Church

HAWAII

Hawaii District Fellowship of Grace Brethren Churches

Next conference: To be announced

EXECUTIVE COMMITTEE

Mod.—James Kennedy
V.Mod.—John Wyman
Secy.—Mark Werner, 98-404 Ponoale St., Aiea, HI 96701
Treas.—Nathan Leigh, 95-2044 Waikalani Pl. C-302, Wahiawa, HI 96789
Stat.—Robert Au, c/o Grace Brethren Church, 98-323 Pono St., Aiea, HI 96701
Members-at-Large—Foster Tresise, Kip Coffman, Ron Shinsato, John Alejado, Rick Simafranca, Victor Wyman

FGBC EXECUTIVE COMMITTEE

Nathan Leigh

MINISTERIAL EXAMINING BOARD

Chm.—Kip Coffman
V. Chm.—Nathan Leigh
Secy.—Treas.—Foster Tresise

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Clifford (Letitia) Coffman
1st V. Pres.—Mrs. Nathan (Deedee) Leigh
2nd V. Pres.—Mrs. Paul (Sharon) Lucas
Secy.—Mrs. Tomie Yasak, 98-081 Waihona Wahiawa, HI 96786
Treas.—Judith Thorp
Prayer Chm.—Mrs. John (Hilda) Wyman

COOPERATING CHURCHES

Ewa Beach, HI—Rainbow Grace Brethren Church
Makakilo, HI—Makakilo Grace Brethren Church
Waimalu, HI—Waimalu Grace Brethren Church
Wahiawa, HI—Waipio Grace Brethren Church

INDIANA

Indiana District Fellowship of Grace Brethren Churches

Next conference: Oakwood Park, Syracuse, IN, May 3-4, 1985

EXECUTIVE COMMITTEE

Mod.—Gordon Bracker
V. Mod.—Robert Ashman
Secy.—Keith Shearer, 58349 Apple Rd., Osceola, IN 46561

Asst. Secy.—Gary Gnagey
Treas.—Clarence Eichorst, 1330 Alpine South Bend, IN 46614
Stat.—Don Taylor, 804 S. Center St., Fort Wayne, IN 46929
Members-at-Large—Larry Edwards, Scott Weaver

FGBC EXECUTIVE COMMITTEE

Scott Weaver, Larry Edwards

COMMITTEE ON COMMITTEES

Don Taylor (Chm.), Ron Bowland, Ken Bickel

NOMINATING COMMITTEE

ert Arenobine (Chm.), Everett Caes, Scott Weaver

AUDITORS

y Chamberlain (Chm.), Steve Galegor, Dave Grant, Ken Moeller

RULES AND ORGANIZATION

n Lingenfelter (Chm.), Charles Ashman, esse Deloe

DISTRICT MISSION BOARD

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hm.-Keith Shearer
.-Frank Poland
s.-Ben Zimmerman

MINISTERIUM

.-Larry Edwards
.-Treas.-David Plaster
Secy.-Treas.-E. Zeke Young

MINISTERIAL EXAMINING BOARD

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hm.-David Plaster
.-Everett Caes

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.-Gene Falshing
es.-Cecil Stice
.-Treas.-George Lord, 601 Marston Ct., Ft. Wayne, IN 46825
bers-at-Large-Ted Franchino, Irvin Carbaugh, Ben Zimmerman

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.-Dorothy Caes
i. Pres.-Darlene Edwards
V. Pres.-Eliza Mae Clark
.-Sandra DeLee, 809 W. 12th St., Mishawaka, IN 46544
.-Martha Miller, 225 W. Andrews, Box 155, Monroe, IN 46772
er Chm.-Becky Sherman
Patroness-Valerie Byers
Patroess-Martha Zimmerman
ct Editor-Liz Cutler

SMM

.-Tammy Summers
es.-Jackie Hicks

Secy.-Annette Miller, R. 8, Box 277, Warsaw, IN 46580

Treas.-Beth Lord, 601 Marston Ct., Ft. Wayne, IN 46825

Patroness-Valerie Byers

Asst. Patroness-Martha Zimmerman

Jr. Representative-Maria Pacheco

CAMP

Director-Larry Edwards

Name of Camp-Indiana District Brethren Youth Camp

Name of Campgrounds-Bear Lake Camp

Location-R. 4, Albion, IN

Telephone-219/799-4183

Dates of Camp-June 17-22, Jr. Camp; June 24-29, Sr. Camp

YOUTH

Chm.-Ken Bickel

Secy.-Treas.-Dixie Eichorst, 1851 Renfrew Dr., South Bend, IN 46614

Members-at-Large-Chet Braham, Sue Rike, Dan Michaels, Larry Edwards

COOPERATING CHURCHES

Berne, IN-Bethel Brethren Church

Columbia City, IN-Grace Brethren Church

Elkhart, IN-Grace Brethren Church

Flora, IN-Grace Brethren Church

Ft. Wayne, IN-First Brethren Church

Ft. Wayne, IN-Grace Brethren Church

Goshen, IN-Grace Brethren Church

Hartford City, IN-Grace Brethren Church

Indianapolis, IN-Eagle Creek Grace Brethren Church

Kokomo, IN-Indian Heights Grace Brethren Church

Kokomo, IN-North Kokomo Grace Brethren Church

Leesburg, IN-Leesburg Grace Brethren Church

New Albany, IN-New Albany Grace Brethren Church

Osceola, IN-Grace Brethren Church

Peru, IN-Peru Brethren Church

Sidney, IN-Sidney Grace Brethren Church

South Bend, IN-Ireland Road Grace Brethren Church

Warsaw, IN-Community Grace Brethren Church

Winona Lake, IN-Winona Lake Grace Brethren Church

IOWA — MIDLANDS

Iowa-Midlands Fellowship of Grace Brethren Churches

ext conference: Place to be announced.
-June 14-15, 1985

EXECUTIVE COMMITTEE

-Louis Amundson
od.-Roger Herr

Secy.-Mrs. John Burke, 1434 Lyon St., Waterloo, IA 50702

Treas.-Richard Jensen, 3333 Randolph St., Waterloo, IA 50702

Stat.-Sharon Newlin, 310 Pflüer Precise, Longview, TX 75601

FGBC EXECUTIVE COMMITTEE

John Mayes

AUDITORS

Roger Herr, Ralph Grady

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V. Chm.—Louis Amundson

Secy.—Treas.—Jack Lesh

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V. Chm.—Larry Richeson

Secy.—Treas.—Arthur McCrum

MINISTERIAL EXAMINING BOARD

All ordained elders of the Iowa-Midlands District

GRACE BRETHREN MEN

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Secy.—Treas.—Clair Smith, 3626 Loralin Dr.,
Waterloo, IA 50701

WOMEN'S MISSIONARY COUNCIL

Pres.—Madeline Amundson

V. Pres.—Ruth Ann Rittgers

Secy.—Beverly Fike, 7540 Hammond Ave.,
Waterloo, IA 50701

Treas.—Zelda Rittgers, Box 208, Dallas Center, IA 50063

Prayer Chm.—Margaret Andrews

SMM Patronesses—Rose Earnest and Verna
Weimer

District Editor—Cindy Lear

YOUTH COMMITTEE

Chm.—Dan Travis

Secy.—Rob Barlow, 1124 Flammang, Waterloo, IA 50702

Treas.—Charles Thornton

Floyd Followwill

COOPERATING CHURCHES

Cedar Rapids, IA—Grace Brethren Church

Dallas Center, IA—First Brethren Church

Davenport, IA—Grace Brethren Church

Des Moines, IA—First Grace Brethren Church

Garwin, IA—Carlton Brethren Church

Kansas City, MO—Grace Brethren Church

Leon, IA—Leon Brethren Church

Longview, TX—Grace Brethren Church

Morrill, KS—Morrill Brethren Church

North English, IA—Pleasant Grove Grace Brethren Church

Udell, IA—Udell Brethren Church

Waterloo, IA—Grace Brethren Church

Winona, MN—Grace Brethren Church

MICHIGAN

Michigan District Fellowship of Grace Brethren Churches

Next conference: Grace Brethren
Church, Alto, MI, April 12-13, 1985

EXECUTIVE COMMITTEE

Mod.—Richard Placeway

V. Mod.—Alan Jones

Secy.—Linda Erb, R. 1, Box 94, Lake Odessa,
MI 48849

Treas.—Leo Peters, 14070 E. Fulton, Lowell, MI
49331

Stat.—Robert Gahris, 1006 Wadena Rd., St.
Joseph, MI 49085

Members-at-Large—John Wedding, Fern Tischer

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John Wedding, Darwin Thompson, Darrell
Hawbaker

NOMINATING COMMITTEE

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CREDENTIALS

Alan Jones

RULES AND ORGANIZATION

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Secy.—Treas.—Russell Sarver

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Secy.—Russell Sarver

GRACE BRETHREN MEN

Pres.—Cecil Stice, R. 1, Box 14, Sawyer, MI
49125

WOMEN'S MISSIONARY COUNCIL

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1st V. Pres.—Pearl Shade

2nd V. Pres.—Amy Cline

Secy.—Nancy Placeway, 13626 84th St.,
Alto, MI 49302

Treas.—Katherine Geiger, 4988 Keim Rd., Clinton
ville, MI 48815

Prayer Chm.—Fern Tischer

SMM Patroness—Ellen Jones

Asst. Patroness—Nancy Erb

District Editor—Roselyn Peters

SMM

s.—Mindy Wagner
Pres.—Stacy Sherman
y.—Shawn Van Stee, 14385 68th St., Alto, MI 49302
as.—Ellen Jones, 5570 Carobou Trail, Stevensville, MI 49127
roness.—Ellen Jones
t. Patroness—Nancy Erb

CAMP

Camp—Richard Placeway
Camp—Alan Jones

YOUTH

Coordinator—Bill Stevens

COOPERATING CHURCHES

Alto, MI—Calvary Grace Brethren Church
Hastings, MI—Hastings Grace Brethren Church
Lake Odessa, MI—Lake Odessa Grace Brethren Church
Lansing, MI—Lansing Grace Brethren Church
New Troy, MI—New Troy Grace Brethren Church
Ozark, MI—Ozark Grace Brethren Church

MID—ATLANTIC

Mid-Atlantic Fellowship of Grace Brethren Churches

Next conference: April 19-20, 1985.
ce of conference to be announced later.

EXECUTIVE COMMITTEE

d.—Warren Tamkin
Mod.—Carl Baker
y.—Bonnie Kuhn, 215 E. Baltimore, Funks-
town MD 21734
as.—Ken Heefner, 259 Ringgold St., Waynes-
boro, PA 17268
t.—Roger Tweedy, 6032 Mayfair Ln., Alex-
andria, VA 22310

FGBC EXECUTIVE COMMITTEE

ren Tamkin, Carl Baker

NOMINATING COMMITTEE

eshleman (Chm.), Warren Tamkin, Robert
Dell, Carl Baker, Jerry Michael

AUDITORS

y Michael (Chm.), Fred Kuhn, Sam Needy

CONFERENCE MEMBERSHIP SECRETARY

l Baker

RULES AND ORGANIZATION

sell Ogden (Chm.), Dan Eshleman, James
Dixon

DISTRICT MISSION BOARD

n.—Dan Eshleman
Chm.—Jeff Thornley
y.—Larry Sowers
s.—Jerry Michael

MINISTERIUM AND

MINISTERIAL EXAMING BOARD

l.—Larry Gegner
Chm.—Jerry Allebach
y.—Rob Greene
y.—Secy.—Doug Courter
s.—Dan Eshleman
l.—Treas.—Bob Dell

WOMEN'S MISSIONARY COUNCIL

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1st V. Pres.—Nancy Eshleman
2nd V. Pres.—Sandra Adams
Secy.—Beckie Kiddoo, 6316 Hardwood Dr., Lan-
ham, MD 20706
Treas.—Linda Michael, R. 4, 105 Meadow Dr.,
Martinsburg, WV 25401
Prayer Chm.—Alice Hartman
SMM Patroness—Sally Miller
Asst. Patronesses—Margie Allebach and Chris
Stouffer
District Editor—Bonny Poe

SMM

Pres.—Janelle Kelley
V. Pres.—Rhoda Munch
Secy.—Stacy Cooper, R. 2, Box 227B, Williams-
port, MD 21795
Treas.—Regina Blair, 577½ Rockcliff Dr., Mar-
tinsburg, WV 25401
Patroness—Sally Miller
Asst. Patronesses—Chris Stouffer and Margie
Allebach
Amigas Representative—Charise Nonnemacher
Song Leader—Fatin Hanna

CAMP

Directors—Gerald Kelley and Dan Eshleman
Name of Camp—Camp Grace
Name of Campgrounds—Powell's Fort Organiza-
tional Camp
Location—Seven Fountains, VA 22653
Telephone No.—703/459-4379

YOUTH

Pres.—Bill Kiddoo
Secy.—Treas.—Joyce Iritz, 16 S. Grant St. Waynes-
boro, PA 17268

COOPERATING CHURCHES

Alexandria, VA—Grace Brethren Church
Baltimore, MD—Grace Brethren Fellowship
Chambersburg, PA—Chambersburg Grace Breth-
ren Church
Frederick, MD—Frederick Grace Brethren Church
Hagerstown, MD—Calvary Grace Brethren Church

Hagerstown, MD—Grace Brethren Church
 Hagerstown, MD—Maranatha Grace Brethren Church
 Hagerstown, MD—Valley Grace Brethren Church
 Lanham, MD—Lanham Grace Brethren Church
 Manassas, VA—Grace Brethren Church
 Martinsburg, WV—Rosemont Grace Brethren Church

Seven Fountains, VA—Trinity Brethren Church
 Temple Hills, MD—Grace Brethren Church
 Greater Washington
 Waynesboro, PA—Grace Brethren Church
 Winchester, VA—Blue Ridge Grace Brethren Church
 Winchester, VA—Grace Brethren Church

MOUNTAIN—PLAINS

Mountain-Plains District Fellowship of Brethren Churches

Next conference: Colorado Springs, CO,
 June 13-15, 1985

EXECUTIVE COMMITTEE

Mod.—Dayne Nix
 V. Mod.—Don Eshelman
 Secy.—Norma Wolters, Box 117, Portis, KS 67474
 Treas.—Doris Shrauger, Box 287, Beaver City, NE 68926
 Stat.—Mrs. Clarence Lackey, Portis, KS 67474

NOMINATING COMMITTEE

Gilbert Hawkins (Chm.), Ursula Paulus, Norma Wolters

CREDENTIALS

Doris Shrauger

RESOLUTIONS

Don Eshelman (Chm.), Tom Inman, Clarence Lackey

MODERATOR'S ADDRESS

Don Eshelman (Chm.), Tom Inman, Clarence Lackey

DISTRICT MISSION BOARD

Chm.—Tom Inman

MINISTERIUM

Chm.—Don Eshelman
 Secy.—Treas.—Gilbert Hawkins

MINISTERIAL EXAMINING BOARD

Chm.—Dayne Nix
 The ordained ministers make up the examining board of the district

WOMEN'S MISSIONARY COUNCIL

Pres.—Dorothy Ortega
 1st V. Pres.—Geneva Inman
 2nd V. Pres.—Connie Cook
 Secy.—Mary Alyce Eshelman, 334 S. 10th, Wichita, KS 67211
 Treas.—Doris Shrauger, Box 287, Beaver City, NE 68926
 Prayer Chm.—Rosella Hawkins
 SMM Patroness—Penny Kobay
 District Editor—Rhonda Dombach

CAMP

Director—Rhonda Dombach

COOPERATING CHURCHES

Arvada, CO—Hackberry Hill Grace Brethren Church
 Beaver City, NE—Grace Brethren Church
 Colorado Springs, CO—Grace Brethren Church
 Cheyenne, WY—Grace Brethren Church Study
 Denver, CO—Denver Grace Brethren Church
 Portis, KS—Grace Brethren Church
 Wichita, KS—Grace Brethren Church

NOR—CAL

Nor-Cal Fellowship of Grace Brethren Churches

Next conference: March 9, 1985, at the
 Grace Brethren Church, Ripon, CA

EXECUTIVE COMMITTEE

Mod.—Paul Hoffman
 V. Mod.—Darrell Anderson
 Secy.—Orville Johnston, 208 W. Morris, Modesto, CA 95354
 Asst. Secy.—Harold Bissonnette
 Treas.—Loren Zook, 4946 Toronto Way, Sacramento, CA 95820
 Stat.—Michael Boyd, 1436 Jeannifer, Ripon, CA 95366

COMMITTEE ON COMMITTEES

Paul Hoffman, Wayne Mock, Joel Richards

DISTRICT MISSION BOARD

Chm.—Ken Silva

MINISTERIUM

Chm.—Glen Shirk
 V. Chm.—Joel Richards
 Secy.—Treas.—Roy Halberg

YOUTH

Pres.—Paul Bautts
 V. Pres.—Evan Wise

NATIONAL CONFERENCE REPRESENTATIVE

Shirk

COOPERATING CHURCHES

urn, CA—Gold Rush Community Grace
Brethren Church
o, CA—Grace Brethren Church
esto, CA—Big Valley Grace Community
Church

Modesto, CA—La Loma Grace Brethren Church
Placerville, CA—Sierra View Grace Brethren
Church

Ripon, CA—Ripon Grace Brethren Church
Sacramento, CA—River City Grace Community
Church

San Jose, CA—South Bay Community Church
Tracy, CA—Grace Brethren Church

NORTHCENTRAL OHIO

Northcentral Ohio Fellowship of Grace Brethren Churches

Next conference: Time and place to be
announced

EXECUTIVE COMMITTEE

L.—Dick Hopkins
Mod.—Roger Krynock
V.—Carol Miller, R. 1, Bellville, OH 44813
S.—Quentin Matthes, 1315 Falene Place,
Galloway, OH 43119
—Craig Snyder

FGBC EXECUTIVE COMMITTEE

n Risser

NOMINATING COMMITTEE

Carroll, Chip Heim

AUDITOR

rge Kinzie

CREDENTIALS

n Risser, Rick Nuzum

RULES AND ORGANIZATION

/ Miller, John Teevan

RESOLUTIONS

Custer, Dick Hopkins

DISTRICT MISSION BOARD

a.—Jim Custer

/.—Roger Krynock

Boehm, Jeff Gill, Dick Hopkins, Dean Risser,

Sonny Thayer, Tim Waggoner

MINISTERIUM

a.—Sonny Thayer

r.—Treas.—Craig Snyder

MINISTERIAL EXAMINING BOARD

a.—Dick Hopkins

Custer, Roger Krynock, Sonny Thayer,

Maynard Tittle, Dick DeArmcy, Craig Snyder

WOMEN'S MISSIONARY COUNCIL

/.—Jeanne Hopkins

/ Pres.—Iris Markel

2nd V. Pres.—Michele Mariano

Secy.—Judy Gibson

Treas.—Ruth Berry

Prayer Chm.—Jan Davies

SMM Patroness—Lois Stamm

COOPERATING CHURCHES

Ashland, OH—Grace Brethren Church

Ashland, OH—Southview Grace Brethren Church

Bellville, OH—Ankenytown Grace Brethren
Church

Bowling Green, OH—Grace Brethren Church

Columbus, OH—East Side Grace Brethren Church

Columbus, OH—Grace Brethren Church of Co-
lumbus

Columbus, OH—Southwest Grace Brethren Church

Danville, OH—Grace Brethren Church

Delaware, OH—Grace Brethren Church

Findlay, OH—Grace Brethren Church

Fremont, OH—Grace Brethren Chapel

Fremont, OH—Grace Brethren Church

Galion, OH—Grace Brethren Church

Lexington, OH—Grace Brethren Church

Lima, OH—Grace Brethren Church

Mansfield, OH—Grace Brethren Church

Mansfield, OH—Woodville Grace Brethren Church

Marion, OH—Marion Grace Brethren Church

Marysville, OH—Watkins Road Community Grace

Brethren Church

Mifflin, OH—Mifflin Grace Brethren Church

Mt. Vernon, OH—Grace Brethren Church

Ontario, OH—Marantha Grace Brethren Church

Pataskala, OH—Grace Brethren Church of Licking
County

Toledo, OH—Maumee Valley Grace Brethren
Church

Walbridge, OH—Calvary Grace Brethren Church

NORTHEASTERN OHIO

Northeastern Ohio District Fellowship of Grace Brethren Churches

Next conference: Rittman, OH, April
20, 1985

EXECUTIVE COMMITTEE

Mod.—Bud Olszewski
V. Mod.—Bob Fetterhoff
Secy.—Treas.—Mrs. Dwight (Donna) Stair, 510
Oak St., Wadsworth, OH 44281
Asst. Secy.—Treas.—Mrs. John (Gloria) Armstrong
Stat.—Dwight Stair, 510 Oak St., Wadsworth, OH
44281

FGBC EXECUTIVE COMMITTEE

Bud Olszewski, Bob Fetterhoff

NOMINATING COMMITTEE

Ken Brown (Chm.), Robert Holmes, Bud
Olszewski

AUDITORS

William Snoddy (Chm.), Gene Keefer, Stanley
Beers

CREDENTIALS

Bob Fetterhoff (Chm.), Richard Bell, John
Hartman

RULES AND ORGANIZATION

Galen Wiley (Chm.), Wesley Haller, Terry Taylor

DISTRICT MISSION BOARD

Chm.—Bob Fetterhoff
V. Chm.—Keith Merriman
Secy.—Treas.—John Dilling, 2207 Edmar St.,
Louisville, OH 44641

MINISTERIUM

Chm.—Terry Taylor
V. Chm.—Galen Wiley
Secy.—Treas.—Keith Merriman

MINISTERIAL EXAMINING BOARD

Chm.—Terry Taylor
V. Chm.—Galen Wiley
Secy.—Keith Merriman

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Ken (Margie) Brown
1st V. Pres.—Mrs. Fred (Barbara) Ayers
2nd V. Pres.—Mrs. Richard (Virginia) Sellers

Secy.—Mrs. Jim (Doris) Beichler, 10662
Rd., Creston, OH 44217
Treas.—Mrs. John (Gloria) Armstrong, 54
Pleasant Home Rd., Wooster, OH 44691
Prayer Chm.—Marie Mishler
SMM Patroness — Mrs. Richard (Joseph)
Jankowski
Asst. Patroness—Mrs. Carl (Pat) Jentes

SMM

Pres.—Tina Bolyard
V. Pres.—Michelle Jeanneret
Secy.—Jennifer Saurer, 132 N. Second
Rittman, OH 44270
Treas.—Andrea Fetter, 2761 Happy Valley
Wooster, OH 44691
Patroness—Mrs. Richard (Josephine) Jankowski
Asst. Patroness—Mrs. Carl (Pat) Jentes
Prayer Chm.—Teresa Horney

CAMP

Dir.—Bob Combs
Name of Camp—Camp Buckeye
Name of Campgrounds—Camp McPhearson
Location—Loundonville, OH
Telephone No.—614/599-7110
Dates of 1985 Camp—Senior camp—June 2
Junior camp—July 7-12

YOUTH

Chm.—Dean Streit
V. Chairman—Dan Allan
Secy.—Treas.—Doug Lauby, 1216 18th St.,
Canton, OH 44703
Asst. Secy.—Treas.—Gregg Straits

COOPERATING CHURCHES

Akron, OH—Ellet Grace Brethren Church
Akron, OH—Fairlawn Grace Brethren Church
Canton, OH—Grace Brethren Church
Cleveland, OH—Lyndhurst Grace Brethren Church
Cuyahoga Falls, OH—Grace Brethren Church
Elyria, OH—Grace Brethren Church
Homerville, OH—Grace Brethren Church
Medina, OH—Grace Brethren Church
Middlebranch, OH—Grace Brethren Church
Minerva, OH—Grace Brethren Church
Norton, OH—Grace Brethren Church
Orrville, OH—Grace Brethren Church
Rittman, OH—Grace Brethren Church
Sterling, OH—Grace Brethren Church
Wooster, OH—Grace Brethren Church

NORTHERN ATLANTIC

Northern Atlantic District Fellowship of Grace Brethren Churches

Next conference: May 31-June 2, 1985.
Place to be announced later.

EXECUTIVE COMMITTEE

Mod.—Mick Rockafellow
V. Mod.—Jerry Young
Secy.—Treas.—Harold E. Hollinger, R. 4, Box
Elizabethtown, PA 17022
Asst. Secy.—Treas.—James Bowers

t.—Timothy George, Box 824, Prescott Dr., Lebanon, PA 17042
t. Stat.—Dennis Patrick
Business Mgr.—James Brandt
t. Business Mgr.—Luke Martin

FGBC EXECUTIVE COMMITTEE
non Harris (85), Lee Dice (87)

COMMITTEE ON COMMITTEES
n Snow (Chm.), Mark Saunders, Phillip Simmons

NOMINATING COMMITTEE
ward Gelsinger (Chm.), Vernon Harris, Ron Guiles

AUDITORS
hard Battis, Sr.; Ricky L. Brubaker

CREDENTIALS
y Young (Chm.), Steve Clifford, Ron Guiles

RULES AND ORGANIZATION
roll Bingaman (Chm.), Les Nutter, John Snow

DISTRICT MISSION BOARD
t.—Luke Kauffman
Pres.—Ron Guiles
y.—Vernon Harris
as.—Phillip Simmons

MINISTERIUM
n.—John Smith
Chm.—Kenn Cosgrove
y.—Howard Gelsinger
as.—Mark Saunders

MINISTERIAL EXAMINING BOARD
c. Secy.—Ron Guiles
t. Exec. Secy.—Mick Rockafellow

GRACE BRETHREN MEN
.—Joe Dilling
V. Pres.—Harold E. Hollinger
V. Pres.—Sam Leisey
y.—Marvin Garner, 532 S. Front St., Wrightsville, PA 17368
as.—Ray Derstine, 324 Railroad Ave., Souderston, PA 18964
oral Adviser—Les Nutter

WOMEN'S MISSIONARY COUNCIL
.—Mrs. Carrie Rodgers
V. Pres.—Mrs. Judith Musser
V. Pres.—Mrs. Lorraine Reihl
y.—Mrs. Peggy Nissley, 940 W. Main St., Mt. Joy, PA 17552
ncial Secy.—Mrs. Arlene Fry
as.—Mrs. Arlene Ober, R. 4, Box 144, Elizabethtown, PA 17022
er Chairman—Emaline Knepper
M Patroness—Mrs. Sue Meyers
r. Patroness—Mrs. Rosemarie Chapple
rict Editor—Mrs. Janice Raub

SMM
Pres.—Michelle Calvosa
V. Pres.—Lynette Nutter
Secy.—Debbie Hershey, 743 S. State St., Ephrata, PA 17522
Treas.—Jenny Meyers, 2585 Statehill Rd., York, PA 17404
Patroness—Sue Meyers
1st Asst. Patroness—Rosemarie Chapple
2nd Asst. Patroness—Dawn Garner
3rd Asst. Patroness—Minnie Vance
Pianist—Robin Derstine
Little Sister Rep.—Hope Bishop
Amigas Rep.—Diana Meyers

CAMP
Grounds Supt.—Mr. and Mrs. Melvin Oyler (Tel. 215/267-2541)
Name of Camp—Camp Conquest
Location—R. 2, Forrest Rd., Denver, PA 17517
Telephone—215/267-2006

YOUTH
Chm.—Roger Wambold
V. Chm.—Les Nutter
Secy.—Joe Bishop, Grace Brethren Church, 501 W. Lincoln Ave., Lititz, PA 17543
Treas.—Randy Maxson

YOUTH COMMITTEE
Rev. and Mrs. Mick Rockafellow, Mr. and Mrs. Howard Kearns, Mr. and Mrs. Randy Maxson, Mr. and Mrs. Dave Rank, Mr. and Mrs. Dale Knepper (Sr), Mr. and Mrs. Dale Knepper (Jr.), Rev. and Mrs. Les Nutter, Mr. and Mrs. Ab Zimmerman, Rev. and Mrs. Roger Wambold, Rev. and Mrs. Mike Brubaker, Rev. and Mrs. Joe Bishop

GRACE BRETHREN CENTER
Chm.—Robert Kern
V. Chm.—Jerry Young
Exec. Secy.—Cary Engle
Secy.—Mark Saunders
Treas.—James Bowers

COOPERATING CHURCHES
Bethlemen, PA—Lehigh Valley Grace Brethren Church
Dillsburg, PA—Hope Grace Brethren Church
Elizabethtown, PA—Grace Brethren Church
Ephrata, PA—Grace Brethren Church
Gettysburg, PA—Grace Brethren Church
Harrisburg, PA—Melrose Gardens Grace Brethren Church
Hatboro, PA—Suburban Grace Brethren Church
Hope, NJ—Grace Brethren Church
Irasburg, VT—Grace Brethren Church
Island Pond, VT—Grace Brethren Church
Lancaster, PA—Grace Brethren Church
Lititz, PA—Grace Brethren Church
Loysville, PA—Shermans Valley Grace Brethren Church
Manheim, PA—Grace Brethren Church
Mount Laurel, NJ—Grace Brethren Church

Myerstown, PA—Grace Brethren Church
 New Holland, PA—Grace Brethren Church
 Newark, DE—Grace Brethren Church
 Newport, VT—Grace Brethren Church
 Palmyra, PA—Grace Brethren Church
 Pine Grove, PA—Grace Brethren Church
 Philadelphia, PA—First Brethren Church
 Philadelphia, PA—Third Brethren Church

Royersford, PA—Tri-County Grace Brethren Church
 Saratoga Springs, NY—Grace Brethren Church
 Stowe, VT—Mansfield Grace Brethren Church
 Telford, PA—Penn Valley Grace Brethren Church
 Wrightsville, PA—Susquehanna Grace Brethren Church
 York, PA—Grace Brethren Church

NORTHWEST

Northwest District Fellowship of Grace Brethren Churches

Next conference: Grace Brethren
 Church of Kent, WA, February 14-16,
 1985

EXECUTIVE COMMITTEE

Mod.—Dave Marksbury
 V. Mod.—Richard Cron
 Secy.—Mrs. George Christie, 1032 Sheridan Ave.,
 Prosser, WA (Tel. 509/786-4796)
 Asst. Secy.—Mrs. Homer Waller
 Treas.—Neil Paden, R. 1, Box 16-B, Harrah, WA
 98933
 Stat.—Ora Gifford, 708 Hillcrest, Grandview, WA
 98930
 Members-at-Large—Bob McIntosh (Prosser), and
 Bob Smithwick (Harrah)

FGBC EXECUTIVE COMMITTEE

Don Farner

COMMITTEE ON COMMITTEES AND NOMINATING COMMITTEE

George Christie (Chm.), Warren Hall Don
 Brotherton

AUDITORS

Fred Harris (Chm.), Don Cowles, Leroy Sharpe

CREDENTIALS

Richard Cron (Chm.), Harold Peugh, Daniel
 White

RULES AND ORGANIZATION

Greg Howell (Chm.), George Christie, Dale
 Hostetler

RESOLUTIONS

Greg Ryerson (Chm.), Homer Waller, Don Farner

MODERATOR'S ADDRESS

John Nagle (Chm.), Richard Cron, Charles Winter

DISTRICT INSURANCE

Trustees—Buildings at Camp
 Youth Council—Activities

GOVERNMENT AFFAIRS

George Christie

BOARD OF TRUSTEES

Ron Curfman, Mel Curfman, Dale Hostetler,
 Houser, Lyle Taylor, Don Williams, Charles
 Winter

DISTRICT MISSION BOARD

Chm.—George Christie
 Secy.—Neil Paden
 Treas.—Dale Hostetler

MINISTERIUM

Chm.—Greg Howell

MINISTERIAL EXAMINING BOARD

Chm.—Dave Marksbury
 Secy.—Daniel White

GRACE BRETHREN MEN

Pres.—Homer Waller
 V. Pres.—Al Rosberg
 Secy.—Treas.—Lyle Taylor, c/o Harrah Brethren
 Church, P. O. Box 69, Harrah, WA 98933
 Pastoral Adviser—Don Farner

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. George Christie
 1st V. Pres.—Mrs. Mildred Grogan
 2nd V. Pres.—Mrs. Jim Willett
 Secy.—Mrs. Dave McGhan, R. 2, Box 2
 Prosser, WA 99350
 Treas.—Mrs. Don Cowles, R. 3, Box 3729, Gr
 view, WA 98930
 Prayer Chm.—Mrs. Don Brotherton
 SMM Patroness—Mrs. Ann Daniels
 Asst. Patroness—Mrs. Cindee Hudson
 District Editor—Mrs. Gil Gilgan

CAMP

Caretaker—Brian King
 Name of Camp—Brethren Clear Lake Camp
 Name of Campgrounds—Brethren Clear
 Camp
 Location—Star Rt., Naches, WA 98937

YOUTH COUNCIL OFFICERS

Chm.—John Nagle
 V. Chm.—Dan Medrano
 Secy.—Rodger Williams, P.O. Box 216, Mal
 WA 98935
 Treas.—Mrs. Dave (Kathy) McGhan
 NAC Competition: Greg Howell

COOPERATING CHURCHES

any, OR—Grace Brethren Church
verton, OR—Grace Brethren Church
dendale, WA—Community Grace Brethren
Church of Goldendale
ndview, WA—Grace Brethren Church
arah, WA—Harrah Brethren Church
t, WA—Grace Brethren Church of Kent
pton, WA—Grace Brethren Church

Prosser, WA—Community Grace Brethren Church
of Prosser
Spokane, WA—Spokane Valley Grace Brethren
Church
Sunnyside, WA—Grace Brethren Church
Toppenish, WA—Grace Brethren Church
Troutdale, OR—Grace Brethren Church
Yakima, WA—Grace Brethren Church

SOUTHERN

Southern District Fellowship of Grace Brethren Churches

Next conference: Georgia Baptist As-
sembly Campgrounds, Toccoa, GA. Date
t determined as yet (probably end of
y or the beginning of June, 1985)

EXECUTIVE COMMITTEE

d.—Jack Broyles
Mod.—David Mitchell
y.—Jonell Crain, R. 1, Box 519, Telford, TN
37690
as.—Gary Harris, R. 1, Box 82, Limestone, TN
37681
t.—Mary Ruth Jeffers, R. 3, Box 328, Lime-
stone, TN 37681

FGBC EXECUTIVE COMMITTEE

k Broyles

DISTRICT MISSION BOARD

n.—David Mitchell
y.—Treas.—Lawrence Campbell

MINISTERIUM

n.—David Mitchell
y.—Steve Jarrell

MINISTERIAL EXAMINING BOARD

(Made up of all ordained ministers in the district)
Dean Fetterhoff, David Mitchell, Steve Taylor,
Steve Jarrell, Don Soule, Bill Byers

WOMEN'S MISSIONARY COUNCIL

Pres.—Evelyn Henry
1st V. Pres.—Sandy Jacobs
2nd V. Pres.—Cindy Soule
Secy.—SaDora Tilley, 6700 Manderly Dr., Char-
lotte, NC 28214
Treas.—Mary Ruth Jeffers, R. 3, Box 328, Lime-
stone, TN 37681
Prayer Chm.—Mary Edith Broyles
SMM Patroness—Robin Barker
Co-District Editors—Janell Crain, Martha Kyker

COOPERATING CHURCHES

Aiken, SC—Grace Brethren Church
Anderson, SC—Grace Brethren Church
Atlanta, GA—Greater Atlanta Grace Brethren
Church
East Atlanta, GA—East Atlanta Grace Brethren
Church
Charlotte, NC—Grace Brethren Church
Johnson City, TN—Grace Brethren Church
Telford, TN—Grace Brethren Church

SOUTHERN CALIFORNIA — ARIZONA

Southern California-Arizona

istrict Conference of Brethren Churches

Next conference: Place to be decided;
d on May 3-4, 1985

EXECUTIVE BOARD

d.—Brian Smith
Mod.—Ward Miller
y.—Forrest Keeler, 2617 Roberta Dr., Orange,
CA 92669
t. Secy.—Rolland Coburn
as.—Dallas Martin, 5464 Canton St., Long
Beach, CA 90815
t.—Ed Trimmer, 1072 Palo Verde Ave., Long
Beach, CA 90815

Members-at-Large—Philip Guarena, Garth
Lindelef, Dan Viveros, John McIntosh, David
Swift, Earl Royce, Abe Rodriguez, Warren
Hutchens, Clark Miller, Richard Harrison, Tim
Flammang, Bob Kingsbury

FGBC EXECUTIVE COMMITTEE

David Belcher ('86), Tom Hughes ('86), Don
Byers ('85), Arthur Burk ('85)

COMMITTEE ON COMMITTEES

Robert Kliever (chm.), Philip Guarena, Gary
Nolan

NOMINATING COMMITTEE

Ralph Coburn (chm.), Harold Dunning, Sheldon
Ferrine, Robert Kliever, Don Byers

CREDENTIALS

Frank Coburn (chm.), Dennis Beach, Philip Guerena

RULES AND ORGANIZATION

David Miller (chm.), Garth Lindelef, Robert Miller

RESOLUTIONS

Ken Townsend (chm.), Don Carter, Harry Sturz

MODERATOR'S ADDRESS

Robert MacMillan (chm.), Gary Nolan, Jonathan Hall

SUNDAY SCHOOL COMMITTEE

Bill Couch (chm.), Roland Coburn, Fred Berkemer

DISTRICT MISSION BOARD

Robert MacMillan (chm.), Dan Viveros, Robert Kliever, Brian Smith, Robert Thompson

MINISTERIUM

Chm.—Brian Smith

Secy.—Treas.—Ralph Colburn

MINISTERIAL EXAMINING BOARD

Chm.—Robert Kliever ('87)

Secy.—Tom Hughes ('86)

Ralph Colburn ('87), Harold Dunning ('85), Harry Sturz ('87), Ed Cashman ('85), Robert Thompson ('85), Frank Coburn ('86), Don Carter ('86)

GRACE BRETHREN MEN

Pres.—Marcelino Reyes

Secy.—Treas.—Clark Miller

Tom McGuyre, Eldred Gillis, Dave Martin

WOMEN'S MISSIONARY COUNCIL

Pres.—Dorothy Carter

1st V. Pres. (project)—Jeane Keeler

2nd V. Pres. (program)—Helen Rempel

Rec. Secy.—Janet Kivrizis, 2229 W. Roland, Santa Ana, CA 92704

Corres. Secy.—Ruth Reddick, 15819 E. Hill St., La Puente, CA 91744

Treas.—Jayne Reuter, 3500 W. Manchester, No. 439, Inglewood, CA 90305

Prayer Chm.—Isobel Fraser

SMM Patroness—Janice Ball

Luncheon Chm.—Joyce Sternberg

District Editor—Marian McBride

YOUTH COUNCIL

Chm.—Ed Waken

V. Chm.—Brian Roseboro

Treas.—Greg McMahan

Jonathan Hall, Richard Todd, Craig Smith, Mike Love, Lois Wilshire, Paul Copeland

COOPERATING CHURCHES

Alta Loma, CA—Grace Brethren Church

Anaheim, CA—Grace Brethren Church

Beaumont, CA—Cherry Valley Brethren Church

Bell, CA—Bell Brethren Church

Bellflower, CA—Bellflower Brethren Church

Covina, CA—New Life Grace Brethren Church

Cypress, CA—Grace Brethren Church

Glendora, CA—Bible Brethren Church

Hemet, CA—Grace Brethren Church

La Mirada, CA—Grace Brethren Fellowship

La Verne, CA—Grace Brethren Church

Laguna Niguel, CA—Coast Community

Brethren Church

Lakewood, CA—Iglesia Christiana de la Comunidad

Long Beach, CA—Community Grace Brethren Church

Long Beach, CA—Grace Brethren Church

Long Beach, CA—Los Altos Brethren Church

Long Beach, CA—North Long Beach Brethren Church

Los Alamitos, CA—Rossmoor Grace Brethren Church

Los Angeles, CA—Community Brethren Church

Mission Viejo, CA—Saddleback Valley Brethren Church

Montclair, CA—Grace Brethren Church

Norwalk, CA—Norwalk Brethren Church

Orange, CA—Grace Brethren Church

Phoenix, AZ—Grace Brethren Church

Phoenix, AZ—Northwest Brethren Church

Rialto, CA—Rialto Brethren Church

Riverside, CA—Grace Brethren Church

San Bernardino, CA—Grace Brethren Church

San Diego, CA—Grace Brethren Church

San Ysidro, CA—Grace Brethren Church

Santa Ana, CA—Maranatha Brethren Church

Santa Maria, CA—Grace Brethren Church

Seal Beach, CA—Grace Brethren Church

Simi Valley, CA—Grace Brethren Church

South Pasadena, CA—Grace Brethren Church

Temple City, CA—Temple City Brethren Church

Torrance, CA—South Bay Grace Brethren Church

Tucson, AZ—Silverbell Grace Brethren Church

Ventura, CA—Grace Brethren Church

Westminster, CA—Westminster Grace Brethren Church

Whittier, CA—Community Grace Brethren Church

Whittier, CA—Grace Brethren Church

Whittier, CA—Grace Brethren Church

Yucca Valley, CA—Grace Brethren Church

SOUTHERN OHIO

Southern Ohio District

Conference of Brethren Churches

EXECUTIVE COMMITTEE

Mod.—Charles Lawson

V. Mod.—Tad Hobert

Secy.—Linda Penn

Asst. Secy.—Sally Neely

Treas.—Roy Trissel

Next conference: Centerville Grace Brethren Church, Centerville, OH, May 10-11, 1985

—G. Forrest Jackson
Members-at-Large—Henry Mallon, Bob Poirier

FGBC EXECUTIVE COMMITTEE
Charles Lawson, Tad Hobert

COMMITTEE ON COMMITTEES
Er Brickel, Charles Davis, Paul Screechfield

NOMINATING COMMITTEE
Glass III, Dan Pritchett, Ray Johnson

AUDITORS
t Fohs, James Petrie

CREDENTIALS
rest Jackson, Joe Lefkovitz, Dan Grabill

RULES AND ORGANIZATION
d Tressler, James Marshall, Howard Mayes

RESOLUTION COMMITTEE
s Ward, Ron Welsh

MODERATOR'S ADDRESS
Baer, Gerald Root, Roy Glass, Jr.

SUNDAY SCHOOL COMMITTEE
Nass, Herman Fletcher

DISTRICT RETIREMENT HOME
n.—Harold Huddleston

DISTRICT MISSION BOARD
n.—Chuck Davis
Chm.—Roy Glass, II
v.—Chuck Lawson
s.—Roy Trissell

MINISTERIUM
n.—Tad Hobert
Chm.—G. Forrest Jackson
v.—Treas.—Ned Denlinger
gram Chm.—Howard Mayes

MINISTERIAL EXAMINING BOARD
v.—Charles Lawson

WOMEN'S MISSIONARY COUNCIL
v.—Wilma Harlety
n. Chm.—Millie Davis
v.—Shirley Baker
v.—Secy.—Sally Neely
s.—Kathy Booker
v.—Treas.—Marcille Coppock

Prayer Chm.—Kathy Denlinger
Asst. Prayer Chm.—Eleanor Schopp
SMM Patroness—Robin Cunningham
Asst. SMM Patroness—Carolyn Stutz
Editor—Brenda Rusk
Asst. Editor—Tonya Tolbert

CAMP
Sr. Camp—Roy Glass, III
Jr. Camp—Jeff Davis
Name of Camp—Shawano

YOUTH COMMITTEE
Chm.—Dan Pritchett
Treas.—Henry Mallon
Secy.—Skip White
Other Members—Dave Rusk, Jeff Davis, Elgin Green

COOPERATING CHURCHES
Brookville, OH—Brookville Grace Brethren Church
Camden, OH—Camden Grace Brethren Church
Centerville, OH—Centerville Grace Brethren Church
Cincinnati, OH — Grace Brethren Church of Greater Cincinnati
Clayhole, KY—Clayhole Grace Brethren Church
Clayton, OH—Clayton Grace Brethren Church
Covington, OH—Friendship Grace Brethren Church
Dayton, OH—Basore Road Grace Brethren Church
Dayton, OH—Calvary Grace Brethren Church
Dayton, OH—First Grace Brethren Church
Dayton, OH—Grace Brethren Church of Huber Heights
Dayton, OH—North Riverdale Grace Brethren Church
Dryhill, KY—Victory Mountain Grace Brethren Church
Englewood, OH—Englewood Grace Brethren Church
Kettering, OH—Calvary Brethren Church
Lexington, KY—Grace Brethren Church
Sinking Spring, OH—Grace Brethren Church
Trotwood, OH—Grace Brethren Church
Troy, OH—Grace Brethren Church
Union, OH—Community Grace Brethren Church
Vandalia, OH—Vandalia Grace Brethren Church
West Alexandria, OH—Grace Brethren Community Church

SOUTHWEST

**Southwest District Fellowship of
Grace Brethren Churches**

Next conference: Albuquerque, NM,
ights Grace Brethren Church, April
27, 1985

EXECUTIVE COMMITTEE
Mod.—Rick Pettita
V. Mod.—Mark Henning
Secy.—Iris Soto, P.O. Drawer 1068, Taos, NM
87571
Treas.—George Trujillo, Box 1824, Taos, NM
87571

Stat.—Ike Salazar, 206 Ranchitos Rd., N.W.,
Albuquerque, NM 87107

FGBC EXECUTIVE COMMITTEE

Mark Henning

DISTRICT MISSION BOARD

Chm.—Tony Luna

All pastors of district, plus one layman from each church

MINISTERIUM

Chm.—Mark Henning

Secy.—Treas.—Larry Wederetz

MINISTERIAL EXAMINING BOARD

All ordained ministers of the district

WOMEN'S MISSIONARY COUNCIL

Pres.—Mary Thompson

1st V. Pres.—Jonnie Lou Wedertz

2nd V. Pres.—Rubeynn Trujillo

Secy.—Efrén Luna, P.O. Box 32 B, Talpa Rte.,
Ranchos de Taos, NM 87571

Trea.—Cleo Vargas, 9170 Coors Blvd.,
Terra Sol, Space 215, Albuquerque,
87124

Prayer Chairman—Lorein Mares
SMM Patroness—Norma Lathrop
Asst. Patroness—Rhoda Leister
District Editor—Norma Lathrop

YOUTH

Pres.—Rick Petita

COOPERATING CHURCHES

Albuquerque, NM—Grace Brethren Church

Albuquerque, NM—Heights Grace Brethren
Church

Counselor, NM—Cedar Hill Grace Brethren
Church

Taos, NM—First Brethren Church

Tonalea, AZ—Red Lake Community Grace
Brethren Church

VIRGINIA

Virginia Fellowship of Grace Brethren Churches

Next conference: Patterson Memorial
GBC, Roanoke, VA, May 17-18, 1985

EXECUTIVE COMMITTEE

Mod.—Harold Arrington

V. Mod.—Jeff Dunkle

Secy.—Marlene Flynn, 1622 Maiden Lane, S.W.,
Roanoke, VA 24015

Treas.—Bobby Craghead, 236 W. Phillips St.,
Covington, VA 24426

Stat.—James Smals, R. 1, Box 625, Buena Vista,
VA 24416

Member-at-Large—Ron Thompson (host pastor)

FGBC EXECUTIVE COMMITTEE

Harold Arrington, Wayne Hannah

NOMINATING COMMITTEE

Elwood Kingery ('85), chm.; Bill Willhite ('86);
Dayton Cundiff ('87)

AUDITORS

Jerry Cox ('85), chm.; Carl Ratcliff ('86); Ron
Smals

CREDENTIALS

K. E. Richardson ('85), chm.; Claude Craft ('86);
Bill Crotts ('87)

RULES AND ORGANIZATION

Lester Kennedy, Kenneth Teague, Lester Cotsamire

RESOLUTIONS

Mike Wingfield, Wayne Hannah, Tom Smith

BOARD OF TRUSTEES

Lester Kennedy ('87), Edison Likens ('87),
Miller ('87), Dick Harstine ('86), C. E.
Staton ('86), C. L. Young, chm. ('86),
Gilmore ('85), Bill Willhite ('85), Don
('85)

DISTRICT MISSION BOARD

Chm.—Mike Wingfield

V. Chm.—Les Cotsamire

Secy.—Harold Arrington

Treas.—Wayne Hannah

MINISTERIUM

Chm.—Bob Judy

V. Chm.—Les Cotsamire

Secy.—Jeff Dunkle

Treas.—Ron Thompson

MINISTERIAL EXAMINING BOARD

Chm.—Mike Wingfield

V. Chm.—Lester Kennedy

Secy.—Doug Witt

GRACE BRETHREN MEN

Secy.—Don Field

WOMEN'S MISSIONARY COUNCIL

Pres.—Evelyn McDonald

1st V. Pres.—Velma Cundiff

2nd V. Pres.—Diane Spence

Secy.—Carolyn Trail, 1436 Bratton St., S.W.,
VA 24153

Treas.—Estelle Coffey, 2946 Garden City
Roanoke, VA 24014

Prayer Chm.—Mildred Hartless

SMM Patroness—Patty Willhite

Asst. Patronesses—Linda Jo Palmer, Mary
Cotsamire

SMM

Pres.—Lori
V. Pres.—Kim Clingenpeel
V. Pres.—Wendy Moore
Secy.—Teresa Cooper, 637 Landfair Dr., Vinton,
VA 24179
Treas.—Zina Jones
Patroness
Patroness—Patty Willhite
Patronesses—Linda Jo Palmer, Marilyn
Cotsamire
Music Ldr.—Miriam Smals
Representative—Beth Coleman

YOUTH

Dunkle ('87), Bill Willhite ('87), Wayne
Hannah ('86), Carolyn Trail ('86), John
Townsend ('85), Gaynelle Correll ('85)

PASTOR-CHURCH RELATION ADVISORY COUNCIL

Hannah, Harold Arrington, Kenneth
Teague

COOPERATING CHURCHES

Altavista, VA—Grace Brethren Church
Boones Mill, VA—Grace Brethren Church
Buena Vista, VA—First Brethren Church
Covington, VA—Grace Brethren Church
Radford, VA—Fairlawn Grace Brethren Church
Richmond, VA—Grace Brethren Church
Riner, VA—Grace Brethren Church
Roanoke, VA—Clearbrook Grace Brethren
Church
Roanoke, VA—Garden City Grace Brethren
Church
Roanoke, VA—Ghent Grace Brethren Church
Roanoke, VA—Gospel Grace Brethren Church
Roanoke, VA—Patterson Memorial Grace Breth-
ren Church
Roanoke, VA—Washington Heights Grace Breth-
ren Church
Salem, VA—Wildwood Grace Brethren Church
Troutville, VA—Grace Brethren Church
Virginia Beach, VA—Grace Brethren Church
Willis, VA—Grace Brethren Church

WESTERN PENNSYLVANIA

Western Pennsylvania District Fellowship of Brethren Churches

Next conference: Geistown Grace
Brethren Church, Johnstown, PA, April 27,
5

DISTRICT INSURANCE

Richard Horner

DISTRICT MISSION BOARD

Chm.—Charles Martin
Secy.—Treas.—William Snell
Plus one representative from each church.

EXECUTIVE COMMITTEE

Richard Horner
V. Pres.—Bill Crabbs
Secy.—Jim Snaveley, R. 4, Box 180-A, Jersey
Shore, PA 17740
Treas.—Doug Sabin
Patroness—Rodney Lingenfelter, 104 Nason Dr.,
Roaring Springs, PA 16673
Patroness—Rose Snyder, 211 Second St., Conemaugh,
PA 15909
Members-at-Large — John Gregory (2 yrs.),
Richard Cornwell (1 yr.)

COMMITTEE ON COMMITTEES

John Gregory, Richard McCarthy, Robert Burns,
Richard Cornwell

NOMINATING COMMITTEE

John Gregory, Dave Hitchman, Don Rough

AUDITORS

Wayne Lingenfelter, Dick Beach, John Donelson

CREDENTIALS

Wayne Rager, Bob Williams, Willard Gates, Richard
Beach

RULES AND ORGANIZATION

Doug Sabin, Charles Martin, Alan Clingan

MINISTERIUM

Chm.—Bill Snell
V. Chm.—Bill Crabbs
Secy.—Treas.—Richard Horner
Asst. Secy.—Treas.—Ron Warrick

MINISTERIAL EXAMINING BOARD

Chm.—Robert Burns
V. Chm.—Charles Martin
Secy.—James Snaveley

GRACE BRETHREN MEN

Pres.—Elton Long
V. Pres.—Jim Dodson
Secy.—John Donaldson
Treas.—Guy Woomer, Box 112, East Freedom,
PA 16637
Pastoral Adviser—Homer Lingenfelter

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Deborah Adams
1st V. Pres.—Mrs. Kathy Bowers
2nd V. Pres.—Mrs. Delores Hillard
Secy.—Mrs. Delores VanOrman, R. 2, Box 477,
Duncansville, PA 16635
Treas.—Miss Lois Miller, Tayler Dr., R. 1, Reeds-
ville, PA 17084
Prayer Chm.—Mrs. Adelle Crabbs
SMM Patroness—Mrs. Bettie Horner

SMM

Patroness—Mrs. Bettie Horner

CAMP

Director—Rich Strappello

Name of Camp—Camp Mantowagan

Location—Box 95, Saxton, PA 16678

Telephone No. 814/658-3815

YOUTH

Pres.—Rich Stiffler

Treas.—Ron Warrick

COOPERATING CHURCHES

Altoona, PA—First Grace Brethren Church

Altoona, PA—Juniata Grace Brethren Church

Armagh, PA—Valley Grace Brethren Church

Avis, PA—Tiadaghton Valley Grace Brethren Church

Conemaugh, PA—Conemaugh Grace Brethren Church

Duncansville, PA—Leamersville Grace Brethren Church

Everett, PA—Everett Grace Brethren Church
Everett, PA—Community Grace Brethren Church of Everett

Hollidaysburg, PA—Vicksburg Grace Brethren Church

Hopewell, PA—Hopewell Grace Brethren Church
Johnstown, PA—First Brethren Church

Johnstown, PA—Geistown Grace Brethren Church

Johnstown, PA—Pike Grace Brethren Church

Johnstown, PA—Riverside Grace Brethren Church

Johnstown, PA—Singer Hill Grace Brethren Church

Kittanning, PA—Grace Brethren Church of Kittanning

Kittanning, PA—North Buffalo Grace Brethren Church

Martinsburg, PA—Martinsburg Grace Brethren Church

Milroy, PA—Milroy Grace Brethren Church

Directory of Grace Brethren Churches

Listing 307 churches in 33 states

Listed by States; giving city, pastor's name, church name, membership as of January 1, 1980, address, and telephone number; and name, address and telephone number of record secretary or clerk.

ALASKA

ANCHORAGE (Larry Smithwick)
Anchorage Grace Brethren Church (262)
Huffman and Pintail (Mailing address: SRA
12407 Pintail St., 99516
(Tel. 907/345-3741)
Mrs. Berne Dalman, 4521 Snowcap Circle,
99516

EAGLE RIVER (E. John Gillis)
Eagle River Grace Brethren Church
P.O. Box 770430, 99577 (Temporarily
meeting in the Homestead Elementary
School) (Tel. 907/694-5331)
Lana Anthony, P.O. Box 772528, 99577
(Tel. 907/694-4236)

HOMER (Jim Jackson)
Kachemak Bay Grace Brethren Church (17)
P.O. Box 2749, 99603
(Tel. 907/235-8213)

KENAI (Earl D. Moore)
Kenai Grace Brethren Church (68)
Drawer 3920, 99611 (Tel. 907/283-4379)
Mrs. Glen Knepper, Drawer 3920,
Kenai, 99611

NORTH POLE (Gary Hable)
North Pole Grace Brethren Church (13)
P.O. Box 56119, 99705-1119
(Tel. 907/488-1789)

SOLDOTNA (Howard M. Snively)
Peninsula Grace Brethren Church
Rt. 2, Box 881-D, 99669
Jane Harpole, P.O. Box 374, Kenai 99611

ARIZONA

PHOENIX (Mark E. Malles)
Grace Brethren Church (105)
2940 W. Bethany Home Rd., (just west of
Interstate 17), 85017
(Tel. 602/242-1885)
Sandra Hurt, same as church address

PHOENIX (Russell Konves)
Northwest Brethren Church (34)
4114 W. Greenway Rd., 85023
(Tel. 602/938-5315)
Mrs. Thomas (Marcia) Harris,
3447 E. Acoma Drive., 85032
(Tel. 602/992-3803)

TONALEA (John Trujillo)
Red Lake Community Grace Brethren
Church
Box 108, Tonalea, 86044

TUCSON (Kenneth A. Curtis)
Silverbell Grace Brethren Church (50)
1477 N. Silverbell Rd., 85705
(Tel. 602/792-1114)
Gretchen Curtis, 1901 Calle Campana d
Plata, 85745 (Tel. 602/792-1114)

CALIFORNIA

ALTA LOMA (Rolland G. Coburn)
Grace Brethren Church of Alta Loma (7)
5719 Beryl St. (Mailing address: P.O. B
394, 91701) (Tel. 714/980-0727)

ANAHEIM (Arthur Burk)
Grace Brethren Church (51)
1546 E. LaPalma Ave., 92805
(Tel. 714/535-2073)
Phil Bracey, 25846 Viana Ave., E., Lom
CA 90717 (Tel. 213/325-8977)

AUBURN (Paul G. Hoffman)
Gold Rush Community Grace Brethren
Church (43)
2945 First St., 95603
(Tel. 916/823-8330)
Mrs. Sheila Cavanagh, 747 Fisher Dr.,
Auburn, 95603 (Tel. 916/823-5527)

BEAUMONT (Robert D. Whited)
Cherry Valley Grace Brethren Church
Beaumont and Vineland Ave. (Mailing a
dress: P.O. Box 655, 92223)
(Tel. 714/845-1821 or 714/845-7229)
Mrs. Garry Readman, 13056 Palo Alto
(Tel. 714/845-5083)

L (Phillip Guarena)
Bell Brethren Church (32)
830 Wilcox Ave., 90201 (Tel. 213/560-1377)
Mary Hardy, 6520 Marlow
(Tel. 213/773-1088)

FLOWER (Edwin E. Cashman)
ellflower Brethren Church (732)
405 E. Flower St., 90706
(Tel. 213/925-6561)
Michael Kobel, 9855 Linden St.,
(Tel. 213/925-6077)

O (Victor S. Rogers)
Grace Brethren Church of Chico (46)
505 Arbutus Ave., 95926
(Tel. 916/342-8642)
Dorothy Yeater, 819 Nancy Ln.
(Tel. 916/342-6749)

NA (Dan Viveros)
ew Life Grace Brethren Church (109)
667 E. Badillo St., 91724
(Tel. 818/915-8708)
era Sanchez, 19837 Puente Ave.

NESS (Randy Senior)
Grace Brethren Church of Cypress (69)
612 Juanita, 90630 (Tel. 714/826-6750)

ODORA (Steve Hamilton, Interim Pastor)
ble Brethren Church (145)
0 N. Glendora Ave., 91740
(Tel. 818/914-2881)
ancy Beggs, 1257 Scoville, Pomona, 91767
(Tel. 714/621-2695)

SS VALLEY
Community Brethren Church (14)

da Walter, 1164 Harding Way, Long
Beach, CA 90805 (Tel. 213/423-5685)

ET (Sheldon Perrine)
Grace Brethren Church of Hemet (44)
6121 S. Hemet St., 92344
(Tel. 714/927-1391)

IRADA
Grace Brethren Fellowship (118)
2200 Oxford Dr., 90638
(Tel. 213/947-5672)
rs. Linda Payne, 14204 Fonseca,
(Tel. 213/947-5912)

ERNE (David Belcher)
Grace Brethren Church (154)
00 White Ave. (Mailing address: P.O.
Box 217, 91750) (Tel. 714/593-1204)
rs. Marcia Guth, 624 Brinwood Dr.,
San Dimas, 91773 (Tel. 714/599-5834)

INA NIGUEL (Gary Nolan)
past Community Grace Brethren Church
O. Box 6903, 92677
(Meeting at Crown Valley School)
(Tel. 714/493-8480)
net Jackertt (Tel. 714/830-3069)

LONG BEACH (Garth E. Lindelef)
Community Grace Brethren Church (98)
5885 Downey Ave., 90805
(Tel. 213/634-1056)
Mike Stevens, 7151 Olive Ave.,
(Tel. 213/531-2878)

LONG BEACH (Richard Mayhue)
Grace Brethren Church (2,289)
3601 Linden Ave., 90807
(Tel. 213/595-6881)
Marian Dunbar, send to church address

LONG BEACH (Richard Rohrer)
Los Altos Brethren Church (154)
6565 Stearns St., 90815
(Tel. 213/696-3358)

LONG BEACH (David W. Miller)
North Long Beach Brethren Church (1,373)
6095 Orange Ave., 90806 (corner of 81st
and Orange Ave.) (Tel. 213/423-5431)
Tim Flaming, 5393 Vista Hermosa,
Cypress, 90630
(Tel. 714/995-8182)

LOS ANGELES (Frank J. Coburn)
Community Brethren Church (61)
5839 Whittier Blvd., 90022
(Tel. 213/721-5972)
Mrs. Dorothy Becker, 625 S. Russell Ave.,
Monterey Park, 91754
(Tel. 213/573-1570)

MODESTO (David J. Seifert)
Big Valley Grace Community Church (965)
605 Standiford Ave., 95350
(Tel. 209/577-1604)

MODESTO (Joel Richards)
La Loma Grace Brethren Church (127)
1315 La Loma Ave., 95354
(Tel. 209/523-3738)
Max A. Williams, 1244 Grinnell St., 96360
(Tel. 209/524-1613)

MONTCLAIR
Montclair Grace Brethren Church (53)
5655 Palo Verde St., 91763
(Tel. 714/984-2323)

NORWALK (Nickolas Kurtaneck)
Grace Brethren Church (160)
11005 Foster Rd., 90650 (Tel. 213/863-7322)
Mrs. Helen Soverns, 14503 Crossdale Ave.
(Tel. 213/868-6628)

ORANGE (J. Donald Byers, Jr.)
Grace Brethren Church (82)
2201 E. Fairhaven Ave., 92669 (Fairhaven
and Newport Freeway)
(Tel. 714/633-8867)
Mrs. Flynn Loback, 2520 Vassar Pl., Costa
Mesa, 92626 (Tel. 714/540-1653)

PLACERVILLE (R. Darrell Anderson)
Sierra View Grace Brethren Church (42)
Hwy. 50 and Missouri Flat Rd. (Meeting at
the Seventh Day Adventist Church)
(Mailing address: 3020 Newtown Rd.,
No. 20, 95667) (Tel. 916/622-2015)
Daryll Keirn, 1875 Turkey Feather Lane
(Tel. 916/626-6043)

RIALTO (Roy L. Polman)
Grace Community Church (63)
690 W. Etiwanda Ave., 92376
(Tel. 714/875-0730)
Mrs. Nell Netzley, 5831 Date St.
(Tel. 714/875-6632)

RIPON (Glen W. Shirk)
Ripon Grace Brethren Church (141)
734 West Main St., 95366
(Tel. 209/599-3042)
Lester Grover, 3530 Dakota Ave., Modesto,
95351
(Tel. 209/545-0481)

RIVERSIDE (Brian Smith)
Grace Brethren Church (78)
P.O. Box 8532, 92515
(Tel. 714/359-8195)
Jack Schaal, 9580 Stirrup, 92509
(Tel. 714/681-1805)

SACRAMENTO (Roy Halberg)
River City Grace Community Church (119)
4261 Whitney Ave., 95821 (corner of
Whitney and Eastern Aves.)
(Tel. 916/972-1106)
Jo Schock, 7200 Valeriana Ave., Citrus
Heights, 95621

SAN BERNARDINO (Ward Miller)
Grace Brethren Church (18)
25700 Pacific St., 92404
(Tel. 714/889-8695)
James Wheatley, church address

SAN DIEGO (Lynn D. Schrock)
Grace Brethren Church (52)
3455 Atlas St., 92111 (Tel. 619/277-5364)
Chuck Graham, send to church address

SAN JOSE (Perry White)
South Bay Community Church (84)
4610 Camden Ave., 95124
(Tel. 408/269-1289)
Michael Buss, 1457 Melwood Dr., 95118
(Tel. 408/723-2105)

SAN YSIDRO (Trinidad Viramontes)
San Ysidro Grace Brethren Church (47)
3760 Sunset Ln., 92073
(Tel. 619/428-3445)
Isabel Avina, 1939 Isla Del Carmen Wy.,
San Diego, 92073 (Tel. 619/428-5001)

SANTA ANA (Francisco Javier Peraza)
Maranatha Grace Brethren Church
(Spanish-speaking) (39)
Meeting at 1704 W. First St., 92703
(Tel. 714/541-9312)
Alva Gonzales, 506 S. Shelton St.

SANTA MARIA (Ralph Schwartz)
Grace Brethren Church (47)
223 E. Fesler, 93454 (Tel. 805/922-4991)
Mrs. Annette Coleman, 4533 Eileen Ln
(Tel. 805/927-4761)

SEAL BEACH (Donald P. Shoemaker)
Grace Brethren Church (507)
138 Eighth St., 90740 (Tel. 213/596-1605)
Jim Whitson, 701 Coastline
(Tel. 213/431-1574)

SIMI VALLEY (John McIntosh)
Grace Brethren Church of Simi Valley
2762 Avenida Simi, 93065
(Tel. 805/527-0195)
Mrs. Diane Clark, 3390 Wichita Falls A
93063 (Tel. 805/522-1279)

SOUTH PASADENA (Terry Daniels)
Grace Brethren Church of South Pasaden
(66)
920 Fremont Ave., 91030
(Tel. 818/799-6081)
Mark Wratten, 2022 Jefferson,
Pasadena, 91104 (Tel. 818/791-1060)

TEMPLE CITY (David L. Willett)
Temple City Grace Brethren Church (3)
5537 Temple City Blvd., 91780
(Tel. 818/286-6342)
Mrs. Dena Schey, 5004 N. Burton,
San Gabriel, CA 91775

TORRANCE (Jim Caso)
South Bay Grace Brethren Church (14)
1815 Via El Prado, Redondo Beach 902
(Tel. 213/316-3428)
Judy Willeman (Tel. 213/378-7571)

TRACY (Wayne Mock)
Grace Brethren Church (73)
1480 Parker Ave., 95376
(Tel. 209/835-0732)
Pam Wampler, 1352 Bunker Ln.
(Tel. 209/239-1585)

VENTURA (Robert MacMillan)
Grace Brethren Church of Ventura (42)
(All mail to 6414 Ralston St., 93003)
(Tel. 805/656-3130)
Evelyn Malaimare, 69 Reata Ave.,
Ventura 93003 (Tel. 805/647-5258)

WESTMINSTER (Robert C. Kliewer)
Westminster Grace Brethren Church (1)
14614 Magnolia Ave., 92683
(Tel. 714/893-5500)
Carolyn Hastings, 3283 Arizona Ln.,
Costa Mesa, 92626

WHITTIER (Tom Hughes)
Community Grace Brethren Church of
Whittier (361)
11000 E. Washington Blvd., 90606
(2 blocks east of 605 Freeway)
(Tel. 213/692-0588)
Mrs. Marian McBride, 13842 Valna Dr.
(Tel. 213/693-1530)

WHITTIER (Stephen Kuns)
Grace Brethren Church (175)
8704 Milton Ave. (Mailing address: P.O.
Box 174, 90608) (Tel. 213/698-0914)
Don Hodson, 7744 Washington Ave., 90602
(Tel. 213/696-9913)

YUCA VALLEY (Roger Mayes)
Grace Community Church (21)
3300 Ruth Dr., 92284 (Tel. 619/365-3005)
Mrs. Loreli Hagedorn, 6462 Ronald Dr.
(Tel. 619/365-4535)

COLORADO

ARAPAHO (Dayne E. Nix)
Hackberry Hill Grace Brethren Church (54)
100 Wadsworth Blvd., 80003
(Tel. 303/424-3116)

COLORADO SPRINGS (F. Thomas Inman)
Grace Brethren Church (123)
2975 Jet Wing, 80916 (Tel. 303/390-8096)
Ann Barron, 3439 Springnite Dr., 80916
(Tel. 303/390-4602)

DENVER (Aldo Hoyt)
Denver Grace Brethren Church (36)
100 S. Federal Blvd., 80219
(Tel. 303/934-7876)
Mrs. Mary Davis, 2855 W. Kentucky Ave.,
80219 (Tel. 303/935-1429)

DELAWARE

DOVER (J. Timothy Coyle)
Grace Brethren Church (34)
Meeting at the George M. Wilson Com-
munity Ctr. 303 New London Rd., 19711
(All mail to pastor's address)
(Tel. 302/368-5052)
Don Bove, 50 Lynch Farm Dr., 19713
(Tel. 302/738-9014)

FLORIDA

DADE COUNTY (William Willard)
Grace Brethren Church (86)
259 Faber Dr., Rolling Acres
33512 (Tel. 904/796-7172)
Mrs. Romayne Wentz, 27313 Frampton
Ave.,

DADE COUNTY (J. Paul Mutchler)
Grace Brethren Church (150)
300 N. W. Ninth Ave., 33311
(Tel. 305/763-6766)
De Taylor, 124 N.E. 19 Ct., #204-B, Wilton
Manors, 33305

FORT MYERS (Edmund K. De Zago)
Grace Brethren Bible Church (90)
2141 Crystal Dr., 33907 (in the Villas, one
block off Rt. 41, five miles south of city)
(Tel. 813/936-3251)
Mrs. Vivian Alvrus, P.O. Box 6578, 33911

LAKELAND (Jack K. Peters, Jr.)
Grace Brethren Church (18)
422 S. Florida Ave., Suite E, 33801
(Tel. 813/686-4638)
Steve Keers, 5203 Serrento Ct., 33803

MAITLAND (R. Paul Miller)
Grace Brethren Church (70)
Wymore Rd. (1/2 mile north of
Maitland Blvd. Interchange on I-4) (Mail-
ing address: Box 762, 32751)
(Tel. 305/628-8816)
Diane Ballas, c/o church address

MELBOURNE (William F. Tweeddale)
Community Grace Brethren Church —
Suntree (18)
2560 Brett Ct., 32935
(Tel. 305/254-8993)
Glenn Ernsberger, 705 Endicott Rd.
32935 (Tel. 305/259-6608)

NORTH LAUDERDALE (Charles Olsen)
Grace Brethren Church (57)
6002 Kimberly Blvd., 33068
(Tel. 305/972-0542)
Durwood Brooks, 4850 N. W. Tenth Ter.
Fort Lauderdale, 33309
(Tel. 305/776-5116)

OKEECHOBEE (Ray I. Feather)
Grace Brethren Church (166)
701 S. Parrott Ave. (Mailing address: Box
656, 33472) (Tel. 813/763-3218)
Mrs. Eileen Valentine, 6911 S.E. 88th
Bldv., (Tel. 813/763-0397)

ORANGE CITY (Kenneth Koontz)
Calvary Grace Brethren Church (25)
190 South Holly Ave. (Meeting at Lankford
Orange City Chapel) (Mailing address:
P.O. Box 1071, 32763)
Mrs. Kenneth Koontz,
(Tel. 904/789-6512)

ORLANDO (Thomas D. Avey)
Grace Brethren Church of Orlando (87)
5425 S. Apopka-Vineland Rd., 32819
(Tel. 305/876-3178)
Dale V. Leppert, 1121 Dove Ln.,
Casselberry, 32701 (Tel. 305/699-0608)

ORMOND BEACH (Thomas W. Hickey)
Grace Brethren Church of Ormond Beach
(134)
1060 St. Rd. 40, 32074
(Tel. 904/673-0145)
Walter Dunagan, 180 Willow Run,
(Tel. 904/672-5493)

PALM HARBOR (Kurt Miller)
Palm Harbor Grace Brethren Church (17)
Meeting at the Day Care Center, 1550
16th St., 33563 (Mailing address: P.O.
Box 522)
(Tel. 813/736-2871)

POMPANO BEACH (William Cochran)
Grace Brethren Church of Pompano Beach
(25)
3501 N. E. Third Ave., 33064
(Tel. 305/941-3176)

PORT RICHEY (James Poyner)
Gulfview Grace Brethren Church (35)
6639 Hammock Rd., 33568 (Hammock is
1 mile south of State Rd. 52, off of
Highway 19) (Tel. 813/862-7777)
Mrs. Evelyn Shane, c/o church address

SEBRING (Jay Fretz)
Sebring Grace Brethren Church (27)
3626 Thunderbird Rd., 33870
Erma Appleman, 2810 Summit Dr.
(Tel. 813/385-3481)

ST. PETERSBURG (Randy Weekley)
Grace Brethren Church of St. Petersburg
(98)
6300 62nd Ave., N., Pinellas Park, 33565
(Tel. 813/546-2850)
Marian Foulks, 6547 66th Ave., N., Pinellas
Park, 33565 (Tel. 813/544-2972)

GEORGIA

ATLANTA (Ernest Usher)
East Atlanta Grace Brethren Church (15)

ATLANTA (Dean Fetterhoff)
Grace Brethren Church of Greater Atlanta
(110)
3079 Hidden Forest Ct., Marietta, 30066
(Tel. 404/422-3844)
Mrs. Jerry Hicks, 2002 Smith Dr.,
Kennesaw, 30144 (Tel. 404/424-0254)

HAWAII

AIEA (James Kennedy)
Waimalu Grace Brethren Church (126)
98-323 Pono St., 96701
(Tel. 808/488-6006)
Jane Nakamura, 98-392 Ponohana Lp.
(Tel. 808/488-6318)

EWA BEACH (C. L. "Kip" Coffman)
Rainbow Grace Brethren Church (73)
91-779 Fort Weaver Rd., 96706
(Tel. 808/689-5035)
Mrs. Arleen Alejado, 91-824 Oama St.
(Tel. 808/689-6398)

MAKAKILO (Nathan Leigh)
Makakilo Grace Brethren Church
95-575 Wailoa, Miliani Town, HI 96789

WAIHAWA (A. David Mitchell)
Waipio Grace Brethren Church (57)
95-035 Waimakua Dr., 96786
(Tel. 808/623-5313)
Miss Ellen Nagao, 95-108 Waimakua Dr.
(Tel. 808/623-2116)

INDIANA

BERNE (Larry Edwards)
Bethel Brethren Church (168)
718 E. Main St., 46711 (Mailing address:
P.O. Box 46) (Tel. 219/589-3381)
Mrs. Robert Myers, R. R. 2
(Tel. 219/589-3650)

CLAY CITY (Robert G. Clouse)
First Brethren Church (37)
Tenth and Cook Sts., (Mailing address:
P.O. Box 85, 47841)
Miss Lavaughn Backfisch, R. R. 1,
(Tel. 812/939-2620)

COLUMBIA CITY (Robert Ashman, Interim)
Columbia City Grace Brethren Church ()
R. 9 (Two miles east of Columbia City on
Route U.S. 30), 46725
Marion Bolinger, R. 1 (Tel. 219/723-4259)

ELKHART (Everett Caes)
Grace Brethren Church (149)
24775 CR 20 E., 46517
(Tel. 219/875-5271)
Gerald Cline, 60215 Surrey Ln.,
(Tel. 219/875-5555)

FLORA (Donald R. Taylor)
Grace Brethren Church (92)
103 S. Willow St., 46929
(Tel. 219/967-3020)
Rosanna Fife, R. R. 1, Bringham, 46913
(Tel. 219/967-3201)

FORT WAYNE (Galen M. Lingenfelter)
First Brethren Church (284)
3326 S. Calhoun St., 46807
(Tel. 219/744-1065)
Mrs. Linda Burris, 2011 Graham Ave.,
46808

FORT WAYNE (Robert Arenobine)
Grace Brethren Church (103)
4619 Stelhorn Rd., 46815
(Tel. 219/485-3021)
Mrs. Jim Weaver, 7428 Placer Run Dr.
(Tel. 219/749-5040)

GOSHEN (Kenneth Bickel)
Grace Brethren Church (102)
1801 W. Clinton St., 46526
(Tel. 219/533-7546)
Mrs. Dorothy Brumbaugh, 22864 St. Rd.
119 (Tel. 219/533-3715)

HARTFORD CITY (Gary Gnagey)
Grace Brethren Church (25)
(Mailing address: P.O.
Box 346, 47348)
Leslie Bantz, 1302 N. 100E.
(Tel. 317/348-0518)

INDIANAPOLIS (Paul E. Woodruff)
Eagle Creek Grace Brethren Church (1)
4400 N. High School Rd., 46254
(Tel. 317/293-3372)
Lynn E. Snyder, 1641 Creekwood Dr.,
Brownsburg, 46112

KOMO (Gerald Kelley)
Indian Heights Grace Brethren Church
(114)
725 E. Center Rd., 46902
(Tel. 317/453-0933)
Mrs. Emma Givens, 1985 Great Pumpkin
Ln. (Tel. 317/457-2215)

KOMO (George K. Wallace)
North Kokomo Grace Brethren Church
(141)
37 W. 550N, 46901
(Tel. 317/457-8886)
Mrs. Dick Helvig, 528 Cassville Rd. E.
Tel. 317/457-4842)

LEESBURG (Howard Downing)
Leesburg Grace Brethren Church (107)
Church and Pearl Sts. (Mailing address:
Box 370, 46538) (Tel. 219/453-3401)
Gary Hamman, 2510 E. Glad, Warsaw,
46580 (Tel. 219/267-3917)

NEW ALBANY (Davy L. Troxel)
New Albany Grace Brethren Church (20)
Charlestown Rd., at Chapel Ln., (Send all
correspondence to the pastor at 102
Glenmill Rd., 47150)
Linda Troxel, 102 Glenmill Rd., 47150
(Tel. 812/945-7729)

TEOLLA (Keith A. Shearer)
Grace Brethren Church (265)
8343 Apple Rd., 46561
(Tel. 219/674-5918)
David McComas, 1419 Navajo St., Elkhart,
46516 (Tel. 219/293-5416)

PERU (Ron Bowland)
Peru Brethren Church (124)
36 S. Broadway (Mailing address: P.O.
Box 552, 46970) (Tel. 317/473-3881)
Richard Holiday, R. R. 3
(Tel. 317/985-2561)

PRINCE OF PEACE
Midway Grace Brethren Church (81)
P.O. Box 1, 46566 (Tel. 219/839-0097)
Miss Enid Heckman, R. 2, Box 64, North
Manchester, 46962 (Tel. 219/839-5893)

IRISH BEND (Scott L. Weaver)
Ireland Road Grace Brethren Church (217)
701 E. Ireland Rd., 46614
(Tel. 219/291-3550)
Kathleen Herald, 59127 Mississippi,
Elkhart, 46516
(Tel. 219/875-7119)

WINONA LAKE (Allen Edgington)
Community Grace Brethren Church (316)
99 S. Buffalo St., 46580
(Tel. 219/269-2443)
Mrs. Jaci Patterson, 301 14th St.,
Winona Lake, IN 46590 (Tel.
219/267-3564)

WINONA LAKE (Charles H. Ashman)
Winona Lake Grace Brethren Church (672)
1200 Kings Highway, 46590
(Tel. 219/267-6623)
Frank J. Poland, Grace Village, Box 337,
Winona Lake, IN 46590
(Tel. 219/267-8339)

IOWA

CEDAR RAPIDS (Donald Bowlin)
Grace Brethren Church (51)
2905 D Ave., N.E., 52402
(Tel. 319/363-4983)
Mrs. Glendolyn McClure,
4309 Sherman St., N.E.

DALLAS CENTER (Charles Thornton)
Grace Brethren Church (128)
305 Hatton St., (Mailing address: P.O. Box
477, 50063) (Tel. 515/992-3235)
Mrs. Glenn B. Perkins, 400 Kellogg
(Tel. 515/992-3325)

DAVENPORT (Bob Foote)
Grace Brethren Church (105)
3919 N. Elsie Ave., 52806
(Tel. 319/391-5356)
Mrs. Marie Reynolds, 514 Shannon Trail,
52804 (Tel. 319/323-9147)

DES MOINES (Kevin Zuber)
First Grace Brethren Church
(Mailing address: 909 E. Lyon St., 50316)
(Tel. 515/262-5290)
Charles W. Mathis, 2970 E. Ovid, 50317
(Tel. 515/262-2245)

GARWIN (Louis Amundson)
Carlton Brethren Church (106)
R. 1, 50632 (6½ miles southwest of Garwin)
(Tel. 515/499-2358)
Mrs. Carl Kouba, R. 1, Toledo, 52342
(Tel. 515/499-2052)

LEON (Glen H. Welborn)
Leon Brethren Church (100)
108 W. Fourth St., 50144 (All mail to
pastor's address)
Mrs. Ray Andrew, R. 2 (Tel. 515/446-6563)

NORTH ENGLISH (Arthur McCrum)
Pleasant Grove Grace Brethren Church (61)
R. 1, Box 33, 52316 (2 miles east of
Millersburg, 7 miles northwest of North
English) (Tel. 319/664-3568)
Gretchen White, 323 E. Oak St.
(Tel. 319/664-3108)

UDELL (Robert Williams)
Udell Grace Brethren Church (38)
Box 67, 52593 (Tel. 515/452-6472)
Mrs. Kathy Spring, R. 1
(Tel. 515/452-6477)

WATERLOO (John P. Burke)
Grace Brethren Church (469)
1760 Williston Ave., 50702
(Tel. 319/235-9586)
Mrs. Ward Speicher, 953 Lynda Rd.,
50701 (Tel. 319/232-6380)

KANSAS

MORRILL (David S. Manning)
Morrill Grace Brethren Church (21)
Box 147, 66515
(Tel. 913/459-2827)
Doris Martney, 1515 McLean,
Falls City, NE 68355
(Tel. 402/245-3172)

PORTIS (Clarence Lackey)
Grace Brethren Church of Portis (115)
Box 6, 67474 (on Highway 281)
(Tel. 913/346-2085)
Mrs. Carol Noel, (Tel. 913/346-2911)

WICHITA (Donald E. Eshelman)
Grace Brethren Church (16)
334 S. Lulu, 67211
(Tel. 316/688-0907)
Loraine Streeter, 3200 Fairhaven Dr.,
67216 (Tel. 316/522-2745)

KENTUCKY

CLAYHOLE (J. Ward Tressler)
Clayhole Grace Brethren Church (55)
Box 219, 41317 (Highway 476, 4 miles east
of Lost Creek) (Tel. 606/666-2047)
Mrs. Karen Abner, Brewer Subdivision,
Jackson, 41339 (Tel. 606/666-7843)

DRYHILL (Samuel Baer)
Victory Mountain Grace Brethren Chapel
(58)
H.C. 62, Box 640, Dryhill, 41749 (9 miles
north of Hyden on Route 257)
(Tel. 606/672-2520)
Lois Jean Valentine, Confluence, 41730
(Tel. 606/672-2455)

LEXINGTON (Al Reilly)
Grace Brethren Church of Lexington (20)
(All mail to the pastor's address)
Mrs. Michael Brumagen, 3685 Sundart Dr.,
40502 (Tel. 606/272-0958)

MAINE

BRUNSWICK (Darrel Taylor)
Grace Brethren Church
17 Bow St. (Mailing address: P.O. Box 196,
04011) (Tel. 207/729-8283)
Michael D. Hebert, 471 Liberty Cir.,
Topsham, 04086 (Tel. 207/729-0912)

MARYLAND

ACCIDENT (Paul Mohler, interim)
Grace Brethren Church (41)
Bumble Bee Rd., 21520 (2 miles south of
Accident)
Mrs. Shirley Burns, McHenry, MD 21541
(Tel. 301/387-6805)

BALTIMORE (Elliott Hudson)
Grace Brethren Fellowship of Baltimore
(10)
(All Mail to: 119 Marburth Ave., 21204)
(Tel. 301/583-7010)

CUMBERLAND (Michael D. Funderburg)
Cumberland Grace Brethren Church (9)
R. 2, Box 497, 21502 (From Rt. 48 to
Willow Brook Rd., to end, turn rt. on
Williams Rd.) (Tel. 301/777-8362)
Mrs. Nancy Divelbiss, 518 Louisiana Av
21502 (Tel. 301/722-8172)

FREDERICK (Warren E. Tamkin)
Frederick Grace Brethren Church (37)
Services held Sundays — Rosenstock
Auditorium, Hood College Campus
(Mailing address: 1411 W. 12th St.,
21701) (Tel. 310/633-0110)
Dick Kline, 5 Larch Ln., Middletown, 21
(Tel. 301/371-4373)

HAGERSTOWN (J. Norman Mayer)
Calvary Grace Brethren Church (116)
195 Bryan Pl., 21740
(Tel. 301/733-6375)
Jake W. Kesecker, Sr., 1384 Salem Ave
21740 (Tel. 301/733-0084)

HAGERSTOWN (Raymond H. Davis)
Grace Brethren Church (687)
First and Spruce Sts. (Mailing address: 7
Spruce St., 21740) (Tel. 301/739-1726)
Frank Woodring, R. 1, Box 260-B
Boonsboro, 21713 (Tel. 301/582-1965)

HAGERSTOWN (Larry B. Sowers)
Maranatha Brethren Church (307)
1717 Jefferson Blvd., 21740
(Tel. 301/733-1717)
Thomas Anthony, Jr., 112 Partridge T
21740 (Tel. 301/773-0412)

HAGERSTOWN (Daniel S. Eshleman)
Valley Grace Brethren Church (128)
2275 Gay St. (Halfway Area), 21740
(Tel. 301/582-0155)
Roger K. Myers, 101 Suarrey Ave.,
Apt. 2B, Hagerstown, MD 21740
(Tel. 301/733-0271)

LANHAM (W. Russell Ogden)
Grace Brethren Church (235)
8400 Good Luck Rd., 20706
(Tel. 301/552-1414)
Andrew Knighting, 6911 Lamont Dr.
(Tel. 301/459-5221)

TEMPLE HILLS (James G. Dixon, Jr.)
Grace Brethren Church of Greater
Washington (480)
5000 St. Barnabas Rd., 20748
(Tel. 301/894-2722)
Mrs. Doris Homan, 3712 Gull Rd.
(Tel. 301/894-6709)

WESTERNPORT (John Lancaster)
Mill Run Grace Brethren Church (25)
R. R. 1, Box 75, 21562 (4 miles north of
Westernport, west off Route 36)
Diana Grady, Pearl St.,
Piedmont, WV, 26750 (Tel. 304/355-)

MICHIGAN

O (Richard Placeway)
Calvary Grace Brethren Church (105)
13626 84th St., S. E., 49302
(Tel. 616/868-7440)
Pete Van Stee, 14385 68th St.
(Tel. 616/868-6345)

STINGS (Russell Sarver)
Hastings Grace Brethren Church (8)
300 Powell Rd. (Mailing address: 2966 E.
Center Rd., 49058)
Alberta Sarver, 2966 E. Center Rd.
(Tel. 616/945-9224)

E ODESSA (Bill Stevens)
Grace Brethren Church (114)
Vedder Rd. (Mailing address: 9390 W.
Thompson Rd., 48849)
(Tel. 616/693-2315)
Mrs. Orley Hulliberger, Tasker Rd., R. 3,
(Tel. 616/374-7818)

ISING (Gerald Polman)
Grace Brethren Church (57)
3904 W. Willow St., 48917
(Tel. 517/323-2424)
Mrs. Don Shannon, 217 E. South St.,
Morrice, 48857 (Tel. 517/625-7586)

W TROY (Alan Jones)
New Troy Grace Brethren Church (48)
Corner of Weechik and California Rds.,
(Mailing address: Box 67, 49119)
(Tel. 616/426-3121)
Mrs. Robert Gahris, 1006 Wadena Rd., St.
Joseph, 49085 (Tel. 616/429-0337)

ARK (James Caton)
Grace Brethren Church (41)
Ozark Rt., Moran, 49760 (5½ miles east
and 1 mile south of Trout Lake on H-40)
Edith Sherman, R. 2, Box 878,
Fibre, 49732

MINNESOTA

IONA (Larry Richeson)
Grace Brethren Church (42)
527 W. Seventh, 55987
(Tel. 507/454-2045)
Judy Halbakken, St. Charles, 55972
(Tel. 507/932-3146)

MISSOURI

ASAS CITY
Grace Brethren Church (25)
N.E. 80th and Antioch (All mail: to Paul
Bauer, 4518 N. Monroe, 64117)

NEBRASKA

BEAVER CITY (Gilbert Hawkins)
Grace Brethren Church (37)
Corner of 12th and "O" Sts. (Mailing
address: P. O. Box 180, 68926)
(Tel. 308/268-5821)
Mrs. Dortha Greb (Tel. 308/268-2271)

NEW JERSEY

HOPE (John A. Galle)
Grace Brethren Church of Hope (54)
One-half mile south of Hope on Rt. 519
(Mailing address: P.O. Box 186, 07844)
(Tel. 201/459-4876)
Donald Parker, R. 1, Walnut Valley Rd.,
Columbia, 07825 (Tel. 201/362-8430)

MT. LAUREL (Robert M. Spicer)
Grace Brethren Church (127)
822 S. Church St., 08054
(Tel. 609/234-3449)
Mrs. Audrey Latham, 120 4th Ave.,
Haddon Heights, 08035
(Tel. 609/547-6726)

NEW MEXICO

ALBUQUERQUE
Grace Brethren Church (90)
149 Daniel Circle, N.W., 87107
(Tel. 505/898-2554)
Mrs. Francis Maes, 6321 Colleen, N.E.,
87109 (Tel. 505/821-0274)

ALBUQUERQUE (G. Mark Henning)
Heights Grace Brethren Church (68)
2518 Eubank Blvd., N.E., 87112
(Tel. 505/296-8087)

COUNSELOR (Tully Butler)
Cedar Hill Navajo Grace Brethren Church
(20)
c/o Brethren Navajo Mission, Counselor,
87018 (Tel. 505/568-4454)

TAOS (Mike Ostrander)
First Brethren Church of Taos (245)
Corner of Pandos and Witt Rds. (1 mile
east on Raton Rd.) (Mailing address:
P.O. Drawer 1068, 87571)
(Tel. 505/758-3388)
Emilia Alvarado, P.O. Box 373
(Tel. 505/758-8349)

NEW YORK

SARATOGA SPRINGS (James F. Hunt)
Grace Brethren Church of Saratoga
Springs (14)
10 Greybirch Ct., 12866
(Tel. 518/587-1586)
Mary Hunt, 10 Greybirch Ct.
(Tel. 518/587-1586)

NORTH CAROLINA

CHARLOTTE (Stephen Jarrell)

Grace Brethren Church (24)

All Mail to: Freedom Station,
P.O. Box 669065, 28208
(Tel. 704/393-1152)

Mr. James Tilley, 6700 Manderly Dr.,
28214 (Tel. 704/394-3000)

OHIO

AKRON (Richard E. Bell)

Ellet Grace Brethren Church (268)
530 Stetler Ave., 44312 (Ellet area)
(Tel. 216/733-2520)

Mrs. Cora Kaser, 2299 17th St., S.W.,
44314 (Tel. 216/753-8731)

AKRON (Kenneth J. Brown)

Fairlawn Grace Brethren Church (100)
754 Ghent Rd., 44313 (Tel. 216/666-8341)
Debbie Kear, 2633 Sourek Rd.
(Tel. 216/867-9478)

ANKENYTOWN (W. Carl Miller)

Ankenytown Grace Brethren Church (259)
R. R. 1, Bellville, 44813 (4 1/2 miles N.E. of
Fredericktown on State Route 95)
(Tel. 614/694-6936)

Mrs. Rosalie Neiderhouser, R. 1,
Fredericktown, 43019

ASHLAND (John Teevan)

Grace Brethren Church (621)
1144 W. Main, 44805 (Tel. 419/289-8334)
Mrs. Leona Miller, 431 Keen Ave.
(Tel. 419/289-7657)

ASHLAND (Gary Miller)

Southview Grace Brethren Church (163)
Katherine and Budd Sts., 44805
(Tel. 419/289-1763)
Ronald Boyd, 708 Smith Rd.,
(Tel. 419/289-3341)

BOWLING GREEN (Ronald E. Boehm)

Grace Brethren Church (58)
121 S. Enterprise St., 43402
(Tel. 419/352-6635)
Bernice Aguilar, 604 Conneaut Ave.,
(Tel. 419/352-2802)

BROOKVILLE (Charles Davis)

Brookville Grace Brethren Church (348)
12152 Westbrook Rd. (Mailing address:
P. O. Box 113, 45309) (Tel. 513/833-5562)
Paul North, 9403 National Rd.

CAMDEN (Elgin L. Green)

Grace Brethren Church (23)
96 W. Central Ave., 45311
(Tel. 513/452-1290)
Mrs. Mary K. Howard, 8097 Rt. 40,
New Paris, 45347 (Tel. 513/437-0278)

CANTON (Terrance Taylor)

Grace Brethren Church (282)
6283 Market Ave., N., 44721
(Tel. 216/499-3818)
Mrs. Paula Fierstos, 9634 Brixton, N.W.,
Uniontown, 44685 (Tel. 216/497-7183)

CENTERVILLE (Dan L. Grabill)

Centerville Grace Brethren Church (91)
410 E. Social Row Rd., 45459
(Tel. 513/885-2029)
Kathy Stewart, 2704 Latonia Ave., Dayton
45439 (Tel. 513/298-3120)

CINCINNATI (Michael Clapham)

Grace Brethren Church
All mail to address below
(Church Tel. 513/671-0257)
Elizabeth Clapham, 12066 Benadir, 4524
(Tel. 513/671-6023)

CLAYTON

Clayton Grace Brethren Church (63)
Box 9, 45315 (Salem and Kimmel Rd.)
(Tel. 513/836-1689)
Rebekah Henderson, 301 N. Diamond M
Rd. (Tel. 513/836-3989)

CLEVELAND (Merle E. Bloom)

Lyndhurst Grace Brethren Church (16)
5564 Mayfield Rd. (U.S. 322), Lyndhurst
44124 (Tel. 216/442-5353)
Mrs. Marge Owens, 1347 Iriquoia, Mayfield
Heights, (Tel. 216/442-3893)

COLUMBUS (Randy Bowman)

East Side Grace Brethren Church (448)
7510 E. Broad St., Blacklick 43004 (3 mi
east of I-270) (Tel. 614/861-5810)
Howard Stouffer, 7402 E. Broad St.,
(Tel. 614/866-0434)

COLUMBUS (James L. Custer)

Grace Brethren Church of Columbus (2)
8225 Worthington-Galena Rd., Westerville
43081 (Tel. 614/888-7733)
Jack Seitzinger, 6226 Taylor Rd., Blacklick
43004 (Tel. 614/866-9893)

COLUMBUS (Quentin Matthes)

Southwest Grace Brethren Church (50)
30 Maple St. (New Rome — 1 mile W. of
270, 1/2 block N. of Broad St.) (All mail
to pastor's address)
Mrs. Patricia Fitzsimmons, 1059 Moncrief
Ave., 43207

COOLVILLE (Robert Wm. Markley, Sr.)

Grace Brethren Church (52)
Seminary and Rock Sts. (off Routes 50 & 16)
7 between Athens and Belpre) (Mailing
address: Box 235, 45723)
(Tel. 614/667-3710)
Shirley Bowman, R. 1, Box 27A

COVINGTON (Don Staley)

Friendship Grace Brethren Church (72)
5850 St. Rt. 41 West, 45318
(Tel. 513/473-2128)
Virginia Peters, 4666 St. Rt. 41 West
(Tel. 513/473-2667)

CUYAHOGA FALLS (Doug Jensen)

Grace Brethren Church (19)
1736 E. Bailey Rd., 44221
(Tel. 216/923-8203)
Mrs. Jayne Cole, 2753 Elmwood St.
(Tel. 216/928-6968)

NVILLE (Albert E. Hockley)
Grace Brethren Church (23)
302 E. Ross St. (Mailing address: P.O. Box
509, 43014) (Tel. 419/895-1394)
Mrs. Donald Marken, 5 Marshand St.,
Millersburg, 44654

YTON (Russell M. Ward)
Basore Road Grace Brethren Church (178)
5900 Basore Rd., 45415 (Tel. 513/837-3747)
Mrs. Barbara Downs, 7850 Sweet Potatoe
Ridge Rd., Brookville, 45309

YTON (Robert Poirier)
Calvary Grace Brethren Church of Dayton
(25)
3912 Bradwood Dr., 45405
(Tel. 513/277-5900)
Lewis C. Norman, 264 Chica Homony
(Tel. 513/263-8236)

YTON (G. Forrest Jackson)
First Grace Brethren Church (320)
2624 Stonequarry Rd., 45414
(Tel. 513/890-6786)
Mrs. Roy Trissel, church address

YTON (Howard W. Mayes)
Grace Brethren Church of Huber Heights
(211)
5001 Fishburg Rd., 45424
(Tel. 513/233-4324)
Linda K. Penn, 7259 Cohasset Dr.
(Tel. 513/236-1352)

YTON (Tad K. Hobert)
North Riverdale Grace Brethren Church
(125)
4101 N. Main St., 45405
(Tel. 513/274-2187)
Mrs. Barbara Setser, 416 Ashwood Ave.,
45405 (Tel. 513/274-2833)

AWARE (Jeffrey A. Gill)
Grace Brethren Church (61)
12½ W. Winter St., 43015
Mrs. Dea Sue Loofbourrow, 281 W. Heffner

RIA (David Gaston)
Grace Brethren Church (60)
1305 Nash Ave., 44035
(Tel. 216/366-0755)
Mrs. Parke Brennenman, 115 Oak St.,
(Tel. 216/322-8340)

GLEWOOD (Ron Welsh)
Englewood Grace Brethren Church (124)
307 W. Wenger Rd., 45322
(Tel. 513/836-1467)
Mrs. Thomas Tully, Jr., 3415 S. Fuls Rd.,
Farmersville, 45325 (Tel. 513/696-2542)

OLAY (Edward A. Jackson)
Findlay Grace Brethren Church (40)
209 Lexington Ave., 45840
(Tel. 419/422-8148)

MONT (Timothy Waggoner)
Grace Brethren Chapel (66)
611 North St., 43420
(Tel. 419/332-8190)
Nancy Brown, 1013 Cleveland St.
(Tel. 419/332-0573)

FREMONT
Grace Brethren Church (244)
900 Smith Rd., 43420 (Tel. 419/332-2623)
Miss Rebecca Lamb, 621 Morrison St.,
(Tel. 419/332-1948)

GALION (Maynard G. Tittle)
Grace Brethren Church (55)
1055 Winchester Rd., 44833
(Tel. 419/468-6848)
Mrs. Carl Gibson, 1975 Fairfield Rd.
(Tel. 419/468-3049)

HOMERVILLE (Robert F. Holmes)
Grace Brethren Church (178)
8156 Firestone Rd., 44235
(Tel. 216/625-3304)
Donna Crosby, 10115 Greenwich Rd., Lodi,
44254 (Tel. 216/948-1136)

KETTERING (Daniel J. Pritchett)
Calvary Brethren Church (38)
2850 E. Dorothy Ln., 45420
(Tel. 513/293-5822)

LEXINGTON
Grace Brethren Church (215)
215 W. Main St. (Mailing Address:
P.O. Box 3009, 44904)
(Tel. 419/884-2687)
Mrs. Jane Ogden, 335 Oxford Rd.,
(Tel. 419/884-3788)

LIMA
Grace Brethren Church of Lima (54)
104 E. Main St., Elida, 45807
(Tel. 419/339-7822)
Don Dollens, 2779 Lilly Dr., Elida, 45807

MANSFIELD (J. Hudson Thayer)
Grace Brethren Church (327)
531 Marion Ave., 44903 (corner of Marion
and Forest) (Tel. 419/522-3941)
John Skulski, 95 Stewart Ave., 44906
(Tel. 419/552-9162)

MANSFIELD (Craig Snyder)
Maranatha Grace Brethren Church (45)
920 N. Lexington-Springmill Rd., 44906
(Tel. 419/747-3959)
Mike Graham, R. 4, Box 155-B, Plymouth-
Springmill Rd., Shelby, 44875
(Tel. 419/347-5047)

MANSFIELD (Robert Russell)
Woodville Grace Brethren Church (236)
580 Woodville Rd., 44907
(Tel. 419/524-8552)
Mrs. Evelyn Miller, 5465 City Rd. 59,
R. 1, Mt. Gilead 43338
(Tel. 419/524-9811)

MARION (Buzz Inboden, interim)
Grace Brethren Church (32)
c/o 550 S. Main St., 43302 (Meeting at
Pleasant Jr. High School)
(Tel. 614/383-5816)
John Thompson, 400 Park Blvd.
(Tel. 614/382-4454)

MARYSVILLE (Roger Krynock)
Watkins Road Community Grace Brethren
Church (36)
10837 Watkins Rd., 43040 (All mail
to pastor's address) (Tel. 513/644-9279)
Richard Liedtke, 15834 Valleyview Dr.,
43040 (Tel. 513/644-4965)

MEDINA (Daniel Najimian)
Grace Brethren Church
(Mailing address: 352 W. Park, 44256)

MIDDLEBRANCH (Wesley Haller)
Grace Brethren Church (161)
2911 William St., N.E. (Mailing address:
P.O. Box 43, 44652) (Tel. 216/499-6691)
Mrs. Kenneth Kinsley, 245 James St., S.W.
North Canton, 44720 (Tel. 216/494-5111)

MIFFLIN (Charles W. Barnhill)
Mifflin Grace Brethren Church (25)
West main St., (All Mail: to the pastor's
home: 2718 Peterson Rd., Mansfield,
44903) (Tel. 419/589-8088)
John James, 71 S. Mechanic St.,
Hayesville, 44838 (Tel. 419/368-3544)

MINERVA (Galen W. Wiley)
Minerva Grace Brethren Church (77)
22797 Ellsworth Ave., 44657
(Tel. 216/868-6700)
Denae Christen, 16430 Shady St.

MOUNT VERNON (John E. Bryant)
Grace Brethren Church in Mt. Vernon (17)
Meeting at the Station Break, 501 S. Main
St. (Mailing address: P.O. Box 322,
43050) (Tel. 614/892-4253)
John P. Morgan, 10163 Rutledge Rd.,
Howard 43028 (Tel. 614/427-3633)

NORTON (Robert P. Combs)
Grace Brethren Church of Norton (164)
3970 Cleveland-Massillon Rd., 44203
(Tel. 216/825-6291)
Walter Malick, 1281 Sparhawk Ave.,
Akron, 44305 (Tel. 216/784-6677)

ORRVILLE, (Keith Merriman)
Orrville Grace Brethren Church (35)
Mineral Springs St. (North School) (Mailing
address: 1532 Harding
Ave., 44667) (Tel. 216/683-3526)
William Kallberg, 316 Park St.,
(Tel. 216/682-6258)

PATASKALA (Frank H. Gardner, Jr.)
Grace Brethren Church of Licking County
(139)
3517 Headley's Mill Rd., 43062
(Tel. 614/927-6543)
Dorothy Crawford, 3723 Paris Blvd.,
Westerville, 43081 (Tel. 614/882-8243)

RITTMAN (Bud Olszewski)
Grace Brethren Church (295)
44 S. First St., 44270 (Tel. 216/925-3626)

SINKING SPRING (James B. Marshall)
Grace Brethren Church (24)
Box 55, 45172 (One block west from Sta
Rt. 41 and Rte. 124)
(Tel. 513/588-4675)
Nina Couser, Sinking Spring

STERLING (Robert Moeller)
Grace Brethren Church (93)
14960 Seville Rd., 44276
(Tel. 216/769-3078)
Laura Young, 9116 Geyer Chapel Rd.,
Creston, 44217

TOLEDO (Jeffrey A. Carroll)
Maumee Valley Grace Brethren Church
(Meeting at: Holland Elementary School
(All mail to: 1114 Harrow Rd., 43615)
(Tel. 419/537-9877)

TROTWOOD (Charles E. Lawson)
Grace Brethren Church (119)
12 Strader Dr., 45426 (across from Trot-
wood-Madison High School)
(Tel. 513/854-2521)
Mrs. Ruth Garber, 6100 Range Line Rd.
West Milton, 45383 (Tel. 513/698-685)

TROY (Roy E. Glass)
Grace Brethren Church (79)
527 N. Market St., 45373
(Tel. 513/335-1852)
Sally Neely, 121 S. Walnut St.
(Tel. 513/335-5188)

UNION (Stephen Peters)
Community Grace Brethren Church (27)
7260 S. State Rt. 48, 45322
(Tel. 513/698-4048)
Barbara Hoke, 209 Yount, West Milton,
45383 (Tel. 513/698-6901)

VANDALIA (David A. Rusk)
Vandalia Grace Brethren Church (93)
810 Larry Ave., 45377 (Tel. 513/898-666)
Norm Henger, 389 Scott Ave.
(Tel. 513/898-3608)

WALBRIDGE (Toledo) (Richard Hopkins)
Calvary Grace Brethren Church (72)
209 N. Main St., 43465 (Tel. 419/666-978)
Miss Debra Slaven, church address

WEST ALEXANDRIA (Percy Miller)
Grace Brethren Community Church (47)
3110 U.S. 35E (All mail to pastor: 213
Marilee Dr., New Lebanon, OH 45345)
(Tel. 513/687-2987)
Mrs. Sandra Swafford, R. 2
(Tel. 513/839-5291)

WOOSTER (Robert D. Fetterhoff)
Grace Brethren Church (700)
1897 Burbank Rd. (Mailing address:
Box 1, 44691) (Tel. 216/264-9459)
Mrs. Glenn Moore, church address
(Tel. 216/345-7470)

REGION

BANY (C. Dayton Cundiff)
Grace Brethren Church (53)
801 S. E. Ermine, 97321 (Tel. 503/926-1836)
Mrs. Beulah Davis, Rte. 3, Box 81, Scio,
97374 (Tel. 503/394-2724)

VERTON (James A. Willett)
Grace Brethren Church (89)
990 N.W. 180th St., 97006 (corner of 180th
and Walker Rd.) (Tel. 503/645-7471)
Barbara Gilgan, 450 N.E. Edison,
Hillsboro, 97123 (Tel. 503/640-4187)

UTDALE (Daniel White)
Grace Brethren Church (47)
27938 S. E. Stark St. (Tel. 503/666-6146)
(All mail to church address)

PENNSYLVANIA

EPPO (Steven Knierim)
Aleppo Brethren Church (52)
P. O. Box 32, 15310 (Tel. 412/685-5190)
Bonnie Riffle, Rd. 1, New Freeport, 15352
(Tel. 412/685-5249)

COONA (Richard Horner)
First Grace Brethren Church (96)
2934 Maple Ave., 16601
(Tel. 814/942-7642)
Arlan Imler, 106 3rd Ave., 16602
(Tel. 814/944-4844)

COONA (James Barnes)
Grace Brethren Church (86)
Broadway and 15th Ave. (Juniata), 16601
(Tel. 814/942-8861)
Mrs. Ruth Swartz, 204 25th Ave.
(Tel. 814/943-4606)

WAGH (Alan N. Clingan)
Valley Grace Brethren Church (186)
Junction of Routes 56 and 22 (Mailing ad-
dress: Box 178, 15920)
(Tel. 814/535-5796)
Mrs. Sandy Stiles, Box 82, Seward,
15954 (Tel. 814/446-5426)

BLEHEM (Ronald A. Guiles)
Lehigh Valley Grace Brethren Church (158)
80 Bridle Path Rd., 18017
(Tel. 215/868-0004)
Scott Heim, 1239 Tatamy Rd.,
Easton, 18042 (Tel. 215/258-1332)

WELL (Russ Simpson)
Laurel Mtn. Grace Brethren Church (85)
Rt. 2, 15531 (One mile north of
Jennerstown on Rt. 985)
(Tel. 814/629-5545)
Debra Moon, 326 Allegheny St.

MBERSBURG (Earl Summers)
Grace Brethren Church (51)
15 S. Edwards Ave., 17201
(Tel. 717/264-3767)
Mrs. Shirley Hockenberry (church address)

CONEMAUGH

Conemaugh Grace Brethren Church (74)
Corner of Second and Oak Sts. (All Mail to
pastor's address)
(Parsonage Tel. 814/539-5333)
Mrs. William Gillespie, 278 Ross Ln.
15909-1989 (Tel. 814/322-4558)

CORAOPOLIS

(John F. Smith)
Bon Meade Grace Brethren Church (99)
Broadhead Rd. and Locust Rd. 15108 (All
mail to church address)
(Tel. 412/264-0306)
Mrs. Rhonda Ashbaugh, 510 Ann St., R. 3,
(Tel. 412/457-6363)

DILLSBURG

Hope Grace Brethren Church (108)
P. O. Box 275, 17019 (One mile east on
Old York Rd.) (Tel. 717/432-5332)
Barbara Hutton, R. 1, Box 333, Lewisberry,
17339
(Tel. 717/938-3022)

DUNCANSVILLE

(John E. Gregory)
Leamersville Grace Brethren Church (222)
R. R. 2, (Four miles south of Duncansville
on U.S. Rte. 220) (Mailing address: Box
538, 16635) (Tel. 814/695-3739)
Mrs. Donna Evans, R. 2, Box 220

ELIZABETHTOWN

(Michael Rockafellow)
Grace Brethren Church (232)
305 Anchor Rd., 17022 (Tel. 717/367-1281)
James Keefer, 2409 Elizabeth Rd.
(Tel. 717/367-7196)

EPHRATA

(Mark E. Saunders)
Ephrata Area Grace Brethren Church (109)
Hahntown Rd.
(All mail to: P. O. Box 144, Ephrata, 17522)
(Tel. 717/738-1109)
Mrs. Nelson Gockley, R. 2, Box 712,
Mohnton, 19540 (Tel. 215/484-2113)

EVERETT

(Timothy Boal)
Community Grace Brethren Church,
P.O. Box 63, Everett, 15537
(Tel. 814/652-5405)

EVERETT

(David Hitchman)
Everett Grace Brethren Church (168)
14 W. Main, 15537 (Tel. 814/652-2811)
Charles A. Wright, R. R. 1
(Tel. 814/652-2840)

GETTYSBURG

(Earle E. Peer)
Gettysburg Grace Brethren Church (16)
805 Harrisburg Rd., (All mail to: 635
Highland Ave., 17325)
Mrs. Joan Hinks, 12 Wade Ave.
(Tel. 717/334-1282)

HARRISBURG

(Donald Weltmer)
Melrose Gardens Grace Brethren Church
(129)
2205 Swatara St., 17104
(Tel. 717/238-4186)
Shirley Hartman, 2208 Kensington St.

HATBORO

Suburban Grace Brethren Church (68)
749 W. County Line Rd. 19040
(Tel. 215/675-5818)
Doris Ide, 1171 W. County Line Rd.
(Tel. 215/675-5486)

HOLLIDAYSBURG (Robert Griffith)

Vicksburg Grace Brethren Church (145)
R. 1, Box 555, 16648 (Four miles south of
Hollidaysburg, off Rte. 36 at Brooks
Mill) (Tel. 814/695-4240)
Mrs. Paul Magill, R. 1, Box 533
(Tel. 814/695-2191)

HOPEWELL (Melvin Van Orman)

Grace Brethren Church of Hopewell (53)
Rt. 26 (two miles south of Hopewell) (**Mailing address:** Rd. 2, Box 477, Duncansville, 16635) (Tel. 814/695-3855)
Mrs. Dolores Van Orman, R. 2, Box 477, Duncansville, 16635

JENNERS (Max DeArmy)

Jenners Grace Brethren Church (148)
15531 (Rte. 601 south of Rte. 30)
(Tel. 814/629-9105)
Mrs. Deloris Flanigan, Box 88
(Tel. 814/629-9471)

JERSEY SHORE (James Snively)

Tiadaghton Valley Grace Brethren Church
(149)
101 Reed St. (**Mailing address:** Box 299,
Avis, 17721) (Tel. 717/398-0586)

JOHNSTOWN (Charles M. Martin)

First Brethren Church (242)
535 Napoleon St., 15901 (Tel. 814/539-7815)
Mrs. Anthony (Betty) Bonnono, Sr.,
1118 1/2 Ridge Ave.
(Tel. 814/536-7655)

JOHNSTOWN (Bill Crabbs)

Geistown Grace Brethren Church (145)
730 Sunberry St., 15904
(Tel. 814/266-9170)
Paul Ream, 4048 Elton Rd.
(Tel. 814/266-3321)

JOHNSTOWN (Richard McCarthy)

Pike Grace Brethren Church (304)
R. R. 6, Box 185, 15909 (old Rt. 22 at
Mundy's Corner) (Tel. 814/749-8721)
Miss Barbara Teeter, R.R. 6, Box 225-A
(Tel. 814/749-7894)

JOHNSTOWN (H. Don Rough)

Riverside Grace Brethren Church (312)
R.R. 4, Box 61A, 15905 (Tel. 814/479-2525)
Mrs. Melvin Bassett, 107 Walton St.
(Tel. 814/288-2342)

JOHNSTOWN (Marvin Lowery)

Singer Hill Grace Brethren Church (244)
R. R. 8, Box 121, 15909 (on Rte. 271, 2 miles
south of Rte. 22 and Mundy's Corner)
(Tel. 814/322-4581 or 322-4376)
Opal Stouffer, 202 Ash St., Parkhill, 15945
(Tel. 814/539-3281)

KITTANNING (Richard H. Cornwell)

Grace Brethren Church of West Kittanning
(227)
215 Arthur St., 16201 (Tel. 412/543-4011)
Sharon Hooks, R.R. 3, Box 147
(Tel. 412/543-7537)

KITTANNING (Robert L. Burns)

North Buffalo Grace Brethren Church
(145)
R. R. 4, Box 39, 16201 (Tel. 412/763-7871)
Mrs. Sue Bowser, R. 4 (Tel. 412/545-9581)

LANCASTER (William S. Davis)

Grace Brethren Church of Greater
Lancaster (105)
911 Rohrerstown Rd., 17601
(Tel. 717/397-9991)
Mrs. Peggy Russell, 9 Echo Valley Dr.,
New Providence, 17560
(Tel. 717/786-7070)

LANCASTER (Vernon Harris)

Southern Lancaster Grace Brethren
Church (139)
300 Willow Valley Square, 17602
(Tel. 717/464-2782)
Mrs. Dawn Lenhart, R. 4, Box 458-C,
Quarryville, 17566 (Tel. 717/786-7684)

LISTIE (Ronzil Jarvis)

Listie Grace Brethren Church (128)
P. O. Box 111, 15549 (3 miles north of
Somerset on Rt. 281, 1 mile east of
Rt. 281) (Tel. 814/443-2365)
Mrs. Linda Hottle, 187 Peach Jenner St.,
15547

LITITZ (Jerry R. Young)

Grace Brethren Church of Lititz (459)
501 W. Lincoln Ave., 17543
(Tel. 717/626-2155)
Dennis Foreman, S10 E. Main St., Apt.
(Tel. 717/627-0291)

LOYSVILLE

Shermans Valley Grace Brethren Church
(13)
Meeting in the U.S. Post Office Bldg.
(lower auditorium) (**Mailing address:**
R. 1, Blain, 17006
(Tel. 717/536-3389 or 717/536-3363)
Janet M. Smith, R. 1, Blain, 17006
(Tel. 717/536-3363)

MANHEIM

Manheim Grace Brethren Church (115)
333 E. High St., 17545 (Tel. 717/665-2311)
Patricia Wolpert, 95 Circle Dr.
(Tel. 717/665-4322)

MARTINSBURG (William H. Snell)

Martinsburg Grace Brethren Church (145)
Mulberry and State Sts., 16662
(Tel. 814/793-2513)
Mrs. Vernon Nicodemus, R. 1
(Tel. 814/793-3614)

MEYERSDALE

Meyersdale Grace Brethren Church (3)
112 Beachley St., 15552 (on U.S. 219)
(Tel. 814/634-5980)
Mrs. Jan Firl, R. 4
(Tel. 814/634-5319)

YERSDALE (Albert Valentine)
Summit Mills Grace Brethren Church (80)
R. R. 1, 15552 (West of Meyersdale, 3 miles
on St. Paul Rd.)
(Tel. 814/634-8200)
Mrs. Carol Evans, R. R. 1
(Tel. 814/634-8645)

ROY (Doug Sabin)
Milroy Grace Brethren Church (24)
Meeting at Hartman Center, U.S. 322 N.
Mail to: R. 1, Box C-152, 17063
(Tel. 717/667-3885)
Mrs. Carole Aurand, R. 1, Box 291-A2

ERSTOWN (Luke E. Kauffman)
Myerstown Grace Brethren Church (1,005)
430 E. Lincoln Ave., 17067
(Tel. 717/866-5704)
Joel Moehlmann, 30 E. Main St., Richland,
17087 (Tel. 717/866-6807)

HOLLAND (Robert E. Divine)
Grace Brethren Church (213)
S. Kinzer Ave., (All mail to P.O.
Box 12, 17557-0012)
(Tel. 717/354-9229)
Mrs. Robert Riehl, R. R. 2, Hill Rd.,
Box 99A (Tel. 717/354-5348)

MYRA (David K. Fath)
Grace Brethren Church (70)
R. 2, Box 580-AA, 17078 (Tel. 717/838-5447)
Mrs. Esther Umberger, 112 Kenmar Dr.
(Tel. 717/838-5156)

LADELPHIA (Michael Brubaker)
First Brethren Church (129)
Oxford Ave. and Knorr St., 19111
(Tel. 215/745-2799)
Mrs. Robert Shyer, 567 Comly St.,
19120 (Tel. 215/742-4007)

LADELPHIA (Alan Mangum)
Third Brethren Church (142)
Elia and Tioga Sts. (All mail to 204 E.
Tioga St., 19134) (Tel. 215/423-8047)
Helen Bothwell, 617 W. Elkins Ave.,
19120 (Tel. 215/424-2215)

GROVE (Howard H. Gelsinger)
Grace Brethren Church (83)
7 Birch St., Tremont, 17981
(Tel. 717/695-2136 or 695-2284)
Alvin M. Schaeffer, Jr., 508 American
Legion Blvd., 17963 (Tel. 717/345-3007)

ERSFORD (Gene deJongh)
Tri-County Grace Brethren Church
Mailing address: P.O. Box 249, 19468

MERSET (Clifford Wicks)
Grace Brethren Church of Somerset
R. R. 3, Felgar Rd., 15501
(Tel. 814/445-8645)

YSTOWN (Larry R. Weigle)
Reading Brethren Church (48)
R. R. 3, 15563 (Hwy. 281, 9 miles north of
Somerset)
Mrs. Marianne Fisher, R. D. 2
(Tel. 814/893-5582)

TELFORD (Roger L. Wambold)
Penn Valley Grace Brethren Church (227)
320 N. Third St., 18969 (Tel. 215/723-5890)
Mrs. Lowell Bergey, 729 Rising Sun Rd.
(Tel. 215/723-5720)

UNIONTOWN (True L. Hunt)
Grace Brethren Church (249)
Grace Ln., 15401 (off Derrick Ave.)
(Tel. 412/437-3401)
Mrs. Gilbert Ferree, 713 Morgantown Rd.
(Tel. 412/437-6121)

WASHINGTON (Shimer E. Darr)
Grace Brethren Church (143)
4 Waynesburg Rd., 15301
(Tel. 412/225-9168)
Mrs. John McClain, R. 8
(Tel. 412/225-9551)

WAYNESBORO
Grace Brethren Church (259)
250 Philadelphia Ave., 17268 (4th St. and
Philadelphia Ave.) (Tel. 717/762-5826)
Mrs. Florence Gantz, 901 Park St.
(Tel. 717/762-3281)

WRIGHTSVILLE (Leslie D. Nutter)
Susquehanna Grace Brethren Church (86)
R. 2, Box 99, 17368
(Tel. 717/252-1233)

YORK (Kenneth Cosgrove)
Grace Brethren Church (217)
661 N. Newberry St., 17404
(Tel. 717/843-7284)
Mrs. Linda Green, 320 Canary CR, 17402

SOUTH CAROLINA

AIKEN (Steve W. Taylor)
Grace Brethren Church (91)
R. 1, Box 110B, Talatha Church Rd., 29801
(Tel. 803/649-3967)
Brant Hunt, P.O. Box 1123
(Tel. 803/648-7290)

ANDERSON (Donald J. Soule)
Grace Brethren Church (35)
1603 Whitehall Rd., 29621
(Anderson 178, exit off I-85)
(Tel. 803/224-7330)
Mrs. Robert Yarborough, R. 5, Box 540
James Cox Rd., Belton, 29627
(Tel. 803/338-5107)

TENNESSEE

JOHNSON CITY (Stephen Howell)
Grace Brethren Church (77)
803 Sunset Dr., 37601
(Tel. 615/282-5513)

TELFORD (Mike Wingfield)
Grace Brethren Church (128)
R. R. 1, Box 431, 37690 (Hwy. 11-E, 6 miles
west of Jonesboro) (Tel. 615/257-2880)
Mrs. Evelyn Henry, R. 6, Jonesborough,
TN 37659 (Tel. 615/753-3855)

TEXAS

LONGVIEW (John W. Mayes)

Grace Brethren Church (23)
800 Doyle St., 75601 (Tel. 214/753-4912 or
214/753-8133)

Sheila Peterson, 2223 S. Mobberly, Lot 602,
75602 (Tel. 214/758-1560)

VERMONT

IRASBURG (R. John Snow)

Grace Brethren Church (54)
R. 1, 05845
(Tel. 802/754-2363)
Marion vanTassel, Coventry, 05825

ISLAND POND (Dale Jenks)

Grace Brethren Church (47)
Rt. 105 (west of town) (Mailing address:
P.O. Box 432, 05846) (Tel. 802/723-4785)
Claude Marcoux (Tel. 802/723-5942)

STOWE (Enoch Rowell)

Mansfield Grace Brethren Church
P.O. Box 1232, 05672

VIRGINIA

ALEXANDRIA (Fred Devan)

Grace Brethren Church (94)
1301 Commonwealth Ave., 22301
(Tel. 703/548-1808)
Mrs. Iva Jane Sisler, 8900 McNair Dr.,
22309 (Tel. 703/780-2323)

ALTAVISTA (Robert H. Juday)

Altavista Grace Brethren Church (14)
R. 2, Box 36, 245, 24517 (Located on
R. 29, two miles north of Altavista)
(Tel. 804/369-5330)
Dick Greene, R. 1, Hurt, 24563
(Tel. 804/324-7608)

BOONES MILL (J. Donald Abshire, Sr.)

Grace Brethren Church (48)
State Rte. 739 (Mailing address: R. R. 1,
Box 41, 24065) (Tel. 703/334-5798)
Mrs. Vivian Young (Tel. 703/334-5679)

BUENA VISTA (Lester W. Kennedy)

First Brethren Church (548)
100 E. 29th St., 24416 (Tel. 703/261-6425)
Mildred Hartless, 2446 Hawthorne Ave.
(Tel. 703/261-3458)

COVINGTON

Grace Brethren Church (164)
2507 S. Carpenter Dr., 24426 (on Rt. 18
south) (Tel. 703/962-9541)
Mrs. Carl Griffith, 2508 S. Carpenter Dr.
(Tel. 703/962-1033)

RADFORD (A. Harold Arrington)

Fairlawn Grace Brethren Church (125)
R. 4, Box 275, 24141 (Tel. 703/639-0683)
Judy Hubbard, R. 2, Box 316
(Tel. 703/731-1950)

RICHMOND (Wayne L. Hannah)

Grace Brethren Church (80)
Robious and Cranbeck Rds., 23235 (near
Rt. 60 southwest of Richmond)
(Tel. 804/272-9000)
Dennis Dunnivant, 8848 Chippenham I

RINER (Carl D. Ratcliffe)

Grace Brethren Church (53)
R. 8, (Three miles south of Riner) (Mail
address: P.O. Box 87, 24149)
(Telephone: 703/382-7571)
Miss Lisa Ratcliffe, P.O. Box 2634,
Christiansburg, 24068 (Tel. 703/382-

ROANOKE (Leslie James Cotsamire)

Clearbrook Grace Brethren Church (85)
R. R. 5, Box 357, 24014 (Two miles south
of city limits of Roanoke on Rt. 220)
(Tel. 703/774-1265)
Mrs. Molly Simmons, R. R. 5, Box 402
(Tel. 703/774-9680)

ROANOKE (James H. Wingfield)

Garden City Grace Brethren Church (8)
3504 Bandy Rd., 24018
(Tel. 703/345-6266)
Mrs. Rhonda Cavley, 1115 Maywood Dr
Vinton, 24179
(Tel. 703/342-5264)

ROANOKE (Kenneth L. Teague)

Ghent Grace Brethren Church (273)
1511 Maiden Ln., S.W., 24015 (Wasena
Ave. and Maiden Ln., S.W.)
(Tel. 703/345-2788)
Mrs. Elizabeth Leah, 4710-J Sussex Co
24018 (Tel. 703/989-7460)

ROANOKE (Calvin B. Fulton)

Gospel Brethren Church (53)
R. R. 5, Box 37, 24014 (Buck Mt. Rd.)
(Tel. 703/989-5903)
Mrs. Glenna Minter, Box 10, R. 6,
Salem, 24153 (Tel. 703/989-3254)

ROANOKE (Ron Thompson)

Patterson Memorial Grace Brethren
Church (191)
6416 Hollins Rd. (Mailing address:
P.O. Box 7649, 24019)
(Tel. 703/362-0336)
Miss Susan Burnette, 1333 Beaumont I
Hollins, 24019
(Tel. 703/366-1034)

ROANOKE (George Traub)

Washington Heights Grace Brethren
Church (85)
3833 Michigan Ave., N.W., 24017
(Tel. 703/366-7040)
Jackie Pace, 916 Van Buren St., N.W.
(Tel. 703/362-4736)

SALEM (John Townsend)

Wildwood Grace Brethren Church (60)
2400 Wildwood Rd., 24153 (Take exit
40 off I-81, turn left at stop sign)
(Tel. 703/389-3723)
Mrs. Lorene Slusher, 2337 Mowles Dr
(Tel. 703/389-0140)

VEN FOUNTAINS

Trinity Brethren Church (50)
Rt. Fort Valley, Box 263, Strasburg, 22657
c/o Eva M. Ritenour, recording secretary

OUTVILLE (G. Douglas Witt)

Grace Bible Brethren Church (36)
Co. Rt. 651, P.O. Box 367, 24175

GINIA BEACH

Grace Brethren Church (85)
905 First Colonial Rd., 23451
(Tel. 804/428-4254)
Ronald Barker, 4105 Nimitz Dr., 23454
(Tel. 804/422-3159)

LIS (George W. Hall)

Grace Brethren Church (30)
R. R. 3, Box 138, 24380 (State Hwy. 604,
one mile off St. Hwy. 799)
(Tel. 703/593-3693)
Mrs. Mary M. Hall, R. R. 3, Box 138
(Tel. 703/593-3693)

ICHESTER (M. Lee Myers)

Blue Ridge Grace Brethren Church (113)
Meeting at the Lee Jackson Banquet Room
on Rt. 50E — across from Roy Rogers
Restaurant (Exit 80W off of I-81) (Mailing
address: 507 Wentworth Dr., 22601)
(Tel. Pastor's phone: 703/667-2602)
Don Gregory, R. 1, Box 157-A, Clearbrook,
22624 (Tel. 703/667-5035)

CHESTER (Gerald Allebach)

Grace Brethren Church (247)
45 Berryville Ave., (Mailing Address: P.O.
Box 2644, 22601)
(Tel. 703/662-6360)
Tom Brown, 924 Craig Dr., Stephens City,
22655
(Tel. 703/869-4467)

WASHINGTON

DENDALE (Gregory M. Howell)

Community Grace Brethren Church (40)
180 S. Roosevelt St., 98620
(Tel. 509/773-3388)
Don Green, 1500 S. Columbus, No. 9
(Tel. 509/773-4149)

NDVIEW (John K. Nagle)

Grace Brethren Church (127)
111 W. Third St., 98930
(Tel. 509/882-3439)
Andy Gilbertson, R. 2, Box 2879, Prosser,
99350 (Tel. 509-973-2434)

RAH (Charles H. Winter)

Parrah Brethren Church (105)
7 W. Pioneer St. (Mailing address:
P.O. Box 69, 98933) (Tel. 509/848-2609)
Mrs. Carol Johnson, Box 141
(Tel. 509/848-2746)

KENT (David Marksbury)

Grace Brethren Church of Kent (191)
11135 S.E. 232nd, 98031 (Tel. 206/854-4248)
Ted Lukkes, 722 Hilltop Ave.
(Tel. 206/852-0890)

MABTON (Rodger Williams)

Grace Brethren Church (106)
Fifth and B Sts. (Mailing address:
Box 216, 98935) (Tel. 509/894-4477)
Mrs. Dianne Artz, P. O. Box 365
(Tel. 509/894-4266)

PROSSER (George Christie)

Community Grace Brethren Church (75)
1032 Sheridan Ave., 99350
(Tel. 509/786-1675)

SPOKANE (Greg Ryerson)

Spokane Valley Grace Brethren Church (58)
E. 12407 16th Ave., 99216
(Tel. 509/924-9575)
Mrs. Eleanor Axelson, 3104 E. 27th Ave.,
No. 203, 99203

SUNNYSIDE (Donald G. Farner)

Grace Brethren Church (223)
Seventh and Franklin (Mailing address:
P. O. Box 87, 98944) (Tel. 509/837-6096)
Mrs. Sam Horney, 1217 Vista Ave.
(Tel. 509/837-3865)

TOPPENISH (Richard M. Cron)

Grace Brethren Church (42)
507 S. Juniper St., 98948 (Tel. 509/865-4007)
Ruth Crone, Rt. 3, Box 3980
(Tel. 509/865-2340)

YAKIMA (Dale C. Hostetler)

Grace Brethren Church (67)
904 S. 26th Ave., 98902 (Tel. 509/453-3720)
Mrs. Les Robinson, 2708 Galloway Dr.,
98908 (Tel. 509/966-5186)

WEST VIRGINIA

GRAFTON

First Grace Brethren Church (110)
45 W. Saint Charles St., 26354
(Tel. 304/265-0043 or 265-0048)
Mrs. John McDaniel, 414 Dewey Ave.

MARTINSBURG (Carl A. Baker)

Rosemont Grace Brethren Church (179)
117 S. Illinois Ave., 25401
(Tel. 304/267-6330)
Gene Baker, church address

PARKERSBURG

Grace Brethren Church (100)
1610 Blizzard Dr., 26101
(Tel. 304/422-5390)
Mrs. Avis Ellison, 2501 Valley Rd.
(Tel. 304/428-9874)

WYOMING

CHEYENNE

First Brethren Church (12)

Meeting at 1814 E. 17th St. (Capitol

Mortuary Chapel) (**Mailing address:**

P. O. Box 10208, 82001)

Doris Harper, P. O. Box 10208

(Tel. 307/632-3032)

Directory of Grace Brethren Ministers

List of ministers approved by District Conferences of the Fellowship of Grace Brethren Churches, giving name, address, telephone number, and church membership. Men listed are ordained, unless an asterisk follows name, indicating licensed. Name in parentheses following minister is wife's first name.

Names marked with an asterisk (*) are names submitted by the National Fellowship of Grace Brethren Ministers, indicating membership. Membership requirements are contingent on payment of annual dues and death benefit.

The list is for information purposes only and does not constitute official status. Its accuracy is dependent upon information supplied to the Brethren Missionary Herald Co.

-
- AMUNDSON*, LOUIS (L)** (Madeline)
R. 1, Garwin, IA 50632, (Tel. 515/499-2358)
Pastor, Carlton Brethren Church
- ANDERSON*, R. DARRELL (L)** (Irene)
3020 Newtown Rd., No. 20, Placerville, CA
95667 (Tel. 916/622-2015)
Pastor, Placerville church
-
- CHIRE*, J. DONALD** (Colleen)
R. 1, Box 41, Boones Mill, VA 24065
(Tel. 703/334-5798)
Pastor, Grace Brethren Church
- MS, EVAN M.** (Mary Joan)
12 El Camino Viejo, Santa Barbara, CA
93108 (Tel. 805/969-1474)
Fansfield, OH (Grace) church
- *, JOHN M.** (Joan)
104 Kennedy Ln., Box 233, Waterloo, IA
50701 (Tel. 319/296-3331)
Denver, CO church
- RN*, GERALD** (Dorothy C.)
151 W. Citracado Pky., No. 235,
Escondido, CA 92025
Evangelism, Pulpit Supply
San Valley church
- N*, DANIEL (L)** (Holly)
140 Village Ln., Ashland, OH 44805
(Tel. 419/289-8334)
South Pastor, Grace Brethren Church,
Ashland
- BACH*, GERALD** (Margaret)
16 Russellcroft Rd., Winchester VA 22601
(Tel. 703/667-8627)
Pastor, Grace Brethren Church
- B*, HOWARD K.** (Teresa)
177 Rose, Bellflower, CA 90706
(Tel. 213/867-6224)
Long Beach (Comm.) Church
- B*, J. KEITH, D.Min.** (Vivian)
1755 E. Walnut, Whittier, CA
90602 (Tel. 213/693-8182)
Retired Missionary, Brazil
Minister of Worship, Grace Brethren
Church, Whittier
- ASHMAN*, CHARLES H.** (Frances)
Box 386, Winona Lake, IN 46590
(Tel. 219/267-5566)
Pastor, Winona Lake Grace Brethren
Church
- ASHMAN*, ROBERT A.** (Bernice)
602 Chestnut, Winona Lake, IN 46590
(Tel. 219/267-7588)
Winona Lake Church
- ATKINS*, DAVID (L)** (Joyce)
239 Old Chicopee Dr., Kitchener,
Ontario, Canada N2G3W6
Lexington, OH, church
- AUSTIN*, GARY** (Jean)
B.P. 240, Bangui, Central African Republic
Warsaw, IN church
- AUSTIN*, GORDON L.** (Charlotte)
200 Sixth St., Winona Lake, IN 46590
(Tel. 219/269-2507; office, 219/267-5161)
Director of Audiovisuals, Foreign
Missionary Society of the Grace
Brethren Church
Winona Lake church

AVEY*, TOM (L) (Sandra)
7281 Glasgow Ave., Orlando, FL 32819
Pastor, Grace Brethren Church

B

BAER*, SAMUEL S. (Betty Ann)
H.C. 62, Box 640, Dryhill, KY 41749
(Tel. 606/672-2520)
Pastor, Victory Mountain Grace Brethren
Chapel

BAILEY*, THOMAS A. (Jean)
347 N. Buffalo St., Warsaw, IN 46580
Columbus, OH, (Grace) church

BAKER*, BRUCE (Marcella)
83 Coach Ln., Newburg, NY 12550
(Tel. 914/564-2567)
Director, Northern Frontier Camp
Boswell, PA church

BAKER*, CARL A. (Donna)
836 New York Ave., Martinsburg, WV
25401 (Tel. 304/263-2272)
Pastor, Rosemont Grace Brethren Church

BAKER*, W. WAYNE (Eunice)
Grace Village, Box 337, Winona Lake, IN
46590
Retired
Indianapolis, IN church

BARLOW*, BRUCE (L) (Christi)
104 5th St., Winona Lake, IN 46590
Associate Dean of Students, Grace College
Martinsburg, PA church

BARNARD*, RUSSELL D., D.D. (Ferne A.)
Grace Village, Box 337, Winona Lake, IN
46590 (Tel. 219/267-6986)
Retired
Winona Lake church

BARNES*, JAMES (Judy)
105 W. 15th Ave., Juniata, Altoona, PA
16601 (Tel. 814/946-1644)
Pastor, Grace Brethren Church of Altoona

BARNHILL*, CHARLES W. (Lauretta)
2718 Peterson Rd., Mansfield, OH 44903
(Tel. 419/589-8088)
Pastor, Mifflin Grace Brethren Church

BARTLETT*, ROGER (L)
c/o Grace Brethren Church
531 Marion Ave., Mansfield, OH 44906

BATTIS*, RICHARD, Sr. (Carolyn)
R. 1, Box 596, Elizabethtown, PA 17022
(Tel. 717/367-5904)
Assoc. Pastor, Grace Brethren Church

BAUM*, F. ARCHER (Eileen)
7105 Arillo St., San Diego, CA 92111
(Tel. 714/277-4992)
Retired
San Diego church

BAUMAN*, PAUL R., D.D. (Aldine)
809 Gordon St., Longview, TX (Mailing
address: Box 8181, 75607)
(Tel. 214/758-8875; 753-0231, ext. 23)
Conference Speaker, Tour Leader
Longview church

BEACH*, DENNIS A., Ph.D. (Louise)
18007 S. Gerritt Pl., Cerritos, CA 90701
(Tel. 213/926-7452)
Visitation Pastor, Bellflower, CA church

BEARINGER*, E. H. (L) (Elaine)
3901 Bahia Vista St., No. 604, Sarasota
33582 (Tel. 813/377-0858)
Pulpit Supply
Bellflower, CA, church

BEAVER*, JOHN (L) (Linda)
13251 Siskiyon, Westminster, CA 92681
(Tel. 714/898-9200)
Associate Pastor, Rossmoor Grace
Brethren Church

BEAVER*, S. WAYNE, D.D. (Dorothy)
1508 Kings Hwy., Winona Lake, IN 46590
(Tel. 219/269-1708)
Professor, Grace Schools
Winona Lake church

BELCHER*, DAVID (Denise)
2435 Magnolia Ave., La Verne, CA 91701
(Tel. 714/593-8759)
Pastor, Grace Brethren Church

BELL*, RICHARD E. (Nancy)
308 Woodlawn Reserve, Akron, OH 44301
(Tel. 216/733-5101)
Pastor, Ellet Grace Brethren Church

BELOHLAVEK*, ROBERT (L) (Lois)
P.O. Box 588, Winona Lake, IN 46590
on furlough
Warsaw, IN, church

BENZIE*, MARK (L)
112 S. Mill St., Lexington, OH 44904
(Tel. 419/526-0889)
Assoc. Pastor, Grace Brethren Church

BERKEMER*, CHARLES F. (L) (Margaret)
10331 Woodstead Ave., Whittier, CA 90601
(Tel. 213/947-1479)
Christian Bookstore Mgr.
Whittier (Community) church

BETZ*, RUSSELL W. (Kay)
212 E. Saguaro St., Casa Grande, AZ 85101
(Tel. 602/836-1549)
Fort Lauderdale, FL, church

BICKEL*, KENNETH (Doris)
1604 Hickory Pl., Goshen, IN 46526
(Tel. 219/533-1380)
Pastor, Grace Brethren Church

BINGAMAN*, CARROLL J. (L) (Betty)
4 Carol Ann Dr., Lebanon, PA 17042
Minister of Visitation
Myerstown, PA, church

HOP*, DONALD E. (Hazel)
12109 S.E. 276th Pl., Kent, WA 98031
(Tel. 206/630-1270)
Pulpit Supply
Kent church

HOP*, JOSEPH (L)
138 Forney Dr., Lititz, PA 17543
(Tel. 717/627-0549)
Associate Pastor, Grace Brethren church

AKLEY*, MICHAEL S. (L) (Tressa)
21210 E. Arrow Hwy., No. 134, Covina, CA
91723 (Tel. 818/966-1016)

HM*, RONALD E. (Chery)
3600 Nelson Rd., Bowling Green, OH 43402
(Tel. 419/352-0898)
Pastor, Grace Brethren Church

WLAND, RON (L)
R.R. 2, Peru, IN 46970
Pastor, Peru Brethren Church

ULTON*, J. DAN (Vicky)
On 518 Willow Rd., Wheaton, IL 60187
(Tel. 312/665-8482)
Columbus, OH (Grace) church

WLIN*, DONALD (L) (Glenna)
1508 26th St. S.E., Cedar Rapids, IA 52403
(Tel. 319/378-1434)
Pastor, Grace Brethren Church,
Cedar Rapids

WMAN*, EDWARD D.
503 Chestnut Ave., Winona Lake, IN
46590 (Tel. 219/267-7793)
Retired
Warsaw, IN church

WMAN*, RANDY (Lois)
49 Shagbark Ct., Pickerington, OH 43147
(Tel. 614/864-6788)
Pastor, East Side Grace Brethren Church,
Columbus

ER*, JAMES L. Th.D. (Velma)
03 Presidential Dr., Winona Lake, IN
46590 (Tel. 219/267-6769)
Professor Emeritus, Grace Schools
Winona Lake church

ER*, KEITH (L)
Bethlehem, PA, church

ICKER*, GORDON W. (Agnes)
05 11th St., Winona Lake, IN 46590
(Tel. 219/269-5953)
Pastor Emeritus, Osceola, IN, church

HAM, CHET (L) (Nancy)
615 Victoria Dr., Indianapolis, IN 46208
Youth Pastor, Eagle Creek Grace
Brethren church

BRENNEMAN*, MAXWELL (Elaine)
No. 36 Merrywood Park (Mailing address:
P.O. Box 277, Winona Lake, IN 46590)
(Tel. 219/269-2281)
Retired
Winona Lake church

BRICKEL*, CLAIR E. (Martha)
14319 Brookville-Pyrmont Rd., Brookville
OH 45309 (Tel. 513/833-3630)
Brookville, OH, Grace Brethren Church

BROWN*, DENNIS (L)
Des Moines, IA, church

BROWN*, KENNETH J. (Margie)
508 Malvern Rd., Akron, OH 44303
(Tel. 216/867-5317)
Pastor, Fairlawn Grace Brethren Church

BRUBAKER*, CLAIR D. (Ruth)
201 Killian Rd., Akron, OH 44319
(Tel. 216/644-6137)
Cuyahoga Falls, OH church

BRUBAKER*, MICHAEL P. (Margery)
822 Knorr St., Philadelphia, PA
19111 (Tel. 215/745-6021)
Pastor, First Brethren Church

BRYANT*, JOHN E. (L) (Janie)
7420 Sharp Rd., Mt. Vernon, OH 43050
(Tel. 614/393-3537)
Pastor, Grace Brethren Church of Mt.
Vernon

BULL, ZANE (L) (Lorraine)
300 Douglas St., Grandview, WA 98930
(Tel. 509/882-3690)
Grandview, WA church

BURK*, ARTHUR A. (L) (Ann)
1418 Donacy Wy., No. 4, Anaheim, CA
92805 (Tel. 714/956-8276)
Pastor, Grace Brethren Church

BURK*, BILL A. (Imogene)
11259 Pope Ave., Lynwood, CA 90262
Missionary, Brazil, on furlough
Los Angeles, CA, church

BURKE*, JOHN P. (Shirley)
1434 Lyon, Waterloo, IA 50702
(Tel. 319/233-9056)
Pastor, Grace Brethren Church

BURNS*, JOHN J. (Inez)
Grace Village, Box 337, Winona Lake, IN
46590 (Tel. 219/269-5670)
Winona Lake, IN, church

BURNS*, RALPH S. (Ruth)
P.O. Box 277, Merrywood,
Winona Lake, IN 46590
(Tel. 219/269-3223)
Pulpit Supply
Herald Bookstore
Winona Lake, Church

BURNS*, ROBERT L. (Evelyn)
R.R. 4, Box 39, Kittanning, PA 16201
(Tel. 412/763-7871)
Pastor, North Buffalo Brethren Church

BUTTON*, BRUCE L. (Leonore)
3333 N. Flowing Wells Rd., No. 121
Tucson, AZ 85705
(Tel. 602/293-6744)
Representative, American Association for
Jewish Evangelism
New Albany, IN, church

BYERS*, GLENN C. (Dolores)
R.R. 1, Box 433A, Warsaw, IN 46580
(Tel. 219/269-1255)
Winona Lake, IN church

BYERS*, J. DONALD, Jr. (L) (Cynthia)
1920 Stearns Ave., Orange, CA 92666
(Tel. 714/639-2424)
Pastor, Grace Brethren Church

BYERS*, WILLIAM A. (Betty)
3039 Hidden Forest Ct., Marietta, GA
30066 (Tel. 404/422-6087)
Southern Field Secretary, Brethren
Home Missions Council
Atlanta, GA church

BYRD*, RICHARD (L) (Shelley)
3762 Albury Ave., Long Beach, CA 90808
(Tel. 213/429-9854)
Long Beach, CA (Grace) church

C

CAES*, CLYDE J. (Nancy)
4547 Grandview Ave., N.E., Canton, OH
44705 (Tel. 216/492-6936)
Associate Pastor, Canton church

CAES*, EVERETT N. (Dorothy)
58644 Co. Rd. 111, Elkhart, IN 46517
(Tel. 219/295-6337)
Pastor, Grace Brethren Church

CARD, CHARLES
HHD 2nd Bt. Bde., Fort Jackson, SC 29207
Waipio, HI church

CAREY*, G. ARTHUR (Leah)
Las Buenas Nuevas, Panajackel, Solola,
Guatemala
Auburn, CA, church

CARINI*, JOHN (L)
115 N. Clayton Rd.,
New Lebanon, OH 45345
Dayton, OH (Huber Heights) church

CARROLL*, JEFFRY A. (L) (Pamela)
1114 Harrow Rd., Toledo, OH 43615
(Tel. 419/537-9877)
Pastor, Maumee Valley Grace Brethren
Church

CARTER*, DONALD F. (Dorothy)
2818 Yearling St., Lakewood, CA 90712
(Tel. 213/531-9623)
Retired
North Long Beach, CA, church

CASHMAN*, EDWIN E. (Bettie)
12346 Charlwood, Cerritos, CA 90701
(Tel. 213/860-4576)
Pastor, Bellflower Brethren Church,
Bellflower

CATON, JIM (L)
c/o Grace Brethren Church
Ozark Rt., Moran, MI 49760
Pastor, Grace Brethren Church

CHRISTIE*, GEORGE R. (Phyllis)
1032 Sheridan Ave., Prosser, WA 99388
(Tel. 509/786-4796)
Pastor, Community Grace Brethren Church

CHRISTIE, RANDALL J. (L) (Teresa)
P.O. Box 1053, East Helena, MT 59635
(Tel. 406/227-6854)
Pastor, Grace Brethren Church

CHRISTNER*, CRAIG D. (L) (Lynda)
288 Sundale Rd., Akron, OH 44313
Principal, Akron Christian Schools
Akron (Fairlawn) church

CHURCHILL*, JACK B. (Rosa)
2758 Caulfield Dr., San Diego, CA 92118
(Tel. 714/423-7903)
Missionary, Mexico
Long Beach (North) church

CLAPHAM*, MICHAEL C. (L) (Elizabeth)
12066 Benadir Rd., Cincinnati, OH 45244
(Tel. 513/671-6023)
Pastor, Grace Brethren Church

CLARK*, EDWARD (Eleanor)
3132 St. Albans Dr., Los Alamitos, CA
90720 (Tel. 213/596-6936)
Bellflower, CA church

CLARK*, RICK (L)
12983 Yankee St., Bellville, OH 44813
Ankenytown, OH, church

CLIFFORD*, STEVE (L) (Lisa)
167 W. Main St. Newport, VT 05855
(Tel. 802/334-7807)
Newport, VT, church

CLINGAN*, ALAN N. (Frances)
725 Wayne St., Johnstown, PA 15905
(Tel. 814/535-5796)
Pastor, Valley Grace Brethren, Armagh

CLOUSE*, ROBERT G. (Bonnidell)
2122 S. 21st St., Terre Haute, IN 47804
(Tel. 812/235-5433)
Pastor, First Brethren Church, Clay City

COBURN*, FRANK J. (Marjorie)
13025 Bluefield Ave., La Mirada, CA 90603
(Tel. 213/943-0553)
Pastor, Community Brethren Church,
Los Angeles

COBURN*, RICHARD L. (Sheryl)
6232 Haviland, Whittier, CA 90601
Whittier, CA, (Grace) Church

BURN*, ROLLAND G. (L) (Raquel)
8647 Thoroughbred, Alta Loma, CA 91701
(Tel. 714/989-4673)
Pastor, Grace Brethren Church,
of Alta Loma

CHRAN*, WILLIAM, Th.D. (Sharon)
3301 N.E. 23rd Ave., Lighthouse Point,
FL 33064
Pastor, Grace Brethren Church,
Pompano Beach

FFMAN*, CLIFFORD (Letitia)
91-779 Fort Weaver Rd., Ewa Beach, HI
96706 (Tel. 808/689-5035)
Pastor, Rainbow Grace Brethren Church

BURN*, RALPH J. (Julia)
3490 La Jara St., Long Beach, CA 90805
(Tel. 213/630-2122)
Associate Pastor, North Long Beach
Brethren church

LE*, WILLIAM E. (L) (Joan)
60 N. Greenway Dr., Port Orange, FL
32019 (Tel. 904/761-8944)
Ormond Beach, FL, church

LLINS*, ARTHUR F. (Illene L.)
R. 1, Box 187-D, Linwood, NJ 08221
(Tel. 609/927-4059)
Pulpit Supply
Osceola, IN, church

LLINS*, BENJAMIN F. III (L)
10480 National Blvd. #222, Los Angeles,
CA 90034
Montclair, CA church

MBS*, ROBERT P. (Julie)
1119 Shannon Ave., Barberton, OH 44203
(Tel. 216/825-8966)
Pastor, Grace Brethren Church

OPER*, MASON (Alma)
204 N. Delaware Ave., Martinsburg,
W. VA 25401 (Tel. 304/267-2039)
Evangelist
Roanoke, VA, (Ghent) church

RNWELL*, RICHARD H. (Rosalie)
215 Arthur St., Kittanning, PA 16201
(Tel. 412/543-4019)
Pastor, Grace Brethren Church

SGROVE*, KENNETH I. (Gail)
1197 Priority Rd., York, PA 17404
(Tel. 717/848-9316)
Pastor, Grace Brethren Church

TSAMIRE* LESLIE (L) (Marilyn)
R.5, Box 357, Roanoke, VA 24014
(Tel. 703/774-5697)
Pastor, Clearbrook Grace Brethren Church

JCH*, BILL (L) (Pam)
5682 Danny Ave., Cypress, CA 90630
(Tel. 714/827-5682)
Assistant Pastor, Bellflower Brethren
Church

COURTER*, DOUG A. (L) (Barb)
c/o Grace Brethren Church
P.O. Box 2644, Winchester, VA 22601
Winchester, VA (Grace) church

COVER*, ROBERT (Joene)
910 E. Clark St., Warsaw, IN 46580
(Tel. 219/267-5719)
Principal, Warsaw Christian School
Warsaw church

COVINGTON*, CHARLES (L)
c/o 11000 E. Washington Blvd., Whittier,
CA 90606
Whittier, CA (Community), church

COYLE*, J. TIMOTHY (Mary)
9 Jamison St., Kimberston, Newark, DE
19713 (Tel. 302/368-5052)
Pastor, Grace Brethren Church

CRABBS*, WILLIAM (Adele)
R. 2, Box 345, (Tel. 814/266-6523)
Pastor, Geistown Grace Brethren Church

CRAIGEN*, TREVOR (L) (Colleen)
Le Grand Pre Bt. 6, Rue Ambroise
Pare, 71000 Charney-les-Macon, France
Warsaw, IN, church

CRANDALL*, GARY (L)
Warsaw, IN, church

CREES*, ROBERT D. (Beulah)
104 Hillcrest Ave., Waynesboro, PA 17268
(Tel. 717/762-3303)
Retired
Waynesboro church

CRIFE*, CARL Dr. E. (L)
340 E. Royaltan Ave., Modesto, CA 95350
Modesto (La Loma) church

CRIFE, GEORGE, B.D. D.A. (Eliane)
Praz Gilliard 21, 1000 Lausanne-26,
Vers-Chez-Les-Blanc, Switzerland
(Tel. 021-916610)
Modesto, CA, (La Loma) church

CRON*, RICHARD (JoAnn)
c/o 507 S. Juniper St., Toppenish, WA
98948 (Tel. 509/865-2706)
Pastor, Grace Brethren Church

CULVER, ROBERT D. Th.D. (Celeste)
R.R. 1, Box 166, Houston, MN 55943
Professor of Theology, Author
Harrah, WA church

CUNDIFF*, C. DAYTON (Velma)
2758 S.E. 7th, No. 1, Albany, OR 97321
Pastor, Grace Brethren Church

CURTIS*, KENNETH A. (Gretchen)
1901 Calle Campana de Plata, Tuscon, AZ
85745 (Tel. 602/792-1114)
Pastor, Silverbell Grace Brethren Church

CUSTER*, JAMES L. (Triceine)
2515 Carriage Ln., Powell, OH 43065
(Tel. 614/881-5779)
Pastor, Grace Brethren Church
of Columbus

D

- DARR, SHIMER** (Helen)
4 Waynesburg Rd., Washington, PA 15301
(Tel. 412/225-9168)
Pastor, Grace Brethren Church
- DAUGHERTY*, DAVE (L)** (Karen)
8 Ave. Gen. De Gaulle B, 69300 Caluire,
France
Columbus, OH (Grace) church
- DAVIS*, CHARLES** (Millie)
9297 Access Dr., Brookville, OH 45309
(Tel. 513/833-3161)
Pastor, Brookville Grace Brethren Church
- DAVIS*, JEFFREY (L)** (Ann)
411 Holderman Place, New Lebanon, OH
45345 (Tel. 513/687-3316)
Exec. Director, Greater Dayton,
Youth for Christ
Dayton, OH (First Grace) church
- DAVIS*, JOHN J., Th.D., D.D.** (Carolyn)
R. 6, Box 87, Chapman Lake Park,
Warsaw, IN 46580
(Tel. 219/267-6033)
Prof. of Old Testament, Grace Theological
Seminary, Winona Lake
Winona Lake, IN church
- DAVIS*, RAYMOND H.** (Hebe)
833 Spruce St., Hagerstown, MD 21740
Pastor, Grace Brethren church
- DAVIS*, WILLIAM (L)** (Karen)
2090 Broad St., East Petersburg, PA 17520
(Tel. 717/560-0440)
Pastor, Greater Lancaster Grace Brethren
Church, Lancaster
- DeARMY*, LARRY (L)** (Vicki)
100-D Cours Lafayette, 69003-Lyon, France
(Tel. 0033-7-8953844)
Missionary, France
Winona Lake, IN church
- DeARMY*, RICHARD P.** (Lois)
1818 Staffordshire Rd., Columbus, OH
43229 (Tel. 614/891-9063)
Minister of Counseling
Columbus (Grace) church
- DELL*, ROBERT L.** (Marjorie)
2225 Clover Leaf Rd., Hagerstown, MD
21740 (Tel. 301/582-3246)
Minister of Adults and Visitation
Hagerstown (Grace) church
- DELOE*, JESSE B.** (Gladys)
706 Robson Rd., Winona Lake, IN 46590
(Tel. 219/269-1313)
Asst. to the President, Grace Schools
Winona Lake church
- DENLINGER*, NED (L)** (Kathy)
1108 E. Main St., Troy, OH 45373
(Tel. 513/339-6469)
Associate Pastor, Troy Grace Brethren
Church
- DEVAN*, FRED W., Jr.**, (Margaret)
10 E. Luray Ave., Alexandria, VA 22304
Pastor, Grace Brethren church
- deJONG*, Eugene (L)**
228 Yost Ave., Spring City, PA 19475
(Tel. 215/948-9204)
Royersford, PA, church
- De ZAGO*, EDMUND (L)** (Mari K)
2366 Chandler Ave., Fort Myers, FL
33907 (Tel. 813/939-3591)
Pastor, Grace Brethren Bible Church
- DIAZ*, JOHN L. Lt.** (Brenda)
CHC, USN, P.O. 4284, Winter Park, FL
32793 (Tel. 305/646-5741)
Orlando, FL, church
- DICE*, LEE H.** (Reva)
R.R. 5, Box 89, Dillsburg, PA 17019
(Tel. 717/432-2640)
Dillsburg, PA, church
- DICE*, ROY M., Jr.**, (Faye)
32 Holly Dr., Palmyra, PA 17078
(Tel. 717/838-3361)
Temple Hills, MD, church
- DICK*, PAUL E.** (Esther)
R. 8, Box 420, Warsaw, IN 46580
(Tel. 219/269-6360)
Pulpit supply, interim pastorates
Winona Lake, IN, church
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Leesburg, IN, church

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Retired
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Seal Beach, CA, church

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Conemaugh, PA church

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Canton, OH, church

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Coraopolis, PA, church

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Bell, CA church

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Long Beach (Grace) church

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Lexington, OH, church

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Duncansville, PA, church

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Union, OH, church

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Seal Beach, CA, church

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Spokane Valley, WA, church

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Campus Crusade for Christ, Inc.
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Asst. Pastor, Roanoke, VA, (Wash. Hgts.)
church

1985 District Conferences

Allegheny—Camp Albryoca, PA, May 10-11
Arctic—
Florida—Okeechobee, FL, April 12-13
Hawaii—
Indiana—Oakwood Park, Syracuse, IN, May 3-4
Iowa-Midlands—June 14-15
Michigan—Alto, MI, GBC, April 12-13
Mid-Atlantic—April 19-20
Mountain Plains—Colorado Springs, CO, June 13-15
Nor-Cal—Ripon, CA, GBC, March 9
Northcentral Ohio—Columbus, OH, GBC, May 3-4
Northeastern Ohio—Rittman, OH, GBC, April 20
Northern Atlantic—May 31-June 2
Northwest—GBC of Kent, WA, Feb. 14-16
Southern—Georgia Baptist Assembly, Toccoa, GA
Southern California-Arizona—May 3-4
Southern Ohio—Centerville, OH, GBC, May 10-11
Southwest—Albuquerque, NM, Heights GBC, April 26-27
Virginia—Patterson Memorial GBC, Roanoke, VA, May 17-18
Western Pennsylvania—Geistown GBC, Johnstown, PA, April 27

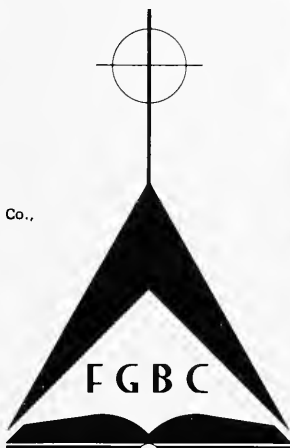
Future National Conferences

1985—August 10-16, Estes Park, CO
1986—August 3-8, Winona Lake, IN
1987—August 2-7, Winona Lake, IN
1988—July 31-August 5, Rancho Mirage, CA

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by
Florence Newberry Gribble, I



Brethren party landing at Bania

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The Exciting Story o Brethren Foreign M

Dr. Alva J. McClain, writing missionary' in the truest sense preached, but was constantly pi
born out of a deep-seated cor
obligation is to those who have
the Lord, a vast region in Centr
his monument. . . ."

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A black and white photograph of a Christmas tree branch. A small, ornate angel ornament hangs from a branch. The angel has a round face, a small crown, and large, feathery wings. It is wearing a long, patterned robe. Below the angel, a small, clear glass bottle is visible. The background is filled with the dark, needle-covered branches of the tree. In the upper left corner, there is a decorative graphic with the words "Merry Christmas" in a cursive font.

Merry Christmas

PRETHREN MISSIONARY

HERALD

DECEMBER 1984

Christmas Shopping vs. Christmas Spirit



by Charles W. Turner
Editor

For the Christian believer, a highlight of the year must be the Christmas Season—filled with the positive thoughts of the meaning of the first Christmas and the coming of Christ into the world to save us from our sins. Christmas is a time of hope and cheer and a time when people seem to be a bit more unselfish than at other times of the year. Even the unbeliever appears to be picked up by the impact of the season and the ever-present joy of the carols.

However, there are also sidelights of Christmas that can take over the spotlight. It is great to be unselfish and to share and have a desire to give, but it can carry over into the heavy debts of January and February, and March as well.

There are the stories of last season when people literally took to physical violence to get hold of the last CABBAGE PATCH KID

in the store. Hardly the true meaning and spirit of Christmas, we must admit.

There are the early shoppers who proudly tell you in early April that they have just completed the Christmas shopping for the year. I grin, but have a hard time bearing such ultra-efficiency. There are the late buyers that do not understand why the stores are not open on Christmas Day so they can complete their purchases.

It is more difficult for me to shop these days because of the confusion of knowing where I am. Sears sell both socks and stocks these days. Pennys say they are going to set up whole financial departments in their stores. Also, K-Mart is setting up branch banks in some of their stores as an experiment. This Christmas, it is hard to tell what the Blue Light Special will be. The first one to the Blue Light might end up with some Christmas tree lights or 17 shares of General Motors. Or, you thought you were buying a five-pound box of chocolates only to discover when you get home that you had signed up for a new \$50,000 life insurance policy.

So this year, shopping for Christmas will be a little bit tougher and a little more caution should be exercised. Be certain to check what you sign up for on the Visa Card and also check on the total amount.

But above all, do not let the commercial spirit overcome the Christmas spirit, nor the thought of giving be more important than that of receiving what Christ has to offer. When you wrap the packages, please remember that God wrapped His Son Jesus in humanity to deliver Him to earth. Then, when you are thankful that your friends and loved ones remembered you with that special gift, do remember that God gave the best gift ever—Jesus Christ. When you bend over to clean up the wrappings from the floor when it is all over, do not forget to look up and thank Him for what Christmas really means. ■

BRETHREN MISSIONARY



herald

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reported in the herald

35 YEARS AGO — 1949

Dedication services were held at the Grace Brethren Church of Cedar Rapids, Iowa, where Arnold Kriegbaum was pastor. The dedication speaker was Dr. Alva J. McClain. . . . Junior class officers at the Seminary were Paul Miller, president; Vivian McBride, secretary; Howard Vulgamore, treasurer; Lester Kennedy, vice president; and Bill Smith, social chairman.

15 YEARS AGO — 1969

Richard Dick, choir director at Concord Senior High School, had accepted the position of music director at the Grace Brethren Church in Goshen, Indiana. Robert Crees, pastor. . . . Kenneth Cosgrove was ordained to the ministry at the First Brethren Church of Norton, Ohio.

5 YEARS AGO — 1979

Mr. and Mrs. Harold VanDyke were named Grace College Parents of the Year. An award was presented to the VanDykes at Homecoming by Dr. Homer Kent, president of the school.

Cover photo by Camerique

letters

Dear Readers,

Several months ago we switched the format on the News Page and decided to put in names of people in our Fellowship as they appeared in action each week. The events were picked up from the bulletins that are sent to us each week from dozens of churches. The point is that people, people, people are why we exist. Each week the church goes forward because hundreds of often-named people do their tasks and do them well. If these people who usher and greet and teach and help park cars and pass out bulletins were not there, the church could not function.

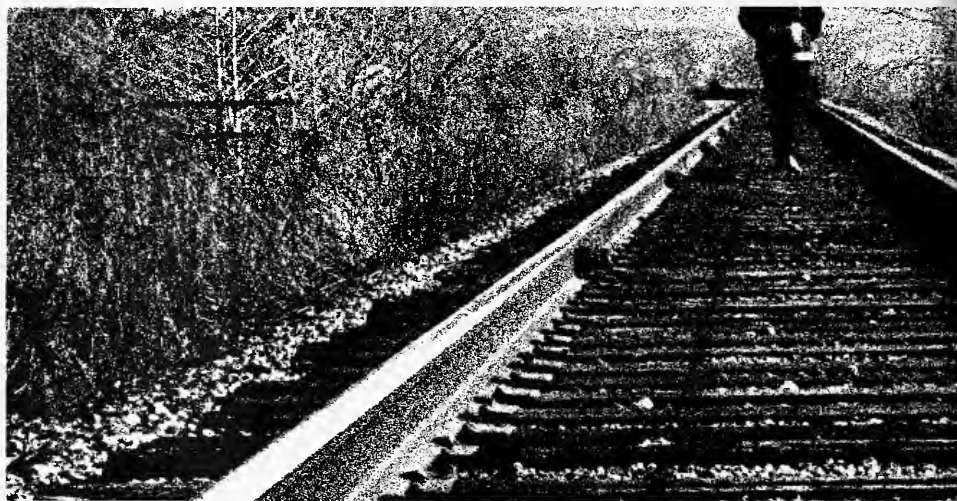
Our hats are off to the people who celebrated their twenty-fifth anniversary (no small virtue these days) and to the people who said "Hi" to you last week as a greeter. We salute the workers who serve the Lord! — CWT

A missionary to Africa told me that her greatest adjustment was not the language, nor the food, nor the climate, nor the local people. Her major adjustment was to her roommate from her own country. They had to share one big room. Soon each became jealous of space—territorial imperatives, no less. Tensions became electric though nothing was said. How did they solve the problem? By praying? No. Instead, one of them drew a chalk line down the middle of the room so their possessions and they themselves would not get in each other's way, at least not physically. After that

FEATURE ARTICLE

A Hitchhiker's Guide to

*An excerpt from the newly released book
Used by permission of InterVarsity Press.*



they communicated only with curt, necessary phrases.

What? Do missionaries have people problems too? Yes, because people are as human on one side of the ocean as another. Any major change of life, which is what new missionaries must expect, brings new challenges. Some are expected, like adjustments to a new culture and to new co-workers. Others are subtle, like how to get through mundane chores and other "minor" problems common to everybody. These can become serious difficulties and trials which can frustrate or even terminate a missionary's service.

A missionary housemate (with whom I shared many a tear and frustration in trying

to work through problems with colleagues) passed this on to me:

O to dwell with the saints in heav'n,

That will be true glory!

But to dwell with them here on earth,

That's another story.

I would rather not even say that missionaries have problems with each other. But they do. Indeed, three out of four say it is their greatest problem. Some would deny it at first—or give it a euphemistic name—because they do not want to believe it is true, certainly not of themselves. And, of course, no one mentions these matters in prayer letters. It would be indiscreet, and support would plummet.

Somehow, though, God's work goes on

hiker's Missions

hiker's Guide to Missions, by Ada Lum.

despite our human frailties. This is not saying that missionaries are always at each other's throats. It is more likely that the resentment, jealousy or envy is seething below like a volcano. We all know how this saps our emotional energies and diverts us from doing our best work.

Forgiveness. Why does it disappear when we most need it? It's our pride, the pride of our sweet, stinking self. But the Lord Jesus is not surprised about the things that go on among missionaries—or any group of Christians. He lived in the same atmosphere of family tension with the Twelve. He tells us exactly the same thing that He told them. Without forgiveness there is no hope for change. "For if you forgive men when they sin against you, your heavenly Father will also

have something against her. But her effervescent personality makes everyone else seem dull. We should thank God for these scintillating lights! We could use a few more.

Tensions in the field are not essentially different from those at home. The major source of family tensions are the tensions within individual members. And unfamiliar circumstances bring out greater insecurity and compound personal problems. This can lead to loneliness and, ultimately, to depression. Interpersonal conflicts are often a symptom of loneliness. Because there are fewer familiar escapes, fewer personal distractions that could help them get over some hurdles (even temporarily), loneliness can hit overseas workers in a devastating way. They may be surrounded by people, supposedly with similar goals. But the fulfillment of others only makes them feel even more emotionally isolated. They begin to resent others' joy, their facility in the language and their friendly relations to the local people.

How does it start? Here's a common route. Bryan feels inadequate in the new language. He tries, makes mistakes and people laugh. He gets frustrated and loses interest in language study. This only aggravates his problem because he cannot communicate effectively with the local people he came to serve. Then he feels guilty. Bryan thinks about his supporters at home. They only make him feel more guilty. He becomes morose and does not want

*Missionaries are called to follow Jesus Christ anywhere
not only to the nations but also into new and difficult
relationships.*

forgive you. But if you do not forgive men their sins, your Father will not forgive your sins" (Matt. 6:14-15). If we haven't learned to forgive again and again and again while we are home, it will be twice as hard overseas.

It's not only those who have directly offended us that we need to forgive. Will we be able to forgive Brenda? She is experienced and appreciated for her work and abilities. She is not insecure, has no inferiority complex. But Brenda gives others an inferiority complex. If only she were proud, we could

to be with people at all.

But this path to defeat is avoidable. More experienced colleagues can usually detect the symptoms. Often, however, they are too busy to help. They pray and hope for a change, but they are not able to spend enough quality time with him as a friend. Often, all it takes is just one friend to turn a lonely, depressed missionary around.

Loneliness is a terribly private, often hidden, condition. Knowing that it is the most basic problem of human existence (Gen.

(Continued on page 29)

My Times Are in Thy Hand

by Cleo Johnson and David Rosner

Many people, at the beginning of every year, sit down, make plans and set goals for what they want to do or intend to do during that year. Norm and I are no different. At the beginning of 1983 we made plans and set goals for what we wanted to accomplish. Some of our goals included moving into a larger home to accommodate growth in our weekly Bible study, starting a junior high youth group, developing an SMM program and a ladies Bible study. However, we soon discovered that God had something else in mind.

For quite some time I had a mole on my face that was giving me problems. I kept putting off seeing a doctor because I had so much to do. I finally decided that after we were moved into our bigger home and the

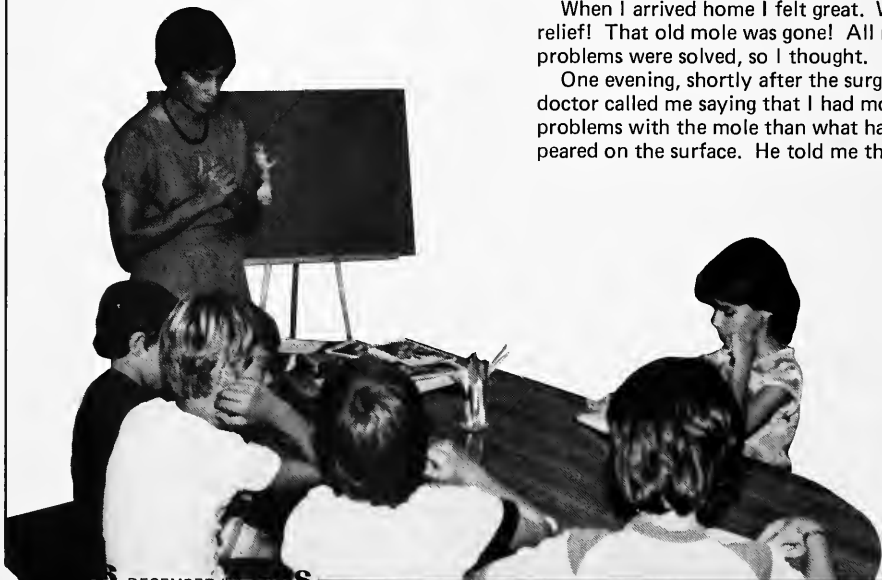
kids were back in school, I'd go see a doctor. A friend of mine recommended that I go see a dermatologist.

The dermatologist I visited didn't like the way the mole looked and felt that she could not remove it. She did not want to take the risk of scarring my face, so she recommended that I visit a plastic surgeon.

I called the plastic surgeon and explained to him my situation. He agreed to do the surgery, so we scheduled it for a few days after the call. The surgery was to take place at one of the local hospitals. When I arrived I showed the doctor my mole. As he checked it, he seemed a little bit concerned because of the type of mole it was. For the surgery I was under local anesthesia. As he worked, the doctor told me that I had left too much time go by without letting a doctor see it. I knew that I had ignored it too long, but I had a reason—I was too busy! But being busy almost caused me more problems.

When I arrived home I felt great. What a relief! That old mole was gone! All my problems were solved, so I thought.

One evening, shortly after the surgery, the doctor called me saying that I had more problems with the mole than what had appeared on the surface. He told me that it was





spreading underneath my skin and that I needed a skin graft. That involved another surgery.

The surgery went fine, but when I was having my stitches removed, the doctor told me that I should go see a doctor that specializes in cancer. I was shocked! I had heard of other people having skin cancer, but me?! Why was this happening to me? I had so much to do! There were goals to meet and missionary duties to do! I was afraid—cancer!

I went to see the best doctor in town. During the checkup he told me that I needed some chemotherapy just to be on the safe side. I could not believe it! Cancer—now chemotherapy!

Norm and I immediately began praying a lot about it. We discussed the situation with Barbara Hulse and the Tim Farners in Uberlandia. We wanted to be sure we were doing the right thing. It was decided that we should call Jack Zielasko, general secretary of the Foreign Missionary Society (Winona Lake, Indiana, U.S.A), and seek his opinion about it. After an extensive conversation with Jack and much prayer, we decided to send the medical slides of my skin graft to Dr. Harold Mason in Warsaw, Indiana.

Many days had passed and many prayers were offered to God before we received the results. Then one afternoon, a call came from

Mr. Zielasko and he said our prayers had been answered. He told us that I would not need chemotherapy and recommended that I continually check my skin in that spot for any reoccurrences.

What a relief when it was not as bad as we had thought. Praise the Lord! Finally, now my problem was over and I could go back to the normal routine. So I thought.

Two months later, while I was washing my face, I noticed a black spot on my face where the mole had been. I immediately rushed to the doctor and sure enough I had a reoccurrence of that cancer. The doctor removed the spot from my face one more time. Many phone calls were made to the States and it was decided that it was better for me to return there for better medical care.

We immediately rushed around getting all the things ready for my trip. I had decided to go alone so that our children would not fall behind in their school work. It was difficult for me to leave. There was so much uncertainty. What was going to happen? What were they going to find? I did not want to leave my family this way. It was a very hard time for our family. We found comfort, though, through the words of Paul, "My grace is sufficient for thee. My power is made perfect in weakness" (2 Cor. 12:9). I cried all the way

(Continued on page 8)



(Continued from page 7)

from Brasilia to Rio de Janeiro and from Rio to Miami. When my plane landed in Cleveland, it was a great relief to find some dear friends from the Grace Brethren Church in Ashland, Ohio, there to meet me.

During my stay in Ashland, I was surrounded by dear people who displayed real Christian love. But even through all of that, I was still homesick for my family. I soon learned, though, that God works in wonderful ways and always prepares special treats for us . . . things that we have never dreamed of.

Soon the time came for my appointment with a doctor at the Cleveland Clinic. During my first visit with him, he asked for all the medical slides of my skin graft and the lab results. I had the lab results but not the slides. We called Dr. Mason and asked him for them, but he had already sent them back to Brazil! What were we going to do? I wanted to get this all over with so that I could return to my family. We would have to wait at least another week before my slides could get here! I called Norman that evening and told him about the situation. He immediately went out the next day and located the slides, but he had no way of speeding up the mailing process.

We all began praying for speed! God answered our prayers. That same day, Norm remembered a friend of his who is the personal photographer of the president of Brazil. Oddly enough (really providential), the presi-

dent of Brazil just happened to be staying at the Cleveland Clinic undergoing heart surgery. Since the photographer was with him, Norman was able to send the slides along with the president's mail and the slides arrived the very next day! What an answer to prayer!

After the doctor inspected the slides, he set a date for my surgery. Two weeks seemed like such a long way off. Then one morning the doctor called me and asked if I would like to schedule my surgery earlier. Praise the Lord, I was able to go have my surgery the next day! I went to the Cleveland Clinic Inn that evening and met many important people from our government in Brazil. They even purchased my breakfast the following morning. It was a wonderful time of meeting new friends. They also arranged it so that I was able to call Norman and talk to him at government expense!

My surgery went well. God gave me peace to make it through. I was even strong enough that day to visit a friend who was in another hospital.

It was so wonderful to return to Brazil to be reunited with my family. I was so relieved that the whole problem was finally over. After being back in Brazil for 23 days, I was getting used to a regular routine again. I thought that all my problems had ended for the year. God gave me enough trials and now I was ready for calmer times ahead. Once

(Continued on page 13)

I Had a Dream

One Night . . .

by June Immel

Oh, do I have to wake up? That was such a delightful dream. Think I'll go back to sleep and rehearse it.

So comfortable to sleep in my queen-size bed. This dip-in-the-middle cot just doesn't allow me to relax.

Ahh, a white porcelain sink. I just cannot adjust to big round black eyes observing me as I brush my teeth behind a grass-roofed hut. What about a real commode, instead of the tall weeds!

Ohh, and shrimp and french fries are so tasty compared to goat stomach and manioc. Just think, shopping at Krogers with the variety of meats neatly wrapped in cellophane packages. There you never see cow nostrils and lips accompanied by green flies buzzing hungrily on top.

Sitting in an air-conditioned church being spiritually fed instead of teaching three hours a day under a mango tree with flies and gnats thirstily drinking perspiration from my neck, face, arms, and legs.

"Encourage me today, Lord," I asked, returning to reality. "Lord, give me wisdom and fluency of speech as I teach the 'Cheftains' how to 'lead a child to Christ' using the wordless book method. Help me encourage my African sisters as they observe You in the Book of John.

"Then, Lord, give me patience as I teach the Lumiere girls the songs about You and Your love, so they can sing as they carry wood and water or work in the garden. They are unable to read, Lord, so I must repeat over and over the words and tunes to them.

"I'm thankful, Lord, for the privilege of serving You in the Central African Republic. Keep me healthy and enthusiastic to do the work You have given me to do.

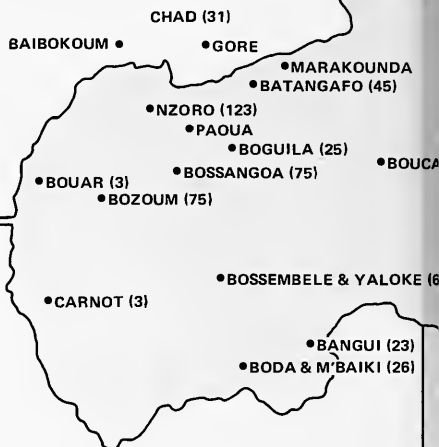
"I love You, Lord. It's been a good day."

Wonder what I'll dream about tonight . . .



631 Bible Institute graduates are presently ministering (not all shown on map):

(1946-1982)



by Miss Ruth Snyder

The wall. What a great device, if not invention, was the wall.

People have long wondered about the first wheel, but few, if any, seem to wonder about the wall. Yet walls, like wheels, play an important role in history. And walls remain important even in this atomic age—witness the modern gardener fencing out the rabbits.

A wall is mentioned for the first time in the Bible when we read of Jacob blessing his sons, likening Joseph to a fruitful vine whose branches climb over a wall (Gen. 49:22). But centuries before Jacob closed his failing eyes in the regions of the Nile, far away on the banks of the Tigris was the dust heap of an ancient city which had been surrounded by a ditch and a wall. This is the first example known of a walled city in that part of the ancient world (believed to be about 5000 B.C.).

Maybe you've never heard of that wall, but everyone knows about several famous walls. The

walls of Jericho fell with a thud which we read and sing about some thirty centuries later.

After that came the Greeks. Beware of Greeks when they come bringing gifts. Whether legend or fact—or a bit of both—the Greeks breached the walls of ancient Troy by either fair means or foul.

Now through the channels of television, the world is familiar with that giant of all walls winding like a dragon across 1,500 miles of China. About the time Antiochus the Great was pushing Israel to a new way of life, the great Emperor of the Ch'in Dynasty, Shih Huang, was closing China against the Huns by building his Great Wall.

You have heard about all these famous walls and many others. But, have you heard of the wall across Africa?

As early missionaries arrived on the coasts of Africa, they began to realize the enormity of that vast continent. One man who pressed on into the interior saw how impos-

sible it would be to send foreign missionaries all over that expansive land. This man was Johann Ludwig Krapf, a missionary sent out by the Church Missionary Society.

Krapf served in Africa from his arrival there in 1837, until in retirement he helped with the translation of the Bible into an African language in 1879. A brave man, an intelligent explorer whose inland journeys contributed to the discovery of the head waters of the Nile, a man of great faith, Krapf left his mark on the story of the planting of Christianity in Africa.

Krapf longed to see a chain of missions established across Africa which would open all that land to the preaching of the Gospel. This chain was to consist of 12 stations, each given the name of an apostle. And so his dream came to be called the "Street of the Apostles."

Many years later, James Gribble read all the material he could find giving information about the heart of Africa. In his reading he learned

Is This the Wall?



that central Africa was then one of the largest unreached areas of missionary advance.

Absorbing all he read, including the writings of Krapf, Gribble too was ready to build a wall across Africa. Writing to his prayer supporters, he quoted from a bulletin of the society under which Krapf had served: "Should a church like that of Uganda be founded in this region it would spread its influence . . . and prove a final barrier to the southward advance of Islam in the heart of Africa."

Gribble himself wrote: "In that vast section to which we hope to go, Islam is practically nonexistent. What a barrier to its onward tread a line of stations across that beautiful country . . . would be."

The wall was built.

"Ougangui-Chari for Christ! First the pagans, then the Mohammedans." Many Brethren alive today and active in their churches remember the days when those slogans were ringing throughout the

Fellowship. A wall across Africa.

Was that wall built? The Gospel has been preached, the church has been planted. But somehow Mohammed seems to be like the Greeks at Troy who found a way to slip inside the walls. Now his sword is being rattled in the heart of Africa. The Chad no longer has anyone to protect her from the advance of Islam. Only an imaginary line on a map spares the Central African Republic from the sorrows of the Chad. North of the wall, the crescent.

Across Gribble's "beautiful land" are scattered the graduates of the Grace Brethren Bible schools. Is this the wall dreamed of by the pioneer missionaries? Can these graduates and their fellow Christians stand against the coming storm? Great civilizations fell before the sword of Islam; how can these in the backwoods of the world stand where so many have fallen?

Is this the wall? Will it hold?

Such is the wall.

This is not a time for retreat. Let us man that wall and supply its defenders with faith and courage by our daily prayers.

Walls shut in, they protect. But walls also shut out. Outside this wall are Muslims. May those shut in by this wall not be defensive only, but may they have a burden to go outside the wall and win for Jesus Christ those on the outside.

This wall is composed of the pagans for whom the Brethren took the burden. May the lines hold and be advanced into the enemy's land.

At the time Gribble was praying for that final barrier against Islam, the region of our mission in the Chad as well as some others were within Oubangui-Chari. So the war cry of long ago includes this area. "Oubangui-Chari for Christ. First the pagan, then the Mohammedan."

Yes, this is the wall—these expagans. May this wall protect those within and draw inside those in danger without. ■



The Sickly

by John W. Zielasko

Missionaries, at least the older ones, still talk about him.

They seem to think that he is even in his old age, healthy and robust. Alas, how sad it is to report that the General is sick—deathly sick. It is a pitiful state of affairs.

Time after time, missionaries have wanted us to go to the General to get him to pull us out of some financial burden. And there was a time when the General was only too glad to help. Many times the mission was able to advance its program because the good ol' General was standing by with his generous offer to come to our aid in worthy and needy circumstances.

For example, the administration never needed to burden missionaries with the raising of home office staff salaries because the General always took care of that need. Office equipment, such as typewriters, calculators, and so forth, were also purchased in this manner.

But as the personal support plan became more popular and more and more churches adopted the support of individual missionaries, the General was neglected. Since he always seemed to be there, few noticed the malady that was gradually sapping his strength.

When missionary persons began to ask if the generous General couldn't pick up some expenses, we checked and were most distressed to have to tell them that the General was sick and his financial state was in a horrible condition—\$75,000 in arrears to be exact.

Now, it is heartbreaking to see our friend in this deplorable condition. He has served us so well in the

General

past, and now here he is, almost literally on his deathbed. It really isn't very honorable for us to neglect him now.

The remarkable thing is that he is taking it so well. Not one word of complaint for lack of attention; not one demand. He isn't even jealous but rejoices that missionaries are doing so well without him. But not only will we miss him should he die, we will also need to find some way to care for all the expenses that he cared for during these many years.

That, of course, will mean additions to the total support plan. We would rather not take that direction but prefer to see our friend, the General, healthy again.

Perhaps you have never met him, but veteran Brethren missionaries know him well. His name is General Fund. It would be so easy to get him back into robust condition if churches, when they draw up their mission budgets, would not only think of the individualized support, but also add a little for good ol' General Fund.

The solution is rather simple. Grace Brethren Foreign Missions is looking for 2,000 people who will give \$50 annually over and beyond their normal giving and become a special supporter of General Fund. We're calling this program Operation Lifeline.

People who join our lifeline will help resuscitate General Fund. Their gifts will enable the home office staff to continue working efficiently and serve our missionaries.

Consider your role in Operation Lifeline and helping the General regain his health and vigor again. ■

My Times Are in Thy Hand (Continued from page 8)

again, so I thought.

One day while I was shopping at the local mall in Brasilia by myself, I ran across Norman. I thought to myself, he must have changed his mind and decided to shop with me. Unfortunately, that was not true. My sister had called and said that my father was in the hospital in Rio de Janeiro. He was hemorrhaging from a bleeding ulcer and surgery was to be performed in three more days. The afternoon of the third day, my niece called me saying that the surgery was canceled because my father was in a coma. Norm and I immediately made arrangements to leave for Rio as soon as possible. Three days after we arrived there, my father was transferred to his heavenly home.

Norm, my brother-in-law, and I made all the arrangements for the funeral. We could feel God strengthening us every minute. During that hard time, we knew that the presence of God was with us.

My mother returned to Brasilia to live with us. It has been so nice to have her in our home.

After all the grief was gone, I felt like I had finally reached the peak of our trials for the year—so I thought.

Shortly after my father's death, I began to experience severe stomach pains. I felt that after all I had gone through this would only be natural. But the pain persisted. I tried dropping certain foods out of my diet hoping that would cure it, but it did not. Finally, when I could not stand it anymore, I decided to go to a doctor.

After many exams, they concluded that I needed a hysterectomy. I was so discouraged. This was all I needed! Christmas was coming soon and I wouldn't be able to be at home for it. So, once again I found myself going to the hospital for surgery. Praise the Lord, everything went well. The lab results showed that everything would be all right and that I would be home for Christmas. Finally, I knew that the trials of 1983 were over.

I never will forget those trials, and, most importantly, I will never forget that God was always there when I needed Him. I know that trials will always come, so even when I think I have had enough, I must realize that my time is in His hands. As the Psalmist says, "But I trusted in thee, O Lord; I said, Thou art my God. My times are in Thy hand . . ." (Ps. 31:14-15). ■

BMH

NEWS REPORT

□ The Peninsula Grace Brethren Church congregation, Soldotna, AK, recently enjoyed a dedication service of their building. The dedication speaker was Larry Smithwick, pastor of the GBC at Anchorage, AK, with other Alaskan pastors—John Gillis, Earl Moore, and Jim Jackson—taking part in the service.



Pictured are (left to right): Wilbur Koser, chairman of the original building committee for the church, and Pastor Michael Rockafellow.

□ The congregation of the GBC of Elizabethtown, PA, was privileged to burn its original mortgage on the church property and facilities on September 16, which was a very special day for these people.

The congregation held its first service on April 4,

1965, at which time Robert Lapp served as a part-time pastor.

Within the first year the congregation purchased a three-acre plot of ground and Warren Tamkin became their first full-time pastor. Their new building was dedicated in March of 1967, and went self-supporting in January 1969.

May 2, 1971, the congregation broke ground for a new sanctuary, and later dedicated it in March of 1967, with Dr. Herman A. Hoyt as the dedication speaker.

Pastor Michael Rockafellow accepted the challenge to shepherd this flock (following Mr. Tamkin's resignation and the ministry of several other pastors) in December 1, 1978, and continues to serve the Lord in this place.

This appeared in a recent church bulletin—"Baptism is Love in Action as we believers obey the Lord in this command of public confession of Jesus Christ. . . . If interested, see the pastor. Cost is \$13.00." The pastor covered up for the typist in saying that you really get a bargain. Triple dip for \$13.00, \$5.00 a piece, or three for \$13.00. (The typist had inserted the cost from an announcement next to the baptism one from the previous week) / **Wilma Speelman** (Winchester, VA, Blue Ridge church) was the hostess for the WMC in September / **The Gene Moines** (Rittman, OH) celebrated their anniversary on September 19 / **Bruce and Kristie Minton** (Dayton, OH, First

Grace) proudly welcomed their new daughter on August 28.

Lisa Meekins and **Reta Ridenour** (Ankenytown, OH), served as helpers at the book table in the library room / **Mark McDonnell** (Minerva, OH) was promoted to the Senior High Sunday School class / **Gary Nolt** and **Vernon Thompson** (Rittman, OH) had birthdays on September 4 / **Mr. and Mrs. James Beaton** and **Mr. and Mrs. Fred Ross** (and sons, Lee and Jason) were taken into the membership of the GBC of Columbus, OH.

Pastor Lee Dice has resigned the pastorate of the Dillsburg, PA, church / **Angela Willis** (Longview, TX) is the science teacher for the Sabine High School / **Mort Jensen** and **Don Root** (Columbus, OH, Grace) are the contact men for the prison ministry at the Marion Correctional Institution / **Sandi Sharp** (Whittier, CA, Community Grace) was honored with a baby shower in September / **Michael Jentes**, **Arnold Shook**, **Chris Immel** and **Lana Hawkins** (Rittman, OH) celebrated their birthdays recently / **Glen and Beverly Ferguson** (Harrah, WA) have been accepted for missionary ministry with Wycliffe / **Mrs. Garman** (Roanoke, VA, Patterson Memorial) celebrated her nineteenth birthday September 20 / **Lynda Moore** (Kenai, AK) furnished the special music for the worship service on September 30.

Mrs. Lynn Hoyt (missionary to Argentina) was the guest speaker at the WMC meeting at Elizabethtown, PA, in October / **Carl Abuhl**, **Trudy Abuhl**, **Thomas Kalkanov**, **Michael Kazynski**, **Margaret Tapper**, **Dawn Langham**, and **Michelle Tippet** (Waterloo, IA), obeyed the command of the Lord in baptism in early October / **Claudia Maden**, **Cindie Perrine**, **Doris Davenport**, **Kristy Barker**, and **Joy Polman** (Rialto, CA) served in the nursery October 7 / **Louis and Susan Pfefferle** (Columbus, OH, Grace) had their infant son dedicated to the Lord / **Elmer and Martha Preis** from Casper, WY, were recent visitors at the Dayton, OH, First Grace church / **Dick and Bobbie Harrison**, **Dan and Bonnie Deaube**, and **Mike and Cheri Stevens** (Long Beach, CA, Community Grace) were congratulated for the much time and effort to encourage children to attend Sunday school / **Dale and Kathy Sensenich** (Lititz, PA) celebrated their wedding anniversary on October 31 / **Jim and Nancy McClain** (Waterloo, IA) served as greeters September 30.

Harold Hollinger (Elizabethtown, PA), served as coordinator for securing subscriptions to the *Brethren Missionary Herald* magazine / **Lloy Blattenberger** was looking for gourds, squash and pumpkins for use at the fall harvest table / **Cindi Stoltz** (Dayton, OH, Basore Road church) celebrated her birthday October 18 / **Norma Shamberger** (Whittier, CA, Grace) collected the money for the WMC retreat / **Brad Walker** and **Jim Neiderhouser** (Ankenytown, OH) painted the church van and did a very neat job / **Phil Specht** (Long Beach, CA, North church) is the new high school intern / **Jim Titus** (Kenai, AK) showed a film on Spain in a worship service on September 30.

change your annual

John M. Aeby, 3404 Kennedy Lane, Box 233, Waterloo, IA 50701 (Tel. 319/296-3331) / Rick Clark, 12983 Yankee St., R. 1, Bellville, OH 44813 / Trevor Craigen, Chateau de St. Albain, 71260 Lugny, France / Dayton Cundiff, 2758 S.E. 7th, No. 1, Albany, OR 97321 / Charles Flowers, Cross's Campground, US 127, Camden, OH 45311 / Dale Forrest, 4349 Dudley Rd., Mantua, OH 44255 / Randall Maycumber, R. 1, Box 250, Brooker, FL 32622 / Richard Mayhue, 3635 Gaviota Ave., Long Beach, CA 90807 / Mike McGinnis, 3939 Walnut Ave., Long Beach, CA 90807 / Dave Mitchell, General Delivery, Mililani Town, HA 96789 / Jack Peters, Jr., 819 Queen St., Lakeland, FL 33803 / Glenn Rininger, 3402 Pickwood Rd., Tampa, FL 33618 / Michael Ryan, 52 Chenery, San Francisco, CA 94131 / Bob Salazar, Rioja 17, 1°F, Alameda de Osuna, Madrid 22, Spain 28042 / Richard Sellers, 10455 U.S. 12, White Pigeon, MI 49099 / John Sholly, 1309 Rolling Meadows Rd., Marshalltown, IA 50158 / Kevin Zuber, 909 E. Lyon St., Des Moines, IA 50316 / The new pastor of the Washington Heights GBC in Roanoke, VA is George Traub.

Pictured are (l. to r.): Dr. George Linhart, George Ferris, Jerry Young, Ron Guiles, Leslie Nutter, and Michael Rockafellow. Mr. Battis is kneeling in the center.

□ Richard Battis, associate pastor at the GBC of Elizabethtown, PA, was ordained to the Christian ministry on September 16. Dr. George W. Linhart, pastor of the Grace Chapel in Havertown, PA, where Mr. Battis and family were very active prior to entering Grace Theological Seminary, Winona Lake, IN,

delivered the ordination sermon.

Mr. Battis graduated from Grace seminary with a Master of Divinity degree in 1977 and a Master of Theology degree in 1980.

deaths

Death notices must be submitted in writing by the pastor.

Barnhart, Lonnie, wife of Henry Barnhart (founding pastor of the Kettering, OH, GBC), died July 19. Calvary Brethren Church, Kettering, OH. Dan Pritchett, pastor.

Beach, Jon, August 17. Grace Brethren Church, Galion, OH. Maynard Tittle, pastor.

Bennett, Winford, 77. New Troy Grace Brethren Church, New Troy, MI. Alan Jones, pastor.

Brumbaugh, Ethel, 97, July 21. Grace Brethren Church, Portis, KS. Clarence Lackey, pastor.

Conn, Harry, 73, September 7. Ellet Grace Brethren Church, Akron, OH. Richard Bell, pastor.

Gulick, Kenneth, August 12. Grace Brethren Church, Galion, OH. Maynard Tittle, pastor.

Haas, Oscar L. Grace Brethren Church, West Alexandria, OH. Percy Miller, pastor.

Hoover, Hazel, 62, August 23. Meyersdale Grace Brethren Church.

Hay, Lois (Painter), 36, July 27. She was the daughter of Pastor and Mrs. Harold Painter. Community Grace Brethren Church, Warsaw, IN. David Plaster, pastor.

Kalter, Elizabeth. Grace Brethren Church, West Alexandria, OH. Percy Miller, pastor.

Kauffman, Karl, 68, September 7. Bethel Brethren Church, Berne, IN. Larry Edwards, pastor.

Leibfreid, Dorothy, 72, June 4. First Brethren Church, Johnstown, PA. Charles Martin, pastor.

Miller, Raymond, August 18. First Brethren Church, Buena Vista, VA. Lester Kennedy, pastor.

Nairn, Mildred, 72, April 14. She was the mother of Stan Nairn, missionary to Argentina. Winona Lake Grace Brethren Church, Winona Lake, IN. Charles Ashman, pastor.

Reeves, George. Grace Brethren Church, Fort Lauderdale, FL. Paul Mutchler, pastor.

Shiery, Floyd W., Sr. 78, August 29. He was a retired U.S. Army chaplain and a minister for 55 years, and will be remembered by many in the Fellowship of Grace Brethren Churches.

(Continued on page 34)



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The Local Church

by Gary Gnagey, *Pastor*
Grace Brethren Church
Hartford City, Indiana

The local church has always had an important role in the life of New Testament believers. From beginning to end, the Book of Acts demonstrates that believers were in close association and fellowship with one another. The early Christians did not live in spiritual isolation. These early saints knew the need for teaching and communion with others of "like precious faith," and they demonstrated a sense of responsibility for the welfare of their fellow brethren in Christ. The result of this was local churches being formed in every community where the Gospel was preached and believed.

In Acts 2 we read that the 3,000 who turned to Christ the Lord as Saviour on the day of Pentecost came together for instruction, fellowship, and prayers. Here is the record:

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2:42).

A few verses later we are informed:

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved (Acts 2:46-47).

While these passages do not tell us that the new Christians formally organized a local church with elders and deacons, they do inform us that they held regular meetings.

As these
first

Christians gathered for instructional fellowship, and prayer, they doubt were laying the groundwork for the first church in Jerusalem.

In Acts 6 we are told more about the organization of the local church. Seven godly men were chosen to alleviate a particular problem within the ranks of believers. It was their responsibility to care for widows in their need (Acts 6:1-6).

The important point of these passages is this: these believers were involved in a work of charity, indicating that this local body of believers already had some structure.

When we examine Acts 13 and 14, we not only observe the early existence of the local church but also the central place it had among believers. Paul and Barnabas did not embark on their missionary journey until they were commissioned by the leaders of the local church in Antioch.

Here is the record:

Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Symeon, who was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod, the tetrarch, and Saul.

As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away (Acts 13:1-3).

After the completion of their missionary journey, Paul and Barnabas returned to the church in Antioch and gave a report of what they had done.

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles (Acts 14:17).

Paul, the great apostle, was sent out by leaders of the local church and reported back to the local church. This is very significant, for it proves that the local church was already playing a vital role in God's program.

Since the life, death and resurrection of Jesus Christ is the focal point of history, then the church of Christ, His body, is a focal point too. While it cannot receive attention in the same sense as Christ; since Christ and not the church is the hub by which history is to be understood. Yet our Lord's work continues to be manifested through the church. Paul makes this clear in Ephesians 3:8-10:

... that I should preach among the Gentiles the unsearchable riches of Christ;

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.

The church is literally on display before the seen and unseen world. We are the masterpiece of God made possible through the work of the Son of God. We are a book read of all men.

True Christian fellowship and testimony within the church is much more than having an enjoyable time with appealing and delightful friends who share the faith. It is a community of saints that should be devoted to expressing our spiritual oneness with fellow believers. It calls for loving them and caring for them. It calls for submission to one another and admonishing, forgiving, and forbearing with one another. It calls for a worldwide witness to the world at large with the purpose that God will gather others into the perimeters of His church.

Whatever can be said about our present-day inundation of religious programming, it must be kept in mind that such programming can never and must never act as a substitute for the local church. *What a privilege to be a member of His church!* ■

by Isobel Fraser, *Missionary*
Grace Brethren Messianic Testimony, Los Angeles, California



In the year 169 B.C., a Syrian tyrant by the name of Antiochus Epiphanes campaigned against Jerusalem. Antiochus "The Horrible" performed heartless and brutal attacks upon the Temple and the priests. After ransacking the ornate gold and silver implements of worship and totally desecrating the Temple, Antiochus forced the people to worship his god of Juniper. Furthermore, the people were forced to sacrifice pigs and *all Sabbath and ritual ceased*. The people were tortured and disgraced.

Then — A Miracle Happened

Later, the town of Modin, near Jerusalem, was raided by "Horrible Antiochus"; this was his downfall. Five brothers called the Maccabees stirred a brave band of Jews who lived in Modin and resisted the invaders. *The Maccabees restored the Temple and the people rejoiced*. If these brave Jews had not preserved the Temple, there would be no place for the Messiah to come for dedication (Luke 2:28). And, as they reconstructed the Holy altar they noticed among the rubble of the "sacred stones," a small vessel of oil for the holy light. It burned miraculously for eight days when there was only enough oil for one day. *The Festival of Lights* was born in remembrance of this great awakening!

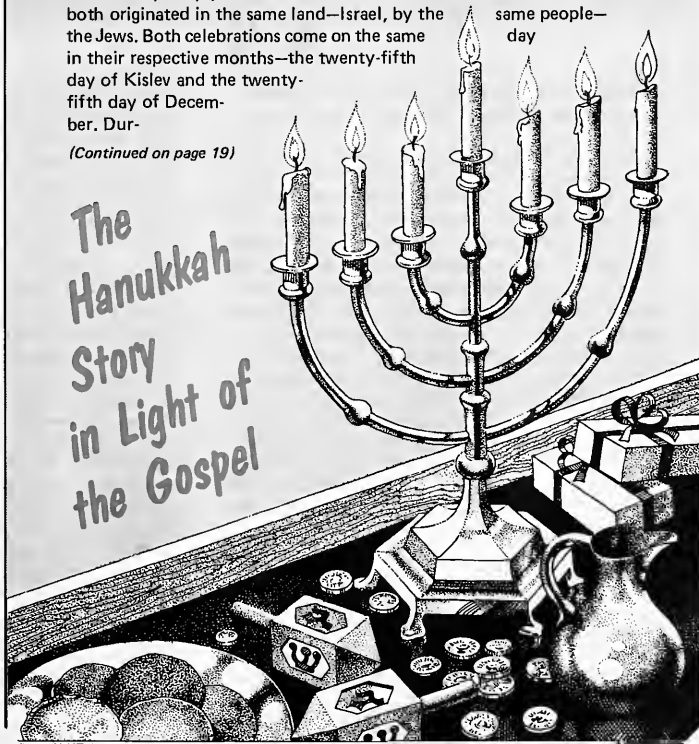
HANUKKAH is a festive season in modern Judaism. The most important ceremony is the kindling of the eight candles, one each day for eight days. *The entire emphasis is based upon—light!* Webster defines LIGHT as: "Showing the way by giving light, or, as the beacons lighting the way for planes to land safely to the airport."

In many ways, HANUKKAH and CHRIST both originated in the same land—Israel, by the Jews. Both celebrations come on the same in their respective months—the twenty-fifth day of Kislev and the twenty-fifth day of December. Dur-

MAS are similar—same people—day

(Continued on page 19)

The
Hanukkah
Story
in Light of
the Gospel



Born to Die



by Dr. Lester E. Pifer, *Executive Secretary*
The Grace Brethren Home Missions Council

The birth of a child is anticipated with considerable concern and preparation. Families, the world over, take great care for the expectant mother during her pregnancy. They look forward to the arrival of the child with the best of medical attention available to insure the healthy delivery of both the child and mother. Plans are often laid for the future, the education and the long life of that child. The fear of death in this birth process is rarely anticipated.

In the birth of the Christ Child the situation was vastly different. In Isaiah's prophecy, given approximately 700 years before Christ's arrival, the unusual birth was foretold. "Beloved, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (*Never before nor since has this become a reality. Christ was to be born of a virgin, apart from the usual procreative process, and by the specific and unique ministry of the Holy Spirit. (cf. Matt. 1:18, Luke 1:34-35).*)

In chapter 9 of Isaiah's prophecy we learn that this birth was to bring our Lord to the throne of David to establish ultimately the kingdom of God on earth. Uniquely, He was to be given six names before His arrival at birth. Isaiah says, He was to be called "Wonderful, Counselor, The Mighty God, The Everlasting

Father, The Prince of Peace" (Isa. 9:6). The Angel of the Lord carefully communicated to Joseph that the name Jesus (meaning Jehovah Saviour) was divinely given for a special purpose: "It is He that shall save His people from their sins."

There are many messianic prophecies designating the coming of the Saviour and the deliverance which He was to bring to the nation of Israel. Perhaps the greatest of these is in chapter 53 of Isaiah. Here the humanity and nature of the sacrifice is revealed as the suffering Saviour is presented, 700 years ahead of Calvary. Isaiah is stating in essence that the Lamb of God, the suffering Saviour is to bear the brunt of our iniquity even to the point of death, as a sacrifice for sin. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4-5). The prophecy further states, "he is brought as a lamb to the slaughter; . . . he was cut off out of the land of the living; for the transgression of my people was he stricken . . . thou shalt make his soul an offering for sin" (Isa. 53:7-8, 10). It is, therefore, established in Holy Scripture that the Messiah would be born to die as a sacrifice for sin. A fact that was exceedingly difficult to understand for the Jew. The Messiah in

their eyes was to be a delivering king, not a humiliating sacrifice.

As we move into the New Testament the angelic announcement is made. The dramatic message came to Joseph in a dream, "... fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20-21). This pronouncement is significant. The infant is to be a man child, his birth is assured, his name is divinely appointed, and his purpose in coming is to pay the price of death for sin.

Confirmations of this fact are made by Luke: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). The last of the Old Testament prophets, John the Baptist, stated, "... Behold the lamb of God, which taketh away the sin of the world" (John 1:29). Our Lord Himself declared, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Jesus knew that the whole process of incarnation, from the virgin birth to the cross, was God's incredible plan to deal with the penalty and guilt of sin for all mankind, produced as planned in the infinite love and grace of God.

As this panoramic scene unfolds, we wonder what must have crossed the minds of Joseph and Mary. Joseph knew by angelic announcement that the child was not his, but the work and plan of God by the Holy Spirit for the specific purpose of dealing with the sin of mankind. Mary, who "... kept all these things, and pondered them in her heart" (Luke 2:19), must have run the gamut of emotion with the transpiring events—her visit from the angel, the announcement, the work of the Holy Spirit, her visit with Elizabeth and the exciting events at the birth itself. Mary's beautiful response can be summed up in these wonderful submissive words, "... my soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour" (Luke 1:46-47).

Peter, in his indicting message at Pentecost declared and confirmed this incredible plan: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts 2:23).

Jesus, in His great message on love in chapter 15 of the Gospel of John, alludes to His coming death and His loving attitude toward that event. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

The Apostle Paul in his epistles spells out so clearly the established fact of our Lord's death, that it was a gift of God's grace, a divine necessity and executed precisely as God's plan for the reconciliation of lost mankind. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "... we were reconciled to God by the death of his Son, ... we shall be saved by his life" (Rom. 5:10).

That night on the lonely hills of Bethlehem when

the angelic multitude appeared to the shepherds, they heralded a glorious message of redemption, not only to Israel and every Jew on earth, but also to all men everywhere. Jesus, God's love gift, had arrived. He who was born was God incarnate, yet destined to die as God's perfect sacrifice for sin. Though we might recoil at this incredible plan, the Word clearly explains that it was the greatest Christmas present man could ever receive. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

May God help us to appreciate this truth and dedicate ourselves in the same spirit that our Lord displayed; "... who for the joy that was set before him endured the cross, ..." (Heb. 12:2) to tell and share the glorious message of our Lord and Saviour who was born to die. ■

The Hanukkah Story . . . (Continued from page 17)

ing both *observances*, a "servant" is prominent. The "*Shammash*" is the servant candle used to light the other eight candles on succeeding evenings. For the Christian, "*Messiah*" is the one who came not to be ministered unto but to minister (as a servant). He said of Himself, "*I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life*" (John 8:12). Have YOU considered THIS light for your own life?

At this Hanukkah-Christmas season, may we remember that, "For mine eyes have seen thy salvation, which thou has prepared before the face of all peoples: a light to lighten the Gentiles and the glory of thy people Israel" (Luke 2:30-32). No matter how dark the night may appear to be—for the child of God there is a light to lighten the way to the beacon of life—JESUS THE MESSIAH.

The above is contained in a tract published by Remnant Press.* It made a profound impression on one Jewess in particular and was one means that made Christianity more acceptable to her. I feel the positive presentation of the similarity between this facet of Judaism and Christianity has an appeal. Too often, it is easy to be negative regarding traditional Judaism in sharing the Gospel. This can often turn Jews away from the message of Christ.

Tracts certainly fill a needful place in the spreading of the Gospel. For some years, I had a special tract on *peace* that not only had a good message, but was also a marvelous means of opening a conversation. It is currently out of print. I am now looking for a replacement. Plans are also to use the tract printed here during the Hanukkah-Christmas season.

Presenting a positive image of Christ through the use of printed material is an important part of the ministry of the Grace Brethren Messianic Testimony.

*Printed by permission of the American Remnant Mission, Inc., Pleasant Hill, California. ■

Public Relations Plays Part in Church Image

Part II

By Liz Cutler

Promotional Secretary

"The true, born-again Christian should be a full-time public relations man for God," writes Hunter P. McCartney in the *Public Relations Quarterly* (Fall, 1976). Likewise, the local church should use publicity to keep the public, both internal and external informed of its ministry.

Curious about the methods of public relations and advertising used by member congregations in the Fellowship of Grace Brethren Churches, I chose to survey the pastors or leading laymen (in cases where a church is presently without pastoral leadership) of the 309 churches listed in the 1984 *Grace Brethren Annual*. The project was part of a course in Research Methods in Mass Communication at Ball State University, Muncie, Ind.

The survey included questions on various methods employed in publicizing events, attracting people to the church, and creating an image in the community. Of the surveys mailed, 189 were returned in time for tabulation, a response of 52 percent.

A typical respondent, as indicated by the greatest response to the questions, has been associated with their church for less than five years. The church has a membership of between 90 and 200 people and is located in a rural community of less than 5,000 people. The church itself has been located there for more than 25 years.

The church bulletin is the most popular method of publicizing an event at a church. One hundred fifty-six respondents, or 92 percent, indicated they use it most often. Other methods include:

News item in local newspaper, 139, or 82 percent



Church newsletter, 92, or 52 percent

News item on local radio station, 82, or 48 percent

Paid advertisement in local newspaper, 72, or 42 percent

Direct mail, 55, or 32 percent

Paid advertisement on local radio station, 13, or .08 percent

News item on local television station, 11, or .06 percent

Thirty six respondents, or 21 percent, also noted other types of methods, such as posters in public places (13), personal contact or word of mouth (eight), hand out fliers (seven), sign on church lawn (five), church newspaper (four), announcements in a church service (two), an announcement on church radio program (two), a regular ad in a weekly paper (one), a banner downtown (one), and "business cards" for all members (one).

Most churches provide information in the form of a news item or church note to their local newspaper about a church activity. Only 19, or 11 percent, indicated they did not do so, compared with the 143, or 85 percent, who said they did.

Of that number, 37, or 22 percent, noted that the material is almost always used, with some changes. Thirty-five, or 21 percent, said it is always used in its entirety. Only ten, or .06 percent, noted that the release is seldom used.

News submitted to a newspaper generally appears on the church or religion page, according to 134 respondents. Otherwise it is placed:

Among the community events, 30, or 18 percent

Local news page, seven, or .04 percent

Feature page, two, or .01 percent

Nine individuals said there seems to be no method as to where the story is placed. Other sections of the

paper in which the story is likely to appear is the television section or a special edition, such as commemorating a town's anniversary.

Eighteen percent of the time, a newspaper follows a release with a news or feature story generated by the newspaper staff. When asked how often this occurred, 14 percent said sometimes, while .02 percent said frequently.

Types of newspapers which releases were submitted to range from a 800 paid subscription weekly in Michigan to the Los Angeles *Herald Examiner*, with a daily circulation of 278,000.

Forty percent of the pastors feel the news item is not a factor in attracting new people to their church. Thirty two percent, or 55 of the respondents, said it is a factor.

Does your church use paid newspaper advertising? "Yes," said 98, or 57 percent, while 69, or 41 percent said, "no." The majority, 62, or 37 percent, advertise

Bible School (two), revival or special meetings (three), films (three), spiritual content (two), and Christian school (one).

In contrast to the news releases, generally an unpaid item, the paid advertising seems to be more effective in attracting new people to the church, according to the survey. Fifty-five respondents, or 32 percent, indicated paid advertising has helped attract people to the church, while 45, or 27 percent, feel it is not a factor.

Paid radio advertising is used by .08 percent of the respondents, with 153, or 90 percent, indicating they did not use it. However, several noted they take advantage of public service announcements, or free air time, to publicize special events.

Eleven individuals indicated their church advertises several times a year on the radio. Occasions for radio advertising include:

A special concert or guest speaker, 32, or 19 percent

A church program, 16, or .09 percent

To promote a special ministry of the church, 18, or .09 percent

Regular Sunday services, five, or .03 percent

The station usually chosen for such advertising is generally a religious or middle of the road (MOR) station, as classified by the *1982 Broadcasting/Cablecasting Yearbook*.

Response to the effectiveness of radio advertising was split evenly. Twelve respondents each felt it was or was not a factor in attracting new people to their church.

None of the respondents have used paid television advertising. However, several have taken advantage of public service, or free, air time.

The person generally responsible for church public relations or advertising is the senior pastor, although 18 percent of the time, another staff member may care for it. Then it is the church secretary who handles the preparation of news releases and contacting photographers, et cetera. At other times, depending on who is responsible for the event, it may be another minister on staff or a layman.

Sixteen of the responding pastors indicated their church has a radio program. This is generally weekly, according to 11 of the respondents, although five indicated theirs is daily. The senior pastor is usually the main speaker on the program.

Only one respondent indicated the church has a television program, but went on to specify it is a once-a-year event on a local channel. The Sunday morning worship service is taped for a delayed broadcast the following Tuesday evening. Interestingly enough, this church is one with a membership of 50 to 200, located in a community of less than 5,000 in Indiana.

Overwhelmingly, the respondents admitted to using other types of advertising to attract people to their churches. Methods used include:

Printed brochure or packet, 90, or 53 percent

Yellow pages advertising, 77, or 45 percent

Direct mail, 58, or 33 percent

Directional signs, 27, or 17 percent

Billboards, 12, or .07 percent

Posters in public places, 11, or .06 percent

Phone or personal contact, 10, or .06 percent

Other methods used include free gifts (two), public service announcements on radio station (two), letters to new residents in community or new parents (three),

(Continued on page 22)

Table
Factors in a Church's Image
in a Community

	Effective	Not Effective	No Opinion
Location of church facility	113	25	14
Physical condition of facility	126	18	10
Landscaping of church property	101	14	20
Friendliness of congregation	160	0	2
"Social class" of congregation	53	22	30
Order of worship service	65	14	25
Type of music used in service	82	16	20
Sermon content	145	0	8
Tempo of worship service	73	10	21
Church letterhead	49	23	26
Structure of church bulletin	71	20	20
Quality of in-house publications (bulletins, newsletters, etc.)	90	12	13
Bulletin boards	53	19	22
Name of church	59	27	26
Attire and demeanor of pastor	104	3	19
Attire and demeanor of church attenders	83	10	24

several times a year, while 28, or 16 percent advertise once a week.

The topic of the ads include:

A special concert or guest speaker, 91, or 54 percent

Regular Sunday services, 46, or 27 percent

Promoting special ministry of the church, 50, or 29 percent

Church programs, such as Christmas musicals, etc., 53, or 31 percent.

Groundbreaking or building dedication, 22, or 13 percent

Other occasions for paid advertising include Vacation

(Continued from page 21)

booth at a fair (two), signs, music, recreational teams, map of area, newsletter or religious newspaper, telephone book cover advertising, and billboard bench (all one).

Seemingly, the most effective method of attracting new people to church is a printed brochure. Fifty-nine, or 33 percent of the respondents noted its effectiveness, while 11, or .06 felt it is not useful.

Respondents were asked to examine a list of factors which help in creating an image. They were to mark the ones they felt are important in their church's image in their community, then rate their effectiveness.

While many received mixed reactions as to their effectiveness, only two did not receive any negative marks. One hundred sixty respondents, or 95 percent, feel that the friendliness of the congregation plays an effective part in a church's image in the community, while 145 people, or 86 percent, noted the sermon content is an important part of the image. In both cases, some individuals chose not to express an opinion. (See Table)

Other factors deemed as effective include:

Location of church facility, 113, or 69 percent
Physical condition of facility, 126, or 74 percent
Landscaping of church property, 101, or 60 percent
Attire and demeanor of pastor, 104, or 61 percent

Each respondent was also asked to indicate its annual public relations/advertising budget. While some chose not to do so, the responses ranged from \$25 to \$3,000 for newspaper advertising, \$150 to \$16,000 for radio advertising, \$225 to \$4,500 for radio broadcast, \$25 to \$2,000 for the bulletin, \$30 to \$3,500 for the newsletter, and \$40 to \$2,500 for direct mail. Other expenses ranged from \$35 to \$2,275.

The wide variance is because of the large variety of sizes and types of churches. A small church in a rural area would be less likely to spend hundreds of dollars on advertising than a larger city congregation. Total public relations/advertising budgets ranged from \$100 to \$6,000.

Use of various public relations methods within member congregations of the Fellowship of Grace Brethren Churches varies, depending on the size of the church and the community. Evaluations by pastors of the effectiveness of various techniques of publicity was almost split down the middle in this study. And even some of those who felt a certain method was effective, was not sure how much of a factor it was.

One pastor noted that his church's news release to the local paper was not much of a factor in attracting new people to his church. "It does have some affect," he admitted. "It is an image creator, however."

Others also stressed image-builders. "These are things that if they aren't there, it hinders our image," commented one pastor after he had rated the effectiveness of the physical condition of the facility, the friendliness of the congregation, the sermon content, and the attire and demeanor of both the pastor and the church attenders. "I think different kinds of people come to church for different reasons," added another pastor, commenting on the same section.

Several churches noted they are currently using or had used a commercially printed tabloid which is mass-mailed to their communities.

The value of church advertising has been a highly

debated topic through the decades. Even in the survey, it seemed to be a controversial topic. Several pastors mentioned they had just recently dropped a long-established ad because they found it to be ineffective. Others touted the success of letting others know about activities at their church.

"During our most recent College and Career program, I planned a media 'blitz' using all non-paid advertising (television, radio, and newspaper, as well as posters and handout sheets) as an experiment to check the viability of advertising," noted an office manager of a large church in southeastern Pennsylvania. "The second service was made up predominately of visitors . . . and that was the only service advertised! I am convinced that good advertising is an excellent way of bringing new people into the church."

One predominate method not mentioned on the survey kept coming up in written comments. "Our community is 200 people," wrote one pastor. "Our church membership is 24. We hope to grow through personal contact. This is the most effective."

"We think person-to-person contact is the most effective," added another pastor of a church in a large southern California city.

Another minister summed up the survey with, "Most important for us is the dedication and enthusiasm of our people. They bring their friends and neighbors!"

Throughout the country, pastors of Grace Brethren churches are using various methods of public relations to create a positive image in their communities and attract people to their churches. It is all a part of their calling to go into the world and preach the Gospel to all nations. ■

Dedication Planned

The new multi-purpose building at the Grace Brethren Navajo Mission, Counselor, New Mexico, was dedicated on Sunday, December 2. The service culminated a series of special meetings at which Indian evangelist Alan Earley spoke. The meetings were the first to be held in the new building.

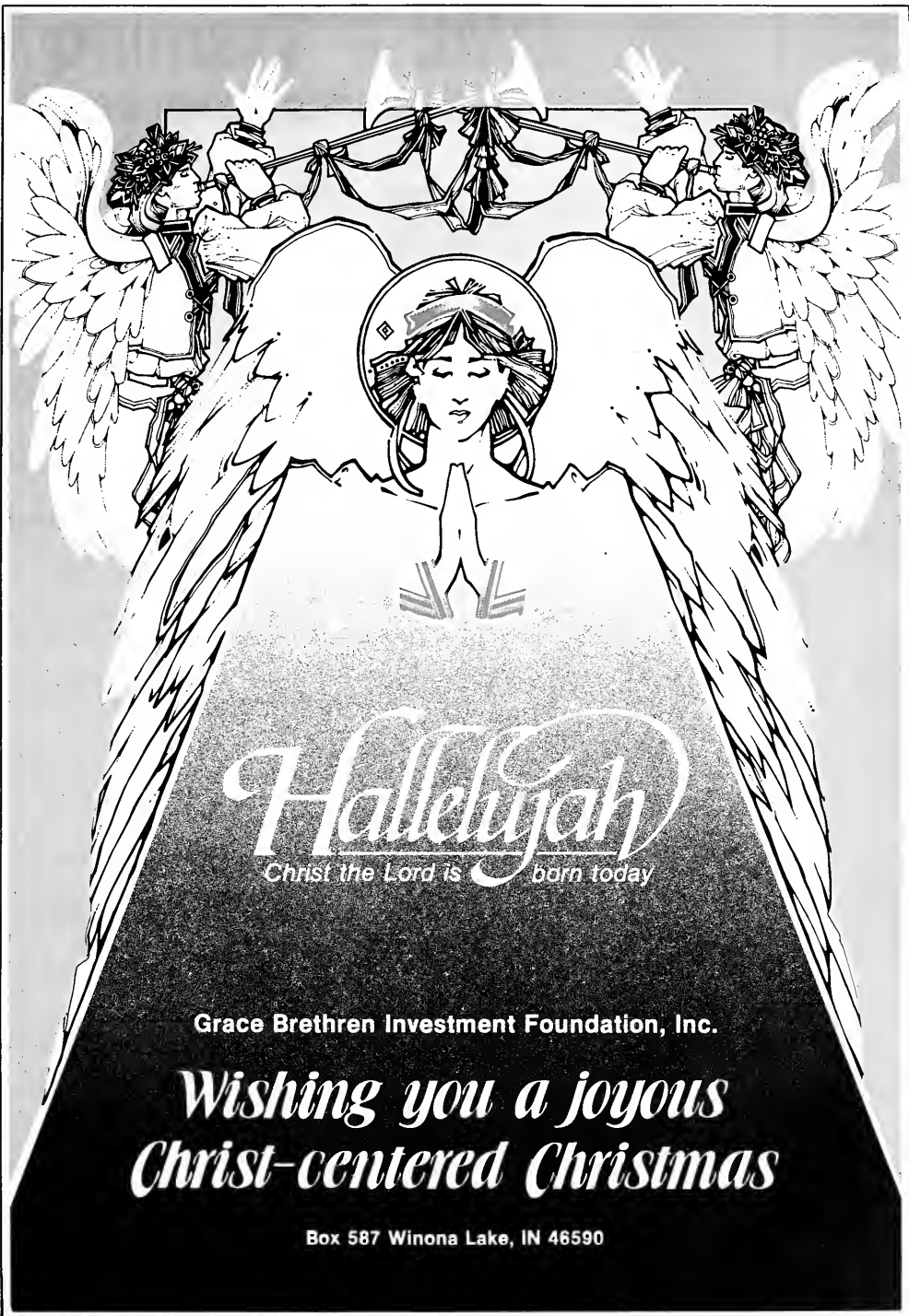
Volunteers from across the country have contributed their time and money to complete the facility, which includes a large gymnasium area with bleacher seating, locker rooms, restroom facilities, and a storage area. While the building is complete, more than \$50,000 is still needed to help with construction costs.

Missionary Dies

Bob Lance, former missionary to the Navajo Indians, died on Wednesday, November 7. He was 35, and had been ill with a heart infection since mid-April.

Bob and his wife, Valerie, served for two years at the Grace Brethren Navajo Mission in Counselor, New Mexico.

Services were held Saturday, November 10, at the Grace Brethren Church in Worthington, Ohio. Further information will be included in the January issue of the *Herald*.



Hallelujah

Christ the Lord is born today

Grace Brethren Investment Foundation, Inc.

*Wishing you a joyous
Christ-centered Christmas*

Box 587 Winona Lake, IN 46590

TIME – Training In Missions

Preparing young people for the future



Connie Whitcomb, Veteran TIME Worker

"I work with high school kids at church and tell them that if they have the slightest interest in missions, they should go over to CE and talk to them about TIME," says Connie Whitcomb.

And Connie should know, she's a veteran of three TIME (Training In Missionary Endeavor) programs.

Connie's first TIME experience was at Dryhill, Kentucky, in 1974. "I was in high school and had no idea what missions was about. I was open to whatever God wanted, but spent the summer in Kentucky because there

was a need . . . and four other kids from our church went."

The manual labor, helping in Vacation Bible School and exposure to the local church ministry in a different context than home, gave Connie a broad interest in missions. "I left that summer thinking, 'Hey, that's kind of neat,'" recalls Connie. "I needed that initial exposure."

Africa was next. Four years later, Connie joined a friend, Janet Walker, in a year-long TIME experience in Africa. "I felt like I needed some direction," says Connie. "Could I really see foreign missions as a career?"

Following three months of language school, Connie helped the missionaries in a variety of ways. Ultimately she became involved in the African Church's girls' ministry and taught Bible studies without an interpreter.

How did she feel about Africa?

"I felt very comfortable. I enjoyed it. And I felt like I could see myself working in another culture.

"My TIME experience in Africa solidified my interest in missions."

Returning back to college as a junior, Connie finished her collegiate education and began a certificate in Biblical studies at Grace Seminary. Then she thought once again of TIME.

"An opportunity developed for someone to go to France and work with Doris Julien in the areas of hospitality and Chateau administration. I was beginning to develop an interest in Western Europe and this appealed to me."

On January 18, 1983, Connie arrived at the Chateau of Saint-Albain, the base for Grace Brethren European missions. Along with Jeannie Miller, Connie served twelve months as a TIME worker. Jeannie worked as a secretary for Tom Julien; Connie worked closely with his wife, Doris.

"I learned an unbelievable amount about missions," Connie comments. "We joined them in staff meetings, caught their philosophy of ministry and shared in their joys and struggles. We were a part of the European missionary team for one year.

"I learned a lot about myself, too. I found that I could see myself working over there as a part of that team and through my specific tasks, I developed ideas as to what my future ministry may be."

Were three TIME experiences really necessary?

"Each met a specific need in my life."

Would you still be heading toward missions if you hadn't gone to France?

"I think so, but I wouldn't know where or what I'd do. After Africa I was interested in missions and moving toward that as a career, but it came at a time in my life when I was not really thinking about specifics. But by the time I went to France, I had finished school, had clearer goals and could better evaluate the field and my abilities.

"And after returning from France, I now know what I need to do. I want to put into practice the things I saw the missionaries doing—I want to really work at practical evangelism with my neighbors, girls at work, or whatever. I also want to establish close friends who will serve as prayer partners for me in the future."

Would you still recommend TIME even if a young person isn't 100 percent sure about career missions?

"Sure. If I would never return to the field, my life has been immensely changed. And that's the



Missionary Endeavor

ministries at home and abroad

other half of the TIME program. It helps young people find direction. I'm excited when a kid goes and returns saying, 'I've learned a lot, but that's not for me.' That's just as important of a decision as saying, 'I'm going back.'

"Because of my TIME experiences, my life is changed. I will be pro-missions even if I never step foot outside the United States again." ■



Dave and Michele Gingery

"EMI was exactly what we wanted."

"We needed the information necessary to make a responsible decision as to whether God was calling us to be missionaries to Europe. EMI gave us that information," says Dave Gingery, senior at Grace Seminary.

The Gingerys' desire to be missionaries to Europe had been fostered for several years. Attending the 1984 Euro-Missions Institute, though, confirmed that direction.

"We wanted a realistic picture of the work there," Dave continues, "We wanted to see if their philosophy of ministry—what they were striving for and their motivation behind it—meshed with the philosophy of ministry the Lord has developed in us.

"The first two weeks of classroom time were very good. In addition to the teaching, we had a chance to sit down and talk with just about every Grace Brethren European missionary. We were able to tap into their hearts and see what really made them tick. There were tears of joy over victories and tears of sorrow over disappointments that naturally come to any work. In a sense, EMI was sobering for us."

Following the two-week classroom experience at the Chateau of Saint-Albain, near Lyon, France, Dave and Michele spent the remaining two weeks of EMI in England with missionaries Dave and Cindy Kowalke.

"The classroom time and then two weeks with the missionaries went hand-in-hand," describes Michele. "We have been interested in England and needed that cultural setting to help us make our decision."

And were they tempted to stay?

"We were actually ready to come home," says Michele. "We saw what we needed to see and were anxious to get back to the States to finish our training and then return."

Part of that training includes experience.

"Michele and I realized that we need, like everyone else, to be doing here at home what we saw them doing over there. We were stimulated to look around our environment and creatively find a way to reach our neighbors and the people we work with. How can we build bridges with people so we can effectively share the Gospel? That's all they are doing there. And it's convicting to realize that we haven't been doing that. It's easy in Winona Lake, Indiana, not to do that . . . as easy, I guess, as anywhere else. And yet that's what every Christian is called to do."

EMI gave Dave and Michele a realistic and practical view of missions . . . starting at home. They are now in final stages of preparation to return to England as missionaries. ■

What's TIME

A ministry of GBC Christian Education, in cooperation with Grace Brethren Foreign Missions and Grace Brethren Home Missions, the TIME program acquaints young people with needs of the world and church-related vocations.

Through TIME young people have an opportunity to spend a summer or longer with missionaries—observing, helping, and learning. During 1984, 45 Grace Brethren young people were involved in the TIME program and it's branch ministry, Euro-Missions Institute.

TIME makes its appeal to collegians, and young or older adults of high Christian character. The Euro-Missions Institute is a four-week intensive exposure to European missions for young adults desiring career missions in Europe.

For more information write: GBC Christian Education, P. O. Box 365, Winona Lake, Indiana 46590. ■

TIME Prayer Request: Please join us in praying for twelve TIME workers currently serving on 5 different fields (Central African Republic, Brazil, Germany, France, Navajo Mission).

News & Services

Hoping to help in Christian education, youth and church growth.

GBC Christian Education • Box 365 • Winona Lake, Indiana 46590 • 219/267-6622

Let's Not Eliminate Sunday School

Change and variety are good. While we're needing an emphasis on discipleship, small group Bible studies, accountability groups and home studies, I hope we're not overlooking the potential of an old, faithful ministry—the Sunday school.

Effective Sunday schools (let's call them: Family Bible Fellowships) can be devoted to caring groups, small group Bible study, accountability and open discussion. Classes can readily be organized by either topics (electives) or affinity (similar age or interests). And varieties of studies are available from the numerous publishers of curriculum to help both teachers and students.

Don't forget that in Sunday school one doesn't need baby-sitting; there's something far superior. People who have been believers for years know it was in Sunday school that they first learned Bible stories. Songs, Scripture memory, missionary stories, life applications to Bible facts, and opportunities for positive interaction with caring teachers are all part of a child's Sunday school experience.

Sunday school is a great tool for equipping lay people for ministry. Because of advance study, delivery, interaction, illustrations and learning activities, the one who learns most in Sunday school is the teacher. Since many teachers and support workers are necessary for an effective Sunday school, adults are trained to verbalize their faith, interact in doctrinal areas and serve others.

Most curriculum is designed for sharing with non-believers and helping new Christians, but curriculum is also available or adaptable for the mature believer who needs even more meat and application.

Latest trends show that small group interaction is increasingly important as high technology segregates people to work *alone* at computers. People want increased interaction, sharing, and caring. Why not in Sunday school? As family units erode and moral values decline, use the institution that has had such a positive effect on evangelical churches and has proven effective for over 200 years!

Also consider:

- a) Sunday schools have helped to establish small churches.
- b) Variety is not only allowed; it's encouraged!
- c) It permits systematic coverage of materials.
- d) Gives lay people more ministry opportunities.
- e) It eliminates having "another night out" for some.
- f) It's easier to teach application of doctrine in small groups.
- g) It can complement the church worship service.
- h) It's working effectively where people are using it effectively.

Many Sunday schools are too rigid. They lack variety, life-application, caring, discussion or fellowship. That, however, is merely a problem of training teachers and encouraging new ideas. Don't re-invent something to replace Sunday school. *Use* Sunday school (Family Bible Fellowships and Adult Bible Fellowships for adults) to meet the needs of your people—whether it be evangelism, care-groups, or intensive study.

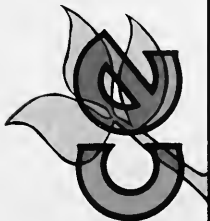


Ed Lewis is Director of Youth Ministries for GBC Christian Education and coordinates a Christian education class at Grace Seminary.

Ed Lewis

CE honors the Grace Brethren Church at Grandview, Washington, as our 1984 Sunday School of the Year. We recognize the Sunday school's accelerated growth, philosophy of ministry, quality adult electives and dedicated team teachers in lower age levels.

Congratulations to this growing church!



Women Manifesting Christ

President: Mrs. Margie Devan, 10 E. Luray Ave., Alexandria, VA 22301

First Vice President: Mrs. Geneva Inman, 2244 Fernwood Dr., Colorado Springs, CO 90810

Second Vice President: Mrs. Janet Minnix, 3314 Kenwick Tr. SW, Roanoke, VA 24018

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Prayer Chairman: Mrs. Debbie Adams, R. 4, Box 94-A, Kittanning, PA 16201

Missionary Birthdays

FEBRUARY 1985

(If no address is listed, the address can be found in the July/August 1984 issue of Foreign Missions ECHOES.)

Brazil

Heidi Johnson February 5, 1972

Central African Republic

Mrs. Linda Mensinger February 4

Rev. Gary Austin February 7

Rev. Eddie Mensinger February 13

England

Rev. Phil Steele February 19

Mrs. Cindy Kowalke February 21

France

Sarah Nord February 26, 1982

Germany

Mrs. Sally Stamm February 1

Stefanie Pappas February 6, 1983

Language Study—Albertville, France

Michael Moeller February 2, 1983

In the United States

Jennifer Griffith February 9, 1984

Rev. Dave Hobert February 16

Andy Belohlavek February 19, 1977

Mrs. Vivian Altig February 26

Miss Janet Varner February 28

Offering Opportunity

Grace Schools

Goal — \$9,000

Project — Homiletics Laboratory Equipment for Grace Seminary

Send before March 10, 1985

Also . . .

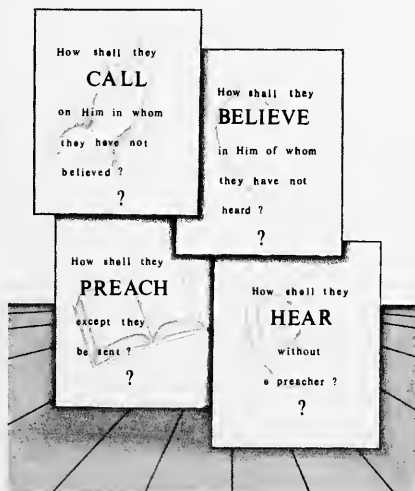
National SMM OFFERING

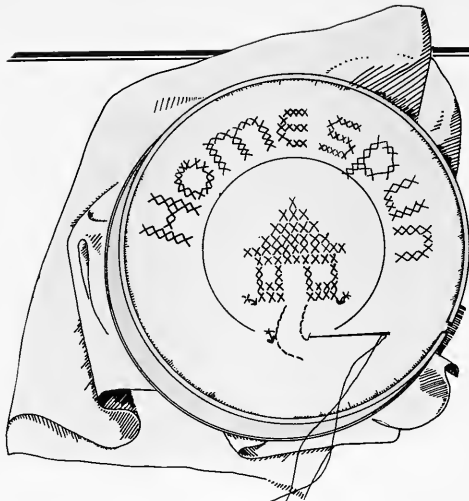
Goal — \$7,000

Project — SMM Girl-of-the-Year Scholarship and sponsorship of the Director of SMM

Send before March 10, 1985

This is the offering WMC has been consistently behind in for many years. This offering helps pay the salary of the National SMM Director, Sue Rike. Even though we haven't met our part of her salary for years, the Christian Education Department never complains or comments; they only thank us sincerely for what we give. Let's get behind our SMM program! National WMC suggests \$3.00 a year per member. Encourage your ladies to give.





The Missing Ingredient

It was a cold sunny morning, and I was busy. My schedule was set for the day and I looked forward to accomplishing all I had planned. Little did I know that God was going to teach me a valuable lesson in-stead.

The phone rang and I heard a familiar WMC voice say, "Frances, Mrs. — is to come home from the hospital today and we wondered if you might be able to take their evening meal in to them?" A moment of silence followed and then I heard myself stammering and saying, "Boy, I don't know. I have nothing here to fix and I'm in the middle of some heavy house cleaning. Maybe another time I could."

The familiar voice pleasantly replied, "But we thought it would be nice if the meal could be taken in tonight. It needn't be a lot—a casserole and salad would be fine." Again a pause—thoughts were clicking in my mind—no meat thawed from the freezer, the kitchen was in a mess and, oh, brother, there goes my day! I reluctantly said I would, and hung up.

My response to her was far sweeter than the thoughts that began to register now. Hadn't I fixed food recently for someone? Why didn't she call someone else who never seems to get involved in these types of ministries? Why does it always have to be me? Pity! Pity! I was wallowing in it.

I tripped over the pail sitting in the middle of the floor and grabbed the cupboard to keep from falling. My glance fell upon a little pile of hamburger thawing. I had set it out for our evening meal. That's what I would do! Meat loaf has been used in more than one emergency. I set about to fix a complete meal. Corn from the freezer, cole slaw, some type of potato and fresh peaches also from the freezer for dessert. Simple but satisfying.

Still it wasn't trying to get a meal together that bothered me—inside I was still grumbling. I smashed the crackers for my meat loaf harder than usual. In doing the slaw, I nicked my finger on the cutter. And all the while I stared at the mess I had left in the

midst of cleaning. A while later, I suddenly realized I couldn't even back the car out of the garage. We had been blessed with a heavy winter snowstorm during the night.

I looked out of the window and there leaning against the garage was the snow shovel. My husband had hurriedly shoveled his side so he could take the truck to work. Thinking I would probably not be going anywhere that day, he left the shovel to be used at my convenience. How nice! I shoveled for nearly an hour. The snow was wet and heavy and with each shovel full my breathing became heavier. Wow—what if I had a heart attack and died? Looking back I can laugh at some of the thoughts going through my mind. It's amazing how analytical we can be when we feel sorry for ourselves.

When I finished shoveling I went in and cleaned myself up, put the food in the car and was off to deliver it. Even the roads were in poor condition so I could complain to myself as I drove. What a day! Sure was different than what I had planned.

When I arrived at the home, the gratitude of the family was evident. They thanked me and their appreciation showed in their eyes. Their expressions "How kind and thoughtful of you" bothered me.

Getting back into the car I felt ashamed. They had not heard the complaining heart. God had. The Holy Spirit was working. The tears came and I realized I had provided a meal for someone but left out the most important ingredient—joy. My heart was melting and He was molding. I knew there would be a change.

That night I sat down and looked at my life. From the time I first became a Christian I had been involved in some kind of service. But had it always been with joy? I knew better.

That evening I set some goals for my life and I intended with God's help to keep them. Firstly, I would not let a day go by without doing something for God. That meant sharing Christ with someone or preparing a Bible school lesson, memorizing Scripture, and so forth. Secondly, I would not let a day go by without doing something for someone else. Send a card with a note of encouragement, call a friend who might be lonely, visit the sick, take food, babysit, pray, and so on. It's a long list from which to choose. Thirdly, I would not let a day go by without doing something for myself. Realizing I am important too, I would rest, spend time alone and time with God. How simple the goals seemed and I had been working at them for years. Now I was determined to work at them with joy.

It's been a few years since that cold winter day, but it is still vivid in my memory. Today when the phone rings and I'm asked to do things, I no longer get frustrated and upset. I have learned my schedule can be adjusted and God's timing is perfect.

The lesson I learned will stay with me forever. How do I know? He etched the letters J — O — Y upon my heart, and provided the missing ingredient in my life.—Frances Beichler, Wooster, Ohio, Dorcas WMC ■

Feature Article (Continued from page 5)

3) has helped me. None of us is immuned to its infection. But certain temperaments are more deeply affected than others. Candidates for overseas work should find out with the help of others whether they can stand being alone for a long time. Can they entertain themselves, keeping creatively occupied when there is no one else around?

This is why you should now develop cultural interests and hobbies that are exportable. Inspired by John Stott, many missionaries have invested in a pair of binoculars for bird-watching. It's cheap, educational, progressive

rare combination of objectivity and compassion. She thoughtfully replied, "The problem of submission to authority." Marilyn went on to make the observation that people she knew with this problem almost invariably had had problems relating to their fathers. This is not a startling, new insight. But it is troubling to know how often this unsolved problem is among the baggage missionaries bring with them. That baggage gets unpacked sooner or later. The problem is indeed common. But I know from personal experience that it can be solved for God's glory and our liberation.

Most important is that we totally agree in seeking God's kingdom and His righteousness.

and back-to-nature recreation. For most of my years overseas, I lived out of a suitcase, so music and gardening were temporarily out for me. (I was not yet into carpentry.) I needed a portable weightless hobby. I began experimenting with haiku, a three-line, seventeen-syllable form of Japanese poetry. It takes no space in a suitcase. It is mainly in one's head and in nature, and there is always a scrap of paper nearby. It employs one's powers of observation and reflection. It satisfies my needs for relaxation, beauty and creative expression.

Flexibility and a sense of humor are also effective against depression. Missionary life is a series of unexpected happenings. Can we learn from new and changing situations? Can we adapt to new people well enough to make new friends? Or, do we tend to make friends with only one type of people? A sense of humor reveals a sense of balance and proportion. Are we able to laugh at ourselves? Can we keep failure in perspective because we know there is much more to life? Humor is a gift from God that all missionaries must take to the field.

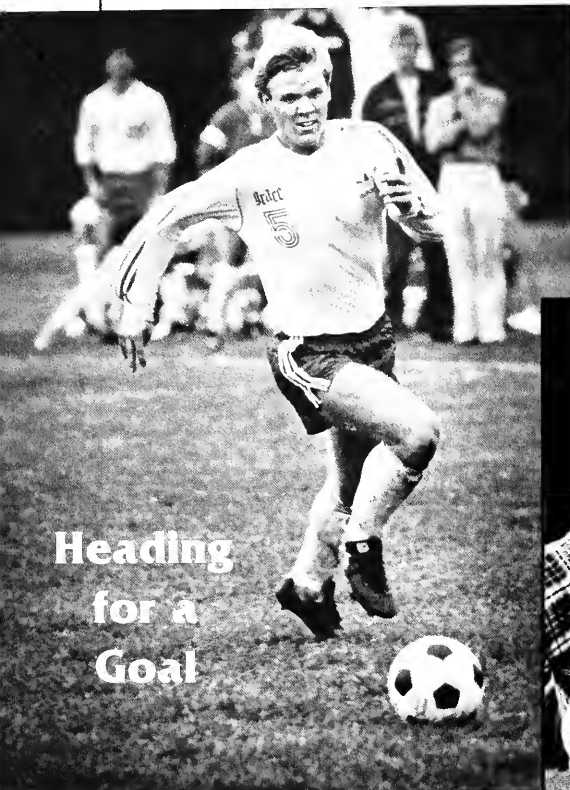
"What common problems have you observed among missionaries in West Africa?" I asked a friend. Marilyn works as a Bible translator in Senegal with her denominational mission. I had always respected her keen perceptions and admired the way she could speak with a

I have had, thank God, very good imperfect bosses. Over the years, they happened to be (in unique succession) Australian, American, English, Singaporean and Filipino. Each was high-powered and overloaded with responsibilities. Each had a gift of prophecy, for they were always seeing more work that could be done by me for God's kingdom. None were perfect administrators because they enjoyed using their other gifts. Our ideas did not always mesh. With one there occasionally was fierce arguments. But we never got angry at the same time and, thank God, we usually could laugh afterward. If they frustrated me (that was my most frequent problem), it restrained me to think, "Oh, dear, I bet I frustrate them, too." Or, "I bet it's harder on their wives." If I saw something in them I did not like, I would think, "What obnoxious things do they see in me?" They were each different from me in temperament and workstyle. What was most important, however, was that we totally agreed in seeking God's kingdom and His righteousness. So we were willing to be subject to one another.

I have said all this because it breaks my heart to see any part of God's work damaged or restrained because of insubordination. For the sake of the work, it is absolutely necessary for us to be loyal to our bosses. At the same time, we are siblings in God's family, not just boss and subordinate. Disloyalty to

(Continued on page 34)

John Brandt:



Heading
for a
Goal

by Rob Wilkins

John Brandt had dreamed about it ever since elementary school. It was nearly an obsession. It required hours and hours of practice — spring, summer and fall — year after year after year. It took sweat and patience and determination.

Then it happened. His goal became a reality.

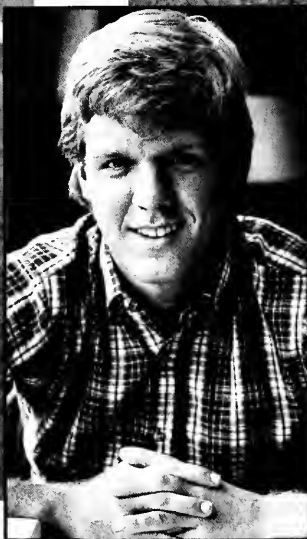
And almost no one noticed.

"Honestly," Brandt says of the lack of recognition, "it was a little frustrating at first. I had worked so hard."

John Brandt was an all-American and virtually overlooked. He scored 39 goals — ranking him in the top 10 of scorers in the nation — and was voted first-team of the National Association of International Athletics soccer team. And, what's more, all that as a freshman.

John Brandt is not a glory hound, but he is honest. The almost complete lack of recognition hurt. "I was disappointed," he says.

Looking back, Brandt says the ordeal taught him some valuable



Photos by Larry Kayser

lessons.

"I realized it was only by God's help that I made the team (first team)," Brandt says. "It taught me to give the glory to God and not to worry that much about what other people think."

Up until two years ago, Brandt had never really heard of Grace Schools. He was intent on playing soccer. That was about all that really mattered to him.

"In my life, to a certain extent, soccer had become an obsession,"

Brandt says.

Major colleges in Ohio and Kentucky had recruited him as a result of his all-state performance at Dayton Christian High School. He was prepared to go to one of those schools.

Then Dave Diehl, Grace College soccer coach, asked John to come to Grace.

"I had known Coach Diehl for a long time," Brandt says. "He used to teach at a school I attended (in Dayton). He said he would like me

(Continued on page 33)

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A NEW DEVELOPMENT

by Kim Kyle

After several months of hanging in space, Grace's Development Department has relocated, restructured and added new personnel. Jerry Twombly, the new director of development, and his staff are beginning a year that promises change. And, they're excited.

With former director of development Richard Messner's resignation, there was some question over development's future.

"We all felt like we were hanging in

Kris Viars is one of those familiar faces. She is now the alumni, extension ministries, and special days coordinator.

Jerry Abbitt is one of the new faces. The '84 Grace alumnus is development's research assistant.

Donors can look at alumni and say, "I've invested in that life."

Kayser is the publications and media assistant and Wilkins is the director of information services. Both are graduates from Bowling Green State University. They didn't know each other there, but worked at the *Sandusky Register*, combining Kayser's photography and Wilkin's feature-writing skills. They will be working closely with Mike Boze, director of publications and media.

Boze, a '79 Grace alumnus, has been a part-time instructor in the speech department. Now full time, he will continue teaching along with his responsibilities for institutional publications, promotional materials and media production. Boze, Kayser and Wilkins will be working to give Grace a "polished" look.

"We're really going to evaluate our advertising," explains Boze. "Colleges are much more in competition for the student today. We're making steps in the right direction now. We're planning on rethinking and revamping our promotional material."

As a part-time seminary student, Mike Schrimsher feels he brings an understanding of Grace Schools to his job. He is the director of the annual fund, coordinating all current annual fund programs and related efforts.

Together, this new staff and secretary, Bettina Decker, are carrying out their new responsibilities with enthusiasm. There are some realistic needs that necessitate their big plans and goals. The department must raise \$600,000 this year in unrestricted gifts for Grace to break even.

This restructuring has divided development into two modes: public services and fund raising.

"We're still carrying out the same functions," says Twombly, "We



Left to right: Larry Kayser, Michael Boze, Robin Penfold, Rob Wilkins, Jerry Twombly, Kris Viars and Mike Schrimsher

space," says Robin Penfold, public services coordinator. "We knew what we'd like to see happen and made tentative plans. It turned out that we could keep going that way. We're excited."

Located in the former Hoyt residence on Presidential Drive, the development offices house several new faces, and familiar ones in new positions. Like Twombly and Penfold,

He is a member of the fund-raising council and is responsible for coordinating research on corporations and foundations.

Larry Kayser and Rob Wilkins came as seminary students expecting to get a job that would get them through school. Instead of "drudgery," they found themselves in development where they can use their skills and talents and develop them.

haven't depleted ourselves — hopefully, we've organized ourselves better. There will be some self-evaluation, especially, this fall semester to see where we are."

Development has many responsibilities; among them are creating a public image, release of news and information, alumni programs, advertising, and fund raising. Twombly has administrative control of the department, but he will devote the majority of his time to fund raising, allowing Robin Penfold to coordinate the service related functions.

Twombly says, "I see fund raising as an honorable profession. It is an opportunity to allow people to share in this ministry by giving. The book of Ill John commends Christians for supporting other Christians. By doing so, we become partners in their work. Donors are investing in our work. They can look at alumni and



*Together, they are
building, because they
believe in Grace Schools.*

say, 'I've invested in that life'."

Development's public services and fund-raising efforts center around this philosophy:

"It is our desire to create an honest and realistic image of Grace so as to inform our publics of the worthiness of these schools to merit their support. It is our desire to know and understand our donors, to appeal to them for the needs of this institution while always seeking their best interest. To seek gifting at the expense of the giver is self-defeating and self-destructive. We must build."

Together, Twombly and his staff are working to present Grace to its various publics and raising funds for the schools' continued operation. They're enthusiastic about the changes and anticipate a promising year. Together, they are building, because they believe in Grace Schools. ■

John Brandt: Heading for a Goal *(Continued from page 30)*

to come play for him."

Brandt says, at first, he was not interested in coming to Grace. But then, after some long talks with his father, he decided it might not be such a bad move.

"I wanted to go to a secular school and play with a real good soccer team," Brandt says. "I was really intent on pursuing it. Then I thought about it and realized that soccer wasn't all there was in the world."

After looking at each of the schools for their overall strength, Brandt decided to come to Grace.

"I decided I needed to have a place where everyone around me could help my growth spiritually," Brandt says. "This school (Grace) seemed like there was more caring — everyone had that common bond in Jesus Christ."

John Brandt decided to leave the recruiters behind — with their offers of soccer and success, and attend Grace College, a school of 900 in the middle of Indiana's cornfields. "It was a decision," he says, "I have seldom regretted."

Brandt says the school has

helped him to become a more well-rounded person. Balance was something that might have been lacking in his life, but it is now becoming more important.

"I've realized that you can't play soccer all your life," he says. "It's important to me, real important, but I realize that it's a talent that the Lord has given me and that I should enjoy it and have fun."

Despite a disappointing season this year — both individually and for the team — Brandt says he has grown in other areas.

He says he places a great deal of emphasis on his schoolwork. Majoring in biology, he hopes to become a physical therapist.

"I've had to deal a lot with priorities," Brandt says. "For me, it's been a struggle just to keep my grades up. That comes first."

"But," he says, "there is one priority that all the others flow from: my relationship with Jesus Christ."

"It (devotions) is something that you have to make time for no matter how busy you may be," he says. "I notice that when I can't

have devotions for a week that there is a sense that something is not right in my life. I don't have a sense of purpose in my life."

"That's the reason we are here. God created us and we are not going to be satisfied until we are right with Him. That's very important to remember."

John Brandt, the all-American, says he has changed a lot in the year-and-a-half he has been at Grace College. He likes to kick around with friends more than kicking around a ball. He is just as likely to be found sweating over a textbook than in front of a goalie. He would rather be respected by a few than be named to 100 all-American teams.

He says he has learned discipline, study habits and a new set of priorities.

He says he has gotten over the disappointment of lack of recognition that probably would have come at other schools.

He says he still loves the game. You can tell it by the way he plays — the intensity when he gets the ball and a handful of fans cheer. ■

Feature Article (Continued from page 29)

one's supervisor is one of Satan's most effective weapons for destroying a work. To criticize or talk about him in any way that makes others think less highly of him is sin that demands repentance and forgiveness. I put it that strongly precisely because I have seen the damaging effects. Other people's minds were unwillingly poisoned, and eventually that part of God's work came to a grinding halt. If something is wrong, we know what the Bible teaches about how to right it. And it is never through backbiting and rebellious attitudes.

What has your attitude to your boss or any authority been like? Positive, negative or just so-so? Missionaries are called to follow Jesus Christ anywhere. That means He asks us to follow Him not only to the countries, but also into new and difficult relationships.

Praying with colleagues regularly is essential for unity in the work as well as in the fellowship. When missionaries consider prayer optional, they have begun to tread a slippery path. Prayer meetings do not automatically dissolve the interpersonal conflicts we have discussed. But people who keep their lives open to God and to others in prayer are better prepared to handle those tensions.

Test yourself in this area. Do you belong to a regular prayer group? You should. What if

the prayer meetings are indeed dull? Well, how do changes come in any kind of desperate situation? When one person is agitated enough and cares enough to take the initiative to do something about it. One person can begin by praying that the Spirit of God will awaken all hearts, beginning with his or her own. God delights to answer such prayers.

Ultimately, Jesus' way with the disciples is our model for relationships with colleagues and for the wise use of our time and energy. Being with people, as Jesus was with the Twelve and others, is the reason we take on the tasks and chores of missionary life in the first place. ■

Ada Lum, a global hitchhiker, has evangelized and disciplined in over a dozen countries during the past three decades. In this lively book she discusses God's call, preparation for overseas service, disciplinemaking across cultures, and special problems such as getting along with your boss and being single. In this book she challenges all who would consider God's call anywhere.

Ada, for many years a staff member with the International Fellowship of Evangelical Students, continues her worldwide ministry of speaking and writing from her home base in Honolulu.

A Hitchhiker's Guide to Missions is available from the Herald Bookstore, P. O. Box 544, Winona Lake, Indiana 46590, for \$4.95, plus \$1.05 postage, or a total of \$6.00.

BMH News Report (Continued from page 15)

Slichter, William, 73, September 23. Ellet Grace Brethren Church, Akron, OH. Richard Bell, pastor.

Zook, Keith, 55, September 5. Mr. Zook pastored churches at North English, IA; Covington, VA; and Rialto, CA, before illness forced him to retire from the ministry. Memorial services were conducted by Pastors Roy Polman and Robert Whited (pastor of the GBC, Beaumont, CA). Grace Community Church, Rialto, CA. Roy Polman, pastor.

marriages

A six-month subscription to the Herald is given to newlyweds whose addresses are supplied by the officiating minister.

The following marriages took place from January to June at the Grace Brethren Church, Long Beach, CA:

Jonnaye Faye Fowler and Armando Guerrero
Paula Gaffner and Rick Strome
Debra Gilley and Mark Adams
Tamdace Hatch and Michael Gentile
Susie Hutchison and Jim Knowles
Luanne Langevin and Michael Zmudzinsky
Lori McNeely and Phil Helfer
Karen Murphy and Greg Freeman
Ann Pillsbury and Phil Jasper

Shari Snyder and Steve Wells
Nancy Sorenson and Doug Ferguson
Tisa Vaughn and Tom Brookhyser
Debi Werno and Robert MacNeal

Mr. and Mrs. Robert Blouch, Grace Brethren Church, Myerstown, PA. Luke Kauffman, pastor.

Laura Crook and Timothy Dolan, First Brethren Church, Philadelphia, PA. Mike Brubaker, pastor.

Kim Davis and Mark Adams, Riverside Grace Brethren Church, Johnstown, PA. Don Rough, pastor.

Lani Hoffer and Michael Marshall were married in Markle, IN. The groom's father, James Marshall who is pastor of the Grace Brethren Church, Sinking Spring, OH, performed the ceremony.

Lori Lehman and David Drum, Riverside Grace Brethren Church, Johnstown, PA. Don Rough, pastor.

Rose Marie Mack and Brian Ahlborn, Riverside Grace Brethren Church, Johnstown, PA. Don Rough, pastor.

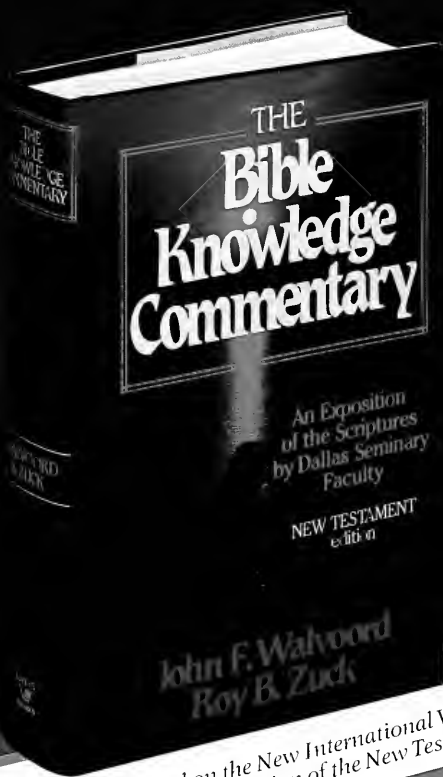
Mickey Mignot and Bryan Allem, Penn Valley Grace Brethren Church, Telford, PA. Roger Wambold, pastor.

Susan Moore and Jeffrey Weyandt, Riverside Grace Brethren Church, Johnstown, PA. Don Rough, pastor.

Sandra Lee Morey and James Adams, Harrah Brethren Church, Harrah, WA. Charles Winter, pastor.

Kathy Moyer and Brian Kautz, Hope Grace Brethren Church, Dillsburg, PA. Lee Dice, pastor.

Mary Ann Sullivan and Robert Crissey, Grace Brethren Church, Meyersdale, PA. Raymond Davis, pastor. ■



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